THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

VOLUME 3/2

The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC), Part 2

A. KIRK GRAYSON and JAMIE NOVOTNY

THE ROYAL INSCRIPTIONS OF SENNACHERIB, KING OF ASSYRIA (704–681 BC), PART 2

THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

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VOLUME 3/2

The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC), Part 2

A. KIRK GRAYSON and JAMIE NOVOTNY

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To Ronald F.G. Sweet

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Foreword

The present series of publications, Royal Inscriptions of the Neo-Assyrian Period (RINAP), is intended to present up-to-date editions of the royal inscriptions of a number of Neo-Assyrian rulers. It is modeled on the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) series and carries on where the RIMA (Royal Inscriptions of Mesopotamia, Assyrian Periods) publications ended. The RIM Project was initiated by A. Kirk Grayson at the University of Toronto in 1979 and over the years received extensive support from the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and private individuals, in particular Laurence Shiff. In all, it produced ten volumes in its various sub-series. Grayson retired from the University of Toronto in 2000 and a few years later found it necessary to cease scholarly pursuits due to personal and family illnesses. At that time, he handed over responsibility for the work of the project to me, formerly the assistant director and at times acting director of the RIM Project. When I took up a position at the University of Pennsylvania in 2006 and the last RIM volume (RIME 1 by Douglas R. Frayne) appeared in early 2008, the RIM Project officially ceased to exist. Work on several further volumes of inscriptions of Assyrian and Babylonian rulers had already begun during the time of the RIM Project and Grayson passed on responsibility for the materials and manuscripts to me. In 2007, I initiated the current project in order to continue the task of making the official inscriptions of the several important Neo-Assyrian rulers available in up-to-date, scholarly editions. While the volumes in the new series resemble the format of the RIM volumes in most matters, the RINAP volumes include indices of proper names, and editions of the texts are also available online, in connection with the Cuneiform Digital Library Initiative (CDLI).

Three volumes have already appeared in this series: RINAP 1, comprising the inscriptions of Tiglath-pileser III and Shalmaneser V (begun by Hayim Tadmor and completed by Shigeo Yamada); RINAP 3/1, comprising the first part of the inscriptions of Sennacherib (begun by A. Kirk Grayson and completed by his collaborator Jamie Novotny); and RINAP 4, comprising the inscriptions of Esarhaddon (by Erle Leichty, with a contribution by Grant Frame). The complete corpus of the royal inscriptions of Sennacherib is presented in two parts, with the present volume being the second part (RINAP 3/2, by A. Kirk Grayson and Jamie Novotny); the first part, also by Grayson and Novotny, appeared in 2012. With the collaboration of Andreas Fuchs for two texts, I am preparing RINAP 2, the inscriptions of Sargon II. In addition, Jamie Novotny and Greta Van Buylaere are currently carrying out work on the inscriptions of Ashurbanipal and his successors Aššur-etel-ilāni and Sîn-šarra-iškun.

The National Endowment for the Humanities awarded the RINAP Project research grants in 2008, 2010, and 2012 to help carry out its work and my thanks must be expressed to it. My appreciation must also be extended to the University of Pennsylvania, where the project is based in the Babylonian Section of its Museum of Archaeology and Anthropology.

Philadelphia
January 2014

Grant Frame
Editor-in-Chief

Preface

The history of the Sennacherib project has been outlined in the preface to RINAP 3/1 as have the labors of the authors. We are once again extremely grateful to the individuals and institutions named in that preface for their past contributions and continuing support which has gone into the preparation of RINAP 3/2.

The penultimate manuscript of RINAP 3/2 was read by Andreas Fuchs, Greta Van Buylaere, and Martin Worthington, all of whom made numerous astute comments, welcome criticisms, and improvements, particularly on the transliterations and translations. In addition, members of the RINAP editorial board and the project consultants offered helpful suggestions at various times near the completion of the volume. Their time, care, and generosity are greatly appreciated.

We would like to thank the student and post-doctoral assistants who helped in the completion of the volume: Hezekiah Joshua Jeffers, Andrew Knapp, and Irene Sibbing Plantholt. Also, the authors are grateful to the Oriental Institute of the University of Chicago (Chicago), the Trustees of the British Museum, and the Vorderasiatisches Museum for allowing us to publish photographs of objects bearing Sennacherib inscriptions, as well as to J.M. Russell, who graciously gave us permission to include his personal photographs of in situ objects in the South-West Palace at Nineveh in this volume.

The authors' appreciation goes out once again to the National Endowment for the Humanities, the Social Sciences and Humanities Research Council of Canada, the University of Toronto, the University of Pennsylvania, and several private individuals, in particular Laurence Shiff and Malcolm Horsnell, whose financial support allowed for the authors' travel to numerous museums and provided the funding necessary for them to conduct the research in Sennacherib's inscriptions and to publish this volume.

Last, but by no means least, the authors wish to record their gratitude for the ongoing support and encouragement of their families: Eunice Grayson†, Vera and Sally Grayson, and six grandchildren – Mariek, Milena, Corin, Margot, Helen, and Lydia; Denise Bolton, Robert and Diana Novotny, and Jennifer Novotny.

Toronto
Philadelphia
January 2014

A. Kirk Grayson
Jamie Novotny

Editorial Notes

The volumes in the RINAP series are modeled upon the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) Project, with a few modifications, in particular the addition of indices of proper names. Like the RIM volumes, the volumes in this series are not intended to provide analytical or synthetic studies, but rather to provide basic text editions that can serve as the foundations for such studies. Thus, extensive discussions of the contents of the texts are not presented, and the core of each volume is the edition of the relevant texts.

In this volume, the order of the texts is based for the most part upon the following two criteria:

(1) The city at which the structure dealt with in the building or dedicatory portion of the text was located. If that information is not preserved on the text, the provenance of the inscribed object is the determining factor.

(2) The type of object upon which the inscription is written (prism, cylinder, tablet, etc.).

Following the practice of the RIM series, inscriptions that cannot be assigned definitely to a particular ruler are given text numbers beginning at 1001. Certain other inscriptions that provide information relevant for establishing royal names and titles (e.g. "servant seals") and any composed in the name of another member of the royal family (e.g., royal wives) have been given numbers that begin at 2001.

In the volumes of the RINAP series, the term "exemplar" is employed to designate a single inscription found on one object. The term "text" is employed to refer to an inscription that existed in antiquity and that may be represented by a number of more or less duplicate exemplars. In these editions exemplars of one text are edited together as a "master text," with a single transliteration and translation. Variants to the "master text" are provided either on page (major variants) or at the back of the volume (minor variants).

Each text edition is normally supplied with a brief introduction containing general information. This is followed by a catalogue containing basic information about all exemplars. This includes museum and excavation numbers (the symbol + is added between fragments that belong to the same object), provenance, dimensions of the object, lines preserved, and indication of whether or not the inscription has been collated (c = collated with the original, p = collated by means of a photograph, (p) = partially collated from a photograph; and n = not collated). The next section is normally a commentary containing further technical information and notes. The bibliography then follows. Items are arranged chronologically, earliest to latest, with notes in parentheses after each item. These notes indicate the exemplars with which the item is concerned and the nature of the publication, using the following key words: provenance, photo, copy, edition, translation, catalogue, and study. Certain standard reference works (e.g., the various volumes of "Keilschriftbibliographie" and "Register Assyriologie" published in Orientalia and Archiv für Orientforschung respectively; Borger, HKL 1–3; AHw; CAD; and Seux, ERAS) are not normally cited, although they were essential in the collecting and editing of these texts. While the bibliographies should contain all major relevant items, they are not necessarily totally exhaustive; a vast amount of scattered literature exists on many of the inscriptions edited in this volume and much of this literature is of only limited scholarly interest.

As noted earlier, a distinction is made between major and minor variants to a "master text"; the major variants are placed at the bottom of the page and the minor variants at the back of the book. In brief, major variants are essentially non-orthographic in nature, while minor variants are orthographic variations. Orthographic variants of proper names may at times be significant and thus on occasion these will also appear on the page as major variants. Complete transliterations of all exemplars in the style of musical scores are found on the CD-ROMs accompanying the volumes and thus any reader who finds the notes on variants insufficient for his/her needs may check the full reading of any exemplar. Such scores, however, are not normally given for bricks and seal inscriptions. Objects whose attribution to a particular text is not entirely certain are given exemplar numbers that are followed by an asterisk (*); for example, Ass 365 is regarded as text no. 181 ex. 1*, since it is uncertain that it is a duplicate of Ass 282 (text no. 181 ex. 1). Moreover, these exemplars are listed in separate catalogues (Catalogue of Uncertain Exemplars), beneath the main catalogue. Moreover, the numbering of the "exemplars" of some of the inscriptions, mostly those on the human-headed colossi (text nos. 39–50) and on rock faces (text no. 223), requires explanation because of the unusual nature of the source material. In numerous instances in this volume, a "text" is known only from one or more nineteenth-century (draft and/or published) copies. In most such cases, the actual inscriptions themselves are no longer available for firsthand study since the originals were left in the field; some of these remain buried to this day and/or have been subsequently destroyed. Each hand-drawn facsimile of a single "text" is regarded as a different version of the same "exemplar" because the copies all stem from the same inscribed object. For these texts, each copy is assigned the same "exemplar" number, but with a different lowercase letter appended to it to differentiate the various sources of information about what is on the exemplar. Text no. 223 (the so-called Bavian Inscription), for example, is known from three exemplars, with each of those exemplars being either fully or partially copied by A.H. Layard and being copied in their entirety by L.W. King. Because the hand-drawn facsimiles of each exemplar stem from the same ancient source, an inscribed and sculpted rounded-top niche carved into the side of a cliff, the various copies are regarded as one exemplar. Thus, for example, exs. 1a, 1b, and 1c are Layard's unpublished draft copies of the "central panel" at Bavian and ex. 1d is King's unpublished draft facsimile of the same panel at Bavian. This system of numbering was first introduced in Tadmor and Yamada, RINAP 1 and is used here for text nos. 39, 42–44, 46, 53–55, 62, and 223; see the commentaries for more specific information relating to the known sources.

Several photographs are included in this volume. The photographs are not intended to be exhaustive, but rather to show a few of the object types upon which Sennacherib's inscriptions were written.

As is the normal practice for transliterating cuneiform inscriptions, lower case Roman is used for Sumerian and lower case italics for Akkadian; logograms in Akkadian texts appear in capitals. The system of sign values in Borger, Mesopotamisches Zeichenlexikon, is generally followed. Italics in the English translation indicate either an uncertain translation or a word in the original language. In general, the rendering of personal names follows the PNA; however, the names of Babylonian rulers follow the spelling used in RIMB 2.

There are several differences between the RIM and RINAP styles. Among these, the most notable is that all partially preserved or damaged signs, regardless of how they are broken, now appear between half brackets (⸢ and ⸣). Thus, no partially preserved sign has square brackets ([and]) inserted in its transliteration; for example, [DINGI]R and LUGA[L KU]R appear in the transliteration as ⸢DINGIR⸣ and ⸢LUGAL KUR⸣ respectively. This change was made to ensure compatibility of the online RINAP editions with the standards of the Open Richly Annotated Cuneiform Corpus (Oracc), the parent site and project where RINAP Online is housed. This change was implemented in the print version in order to present identical editions in RINAP 1 and RINAP Online. Note, however, that the translations may appear more damaged than their corresponding transliterations indicate, as the translations were prepared according to standard Assyriological practices; for example, ⸢DINGIR⸣ (= [DINGI]R) and ⸢LUGAL KUR⸣ (= LUGA[L KU]R) are translated as "[the go]d" and "king [of the lan]d," and not "the god" and "king of the land."

In addition to the indices of museum and excavation numbers and selected publications found in RIM volumes, the RINAP volumes also contain indices of proper names (personal names, topographical names and divine names). Online versions of the manuscripts are maintained by CDLI (Cuneiform Digital Library Initiative) and are fully searchable.

Philadelphia
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Grant Frame
Editor-in-Chief

Bibliographical Abbreviations

AAA	Annals of Archaeology and Anthropology. Liverpool, 1908–48
Acta Sumerologica	Acta Sumerologica. Hiroshima, 1979–
AfK	Archiv für Keilschriftforschung, vols. 1–2. Berlin, 1923–25
AfO	Archiv für Orientforschung, vol. 3– (vols. 1–2 = AfK). Berlin, Graz, and Horn, 1926–
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Andrae, Stelenreihen	W. Andrae, Die Stelenreihen in Assur (=WVDOG 24). Leipzig, 1913
Andrae, WEA	W. Andrae, Das wiedererstandene Assur, 1. Auflage. Leipzig, 1938; 2. Auflage. Munich, 1977
André-Salvini, Babylone	Catalogue de l'exposition "Babylone," Paris, musée du Louvre, 14 mars–2 juin 2008. Paris, 2008
ANET^3	J.B. Pritchard (ed.), Ancient Near Eastern Texts Relating to the Old Testament, 3rd edition. Princeton, 1969
AnOr	Analecta Orientalia. Rome, 1931–
AnSt	Anatolian Studies. London, 1951–
AOAT	Alter Orient und Altes Testament. Neukirchen-Vluyn, Kevelaer, and Münster, 1968–
AOAT 392	G. Galil, A. Gilboa, A.M. Maeir, and D. Kahn (eds.), The Ancient Near East in the 12th–10th Centuries BCE: Culture and History. Proceedings of the International Conference held at the University of Haifa, 2–5 May, 2010 (= AOAT 392). Münster, 2012
AoF	Altorientalische Forschungen. Berlin, 1974–
AOTU	Altorientalische Texte und Untersuchungen, 2 vols. Leiden and Breslau, 1917–21
Araştırma Sonuçları Toplantısı	Araştırma Sonuçları Toplantısı. Ankara, 1983–
Arch.	Archaeologia. London, 1888–1966
Archi et al., Testi cuneiformi	A. Archi, F. Pomponio, and M. Stol (eds.), Testi cuneiformi di verio contenuto: nn. 0724–0793 (=Catalogo del Museo Egizio di Torino, Serie seconda - Collezioni 9. Turin, 1999
ARRIM	Annual Review of the Royal Inscriptions of Mesopotamia Project. Toronto, 1983–91
AUSS	Andrews University Seminary Studies. Berrien Springs, MI, 1963–
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Bagh. For.	Baghdader Forschungen. Mainz am Rhein, 1979–
Bagh. Mitt.	Baghdader Mitteilungen. Berlin, 1960–
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Barnett et al., Sculptures from the Southwest Palace	R.D. Barnett, E. Bleibtreu, and G. Turner, Sculptures from the Southwest Palace of Sennacherib at Nineveh, 2 vols. London, 1998
BASOR	Bulletin of the American Schools of Oriental Research. New Haven and Boston, 1919–

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BiAr	The Bibilcal Archaeolist, New Haven, 1938
BiOr	Bibliotheca Orientalis. Leiden, 1943–
Blum and Lux, Festtraditionen	E. Blum and R. Lux (eds.), Festtraditionen in Israel und im Alten Orient (=Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 28). Gütersloh, 2006.
BM Guide	British Museum. A Guide to the Babylonian and Assyrian Antiquities, 3rd edition. London, 1922
BMMA	Bulletin of the Metropolitan Museum of Art. New York, 1905–
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CRRA	Compte Rendu de la Rencontre Assyriologique Internationale. [various locations], 1950–
CRRA 26	B. Alster (ed.), Death in Mesopotamia, XXVIe Rencontre assyriologique internationale (=Mesopotamia 8) Copenhagen, 1980.
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JAOS	Journal of the American Oriental Society. New Haven, 1893–
JBL	Journal of Biblical Literature. Boston, 1881–
JCS	Journal of Cuneiform Studies. New Haven and Cambridge, MA, 1947–
JCSMS	Journal of the Canadian Society for Mesopotamian Studies. 2006–
JNES	Journal of Near Eastern Studies. Chicago, 1942–
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JRAS	Journal of the Royal Asiatic Society. London, 1834–
JSOT	Journal for the Study of the Old Testament. Sheffield, 1976–
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Layard, MS C	A.H. Layard, Unfinished, made on the spot during the second season at Nimrud. Department of the Middle East, British Museum, London (unpublished)
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MDOG	Mitteilungen der Deutschen Orient-Gesellschaft. Berlin, 1898–
MDP	Mémoires de la Délégation en Perse. Paris, 1900–
Meissner and Rost, BiS	B. Meissner and P. Rost, Die Bauinschriften Sanheribs. Leipzig, 1893
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MVAG	Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft, 44 vols. Berlin and Leipzig, 1896–1939
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OECT	Oxford Editions of Cuneiform Texts. Oxford, London, and Paris, 1923–
OIP	Oriental Institute Publications. Chicago, 1924–

OLZ	Orientalistische Literaturzeitung. Berlin and Leipzig, 1898–
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PNA	H.D. Baker and K. Radner (eds.), The Prosopography of the Neo-Assyrian Empire, 3 vols. Helsinki, 1998–2011
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PSBA	Proceedings of the Society of Biblical Archaeology, 40 vols. London, 1878–1918
1 R	H.C. Rawlinson and E. Norris, The Cuneiform Inscriptions of Western Asia, vol. 1: A Selection from the Historical Inscriptions of Chaldaea, Assyria, and Babylonia. London, 1861
3 R	H.C. Rawlinson and G. Smith, The Cuneiform Inscriptions of Western Asia, vol. 3: A Selection from the Miscellaneous Inscriptions of Assyria. London, 1870
RA	Revue d'assyriologie et d'archéologie orientale. Paris, 1886–
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RB	Revue biblique. Paris, 1892–
Rendiconti ANL 6	Rendiconti della Accademia Nazionale dei Lincei, Serie VI. Rome, 1925–39
Reynolds, SAA 18	F. Reynolds, The Babylonian Correspondence of Esarhaddon (=SAA 18). Helsinki, 2003
RIM	The Royal Inscriptions of Mesopotamia, 10 vols. Toronto, 1984–2008
RIMA	The Royal Inscriptions of Mesopotamia, Assyrian Periods, 3 vols. Toronto, 1987–1996
RIMB	The Royal Inscriptions of Mesopotamia, Babylonian Periods, 1 vol. Toronto, 1995
RIME	The Royal Inscriptions of Mesopotamia, Early Periods, 5 vols. Toronto, 1990–2008
RIMS	The Royal Inscriptions of Mesopotamia Supplements, 1 vol. Toronto, 1984

RINAP	The Royal Inscriptions of the Neo-Assyrian Period. Winona Lake, IN, 2011–
RLA	Reallexikon der Assyriologie. Berlin, 1932–
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RSO	Rivista degli studi orientali. Rome, 1907–
RT	Receuil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes, 40 vols. Paris, 1870–1923
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SAA	State Archives of Assyria. Helsinki, 1987–
SAAB	State Archives of Assyria Bulletin. Padua, 1987–
SAAS	State Archives of Assyria Studies. Helsinki, 1992–
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Schramm, EAK 2	W. Schramm, Einleitung in die assyrischen Königsinschriften, Zweiter Teil: 934–722 v. Chr. (=Handbuch der Orientalistik Ergänzungsband V/1/2). Leiden, 1973
Schroeder, KAH 2	O. Schroeder, Keilschrifttexte aus Assur historischen Inhalts, Zweites Heft (=WVDOG 37). Leipzig, 1922
Schroeder, KAV	O. Schroeder, Keilschrifttexte aus Assur verschiedenen Inhalts (=WVDOG 35). Leipzig, 1920
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Seux, ERAS	M.-J. Seux, Épithètes royales akkadiennes et sumériennes. Paris, 1967
G. Smith, Assyrian Disc.	G. Smith, Assyrian Discoveries. London, 1875
G. Smith, Senn.	G. Smith, History of Sennacherib Translated from the Cuneiform Inscriptions. London, 1878
S. Smith, EHA	S. Smith, Early History of Assyria to 1000 B.C. London, 1928
S. Smith, Sculptures	S. Smith, Assyrian Sculptures in the British Museum from Shalmaneser III to Sennacherib. London, 1938
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Studies Aro	Memoriae Jussi Aro dedicata (=Studia Orientalia 55). Helsinki, 1984
Studies Deimel	Miscellanea Orientalia Dedicata A. Deimel Annos LXX Complenti (=AnOr 12). Rome, 1935
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TCL	Textes cunéiformes du Musée du Louvre, Département des antiquités orientales. Paris, 1910–
Thompson and Hutchinson, CEN	R.C. Thompson and R.W. Hutchinson, A Century of Exploration at Nineveh. London, 1929
Thureau-Dangin, TCL 3	F. Thureau-Dangin, Une relation de la huitième campagne de Sargon (=TCL 3). Paris, 1912
TSBA	Transactions of the Society of Biblical Archaeology. London, 1872–1893
TUAT	O. Kaiser (ed.), Texte aus der Umwelt des Alten Testaments. Gütersloh, 1982–
TUAT^{2}	B. Janowski and G. Wilhelm (eds.), Texte aus der Umwelt des Alten Testaments, Neue Folge. Munich, 2004–
UF	Ugarit-Forschungen. Münster, 1969–
Unger, Babylon	E. Unger, Babylon: die heilige Stadt nach der Beschreibung der Babylonier. Berlin and Leipzig, 1931
Ussishkin, Conquest of Lachish	D. Ussishkin, The Conquest of Lachish by Sennacherib (=Publications of the Institute of Archaeology, Tel Aviv University 6). Tel Aviv, 1982
VAS	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin. Leipzig and Berlin, 1907–
Vaughn and Killebrew, Jerusalem in Bible and Archaeology	A.G. Vaughn and A.E. Killebrew, Jerusalem in Bible and Archaeology: The First Temple Period (=Society of Biblical Literature Symposium Series 18). Atlanta, 2003
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de Vogüé, CIS 2	M. de Vogüé, Corpus Inscriptionum Semiticarum 2. Paris, 1889
Vorderasiatische Museum	L. Jakob-Rost (ed.), Das Vorderasiatische Museum, Berlin. Mainz am Rhein, 1992
VT	Vetus Testamentum. Leiden, 1951–
Walker, CBI	C.B.F. Walker, Cuneiform Brick Inscriptions in the British Museum, the Ashmolean Museum, Oxford, the City of Birmingham Museums and Art Gallery, the City of Bristol Museum and Art Gallery. London, 1981
Weidner, Reliefs	E. Weidner, Die Reliefs der assyrischen Könige, 1: Die Reliefs in England, in der Vatikan-Stadt und in Italien (=AfO Beiheft 4). Berlin, 1939

Other Abbreviations

Akk.	Akkadian
Asn.	Ashurnasirpal
Baub.	Baubericht (“building report”)
bibl.	biblical
c	collated
ca.	circa
cf.	*confer* (lit. “compare”)
cm	centimeter(s)
col(s).	column(s)
dia.	diameter
DN	divine name
ed(s).	editor(s)
esp.	especially
et al.	*et alii* (lit. “and others”)
ex(s).	exemplar(s)
fig(s).	figure(s)
fol(s).	folio(s)
frgm(s).	fragment(s)
gen.	gentilic
m	meter(s)
MA	Middle Assyrian
MS	manuscript
n	not collated
n(n).	note(s)
NA	Neo-Assyrian
no(s).	number(s)
NS	New Series
NT	Nabû Temple (Kalḫu)
obv.	obverse
p	collated from photo
p(p).	page(s)
ph(s)	photo(s)
pl(s).	plate(s)
PN	personal name
rev.	reverse
SH	House of Sennacherib’s son (Nineveh)
Sum.	Sumerian
var(s).	variant(s)
vol(s).	volume(s)

+	Between object numbers indicates physical join
(+)	Indicates fragments from same object but no physical join

Object Signatures

When the same signature is used for more than one group, the first group in this list is meant unless otherwise indicated. For example, “A” always means the Asiatic collection of the Oriental Institute unless stated otherwise.

A	1) Asiatic collection of the Oriental Institute, Chicago 2) Aššur collection of the Arkeoloji Müzeleri, Istanbul
AH	Abu Habba collection of the British Museum, London
AO	Collection of Antiquités Orientales of the Musée du Louvre, Paris
AOC	Assyrian Old Collection of the British Museum, London
Ass	Prefix of excavation numbers from the German excavations at Aššur
BM	British Museum, London
Bu	E.A.W. Budge collection of the British Museum, London
CMAA	Signature of objects in California Museum of Ancient Art, Los Angeles
DT	Daily Telegraph collection of the British Museum, London
EŞ	Eşki Şark Eserleri Müzesi of the Arkeoloji Müzeleri, Istanbul
HMA	Signature of objects in Hearst Museum of Anthropology of the University of California at Berkeley
IM	Iraq Museum, Baghdad
K	Kuyunjik collection of the British Museum, London
Ki	L.W. King collection of the British Museum, London
KVM	Signature of objects in Kalamazoo Valley Museum, Kalamazoo
MAT	Signature of objects in the Museo di Antichità, Turin
N	1) Layard collection of the British Museum, London 2) Signature of objects in the Oriental Museum of the University of Durham
ND	Prefix of excavation numbers from the British excavations at Nimrud
R	H.J. Ross collection of the British Museum, London
Rm	H. Rassam collection of the British Museum, London
S	G. Smith collection of the British Museum, London
SEM	Kunsthistorisches Museum, Vienna
Sm	G. Smith collection of the British Museum, London
T-	Prefix of excavation numbers from the University of Chicago and University of Toronto excavations at Tell Taʿyinat
Th	R.C. Thompson collection of the British Museum, London
TM	Prefix of excavation numbers from the British excavations at Nineveh
TO	Signature of objects formerly in the Museo Egizio, Turin
UM	University Museum, Philadelphia
VA	Vorderasiatisches Museum, Berlin
VA Ass	Aššur collection of the Vorderasiatisches Museum, Berlin
VAT	1) Tablets in the collection of the Vorderasiatisches Museum, Berlin 2) Prefix of objects in the Musei Vaticani, Museo Gregoriano Egizio, Rome

Introduction

On the twentieth of Ṭebētu (X) 681, near the end of his twenty-fourth year as king of Assyria, the sixty-something-year-old Sennacherib was murdered by one or more of his sons and the latter's accomplices.[1] The king's violent death, which threw Assyria briefly into civil war, has been a subject of debate in Assyriology even though numerous contemporary and later sources (including the Bible and classical authors) record the event. Cuneiform sources (inscriptions of Esarhaddon, Ashurbanipal, and Nabonidus, and Babylonian chronicles) do not name the culprit(s), stating only that the king was killed by his son, and the biblical (2 Kings 19:37; Isaiah 37:38; and 2 Chronicles 32:21) and classical (Berossus, *Babyloniaca* and Josephus, *Ant. Jud.*) accounts provide the name of the murderer(s) in garbled/distorted forms; see the section *Family, Succession Arrangement, and Sennacherib's Murder in 681* below.[2] Those involved in the regicide profited for only a short time, as by the beginning of Addaru (XII), less than two months later, the heir designate, Esarhaddon, entered Nineveh, chased off the remaining plotters and insurgents, and ascended the throne of Assyria, just as his father had arranged a few years earlier (683 or slightly earlier).[3] Sennacherib's son Esarhaddon, grandson Ashurbanipal, and great grandsons Aššur-etel-ilāni and Sîn-šarra-iškun ruled over Assyria (and occasionally Babylonia) until 612, when forces led by the Neo-Babylonian king Nabopolassar and the Median ruler Cyaxares (Umakištar) besieged Nineveh and after three months sacked and destroyed it, thus effectively bringing Assyrian kingship to an end.[4] Although Assyria disappeared as a political entity ca. 609, Sennacherib's name and deeds lived on, never to be forgotten.

Some aspects of Sennacherib's reign and his inscriptions have already been discussed in the introduction to Part 1 and that information will not be addressed here. For a survey of the inscribed objects included in Part 1, an overview of previous editions, studies of his military campaigns and building activities at Nineveh, information on the chronology of the reign, and translations of relevant passages in king lists and chronicles, see Grayson and Novotny, RINAP 3/1 pp. 1–27. The introduction to Part 2 will include information on texts included in Part 2 and texts excluded from RINAP 3; a survey of the inscribed objects included in Part 2; tables providing information on the king's military campaign; a study of Sennacherib's numerous building activities (especially his waterworks and work undertaken at Aššur); a study of Sennacherib's family, succession arrangement(s), and murder in 681; and a chart giving the dates or proposed dates of the inscriptions edited in this volume. For information about his character, innovations (in metal-working, hydrology, art, etc.), and (military and religious) reforms, see in particular Dalley and Oleson, Technology and Culture 44 (2003) pp. 1–26; Frahm, Sanherib pp. 19–20 and 277–288; Frahm, PNA 3/1 pp. 1123–1124 sub Sīn-aḫḫē-erība III; and Frahm, RLA

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[1] The date of the king's murder is provided in a Babylonian chronicle (Grayson, Chronicles p. 81 no. 1 iii 34–35a). Because his eldest son Aššur-nādin-šumi was old enough to become king of Babylon in 700, S. Parpola (LAS 2 p. 231 n. 390) and E. Frahm (PNA 3/1 p. 1113 I.1) suggest that Sennacherib was born around 745. A. Fuchs (RLA 12/1–2 [2009] p. 53 §3) suggests the year 740 as his approximate date of birth.

[2] Grayson (CAH^2 3/2 pp. 119 and 121) has stated earlier that the "identity of the murderer or murderers is not certain, and the circumstances of the assassination remain one of the great mysteries of ancient history" and that "the murder of Sennacherib, the circumstances surrounding it, and the causes leading up to it, are unsolved puzzles."

[3] In his own inscriptions, Esarhaddon states that he entered Nineveh on the eighth of Addaru (XII), but a Babylonian chronicle records that the unrest in Assyria ended on the second of that month and that Esarhaddon ascended the throne of Assyria on either the eighteenth or twenty-eighth of Addaru. See respectively Leichty, RINAP 4 p. 14 Esarhaddon 1 i 87–ii 2; and Grayson, Chronicles pp. 81–82 no. 1 iii 36–38.

[4] Assyria remained as a (weak) political entity until ca. 609. According to a Babylonian chronicle, Aššur-uballiṭ II declared himself king of Assyria in the city Ḫarrān after the death or capture of Sîn-šarra-iškun. Apart from the information provided in that chronographic text, which records a few battles between him and Babylonian and Median armies, nothing about Assyria's last king is known. After the chronicle entry for the year 609 (the seventh year of Nabopolassar), Aššur-uballiṭ disappears from the written record. See Grayson, Chronicles pp. 94–96 no. 3 lines 49b–75.

12/1–2 (2009) pp. 18–19 §§6, 6.1.2 and p. 21 §8; Grayson, CAH^2 3/2 pp. 117–119; and Vera Chamaza, Omnipotenz, pp. 11–167 §2.3.

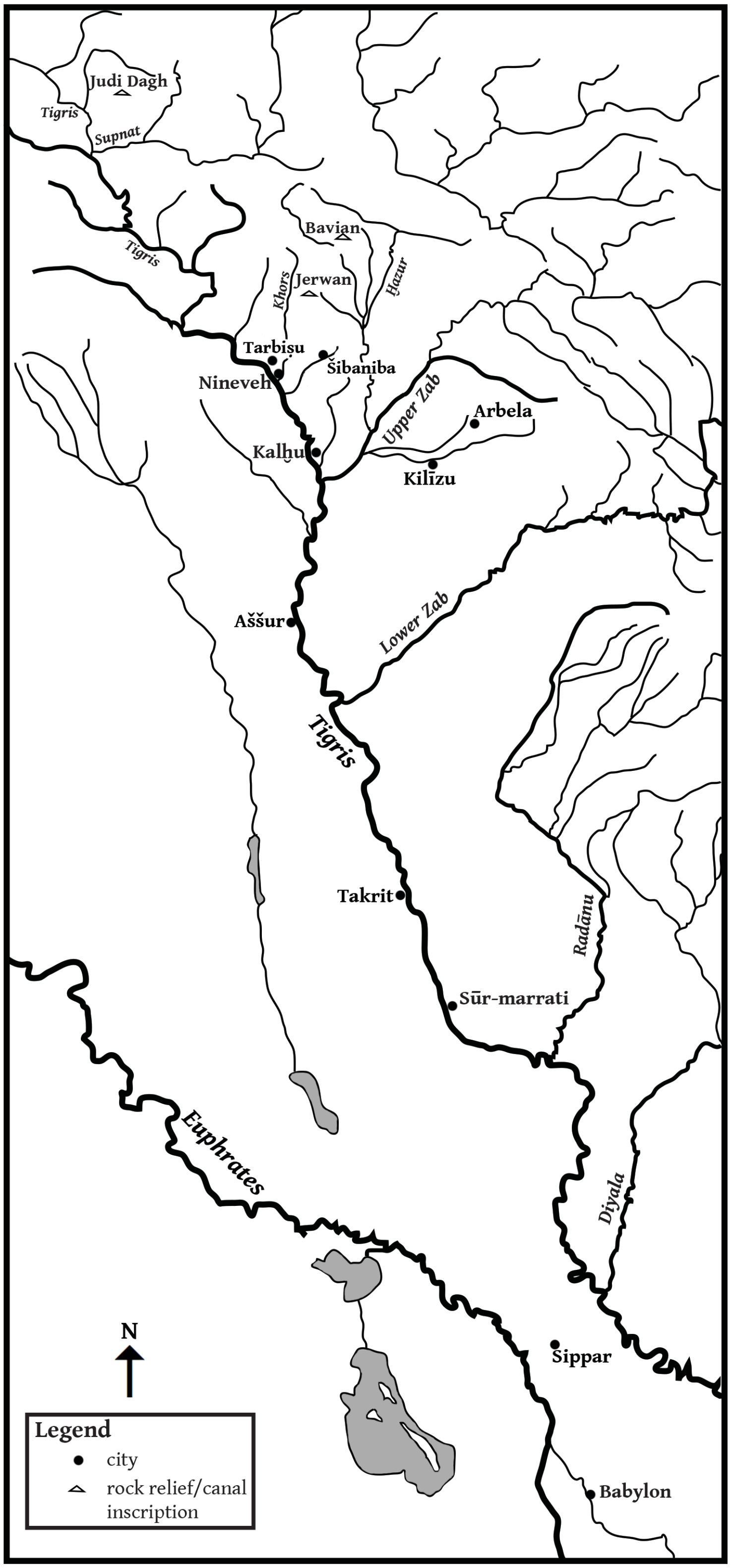
Judi Dagh
Tigris
Supnat
Tigris
Bavian
Jerwan
Khors
Ḫazur
Tarbiṣu
Šibaniba
Nineveh
Upper Zab
Arbela
Kalḫu
Kilīzu
Aššur
Lower Zab
Tigris
Takrit
Radānu
Sūr-marrati
Euphrates
Diyala
Sippar
Babylon
N
Legend
● city
△ rock relief/canal inscription

Figure 1: Map showing major cities and sites at which inscriptions of Sennacherib were discovered.

Texts Included in Part 2

As already stated in the introduction of Part 1, the division of the Sennacherib corpus into two volumes is somewhat arbitrary as the authors have tried to maintain a balance between Part 1 and Part 2 by including major, well-preserved inscriptions in both volumes. Thirty-eight individual texts of Sennacherib were edited in Part 1, whereas the rest of the corpus, one hundred and ninety-five texts, as well as twenty-six other late Neo-Assyrian inscriptions that might belong to this king and two inscriptions of some of his family members (including his wife Tašmētu-šarrat) are edited here. Part 1 included all historical inscriptions on clay cylinders, clay prisms, and stone tablets from Nineveh, as well as stone steles recording the creation of a royal road. Part 2, this volume, contains historical inscriptions on bull and lion colossi from Nineveh, rock reliefs, stone horizontal prisms, and clay cylinders and prisms from other cities under Sennacherib's authority (especially Aššur and Tarbiṣu); epigraphs on reliefs; and inscriptions on bricks, threshold slabs, door sockets, wall slabs, stone blocks, beads, and metal plating; as well as drafts and archival copies of historical and building inscriptions written on clay tablets. Note that the order of texts presented here deviates significantly from Frahm, Sanherib; the interested reader can consult the concordance of selected publications at the back of the book for details. Three major differences in the arrangement of the corpus are: (1) texts written on clay tablets (text nos. 135–163) in the Kuyunjik collections of the British Museum are placed at the end of the section dealing with Nineveh rather than at the end of the book (cf. Frahm, Sanherib pp. 194–229 T 169–187); (2) the texts from Judi Dagh, Bavian, Jerwan, Sūr-murrati, and the vicinity of Arbela (text nos. 222–230) are placed near the end of the certain Sennacherib inscriptions rather than between the texts from Nineveh and Aššur (cf. Frahm, Sanherib pp. 150–162 T 116–128); and (3) the order of the texts at Nineveh and Aššur (text nos. 39–134 and respectively 164–209) is arranged by object type rather than by the structure whose building/renovation the text commemorates (cf. Frahm, Sanherib pp. 112–149 T 25–115 and pp. 163–185 T 129–158). All of the known inscriptions are written in Akkadian, usually in Standard Babylonian (rarely in Assyrian); no Sumerian inscriptions of Sennacherib are extant. One Akkadian inscription has an Aramaic note with it (text no. 211). The script is usually Neo-Assyrian or a mixture of Assyrian and Babylonian sign forms in the case of inscriptions written on stone; one inscription (text no. 158), however, is written in contemporary Neo-Babylonian script.

Texts Excluded From RINAP 3

Numerous textual sources relating to Sennacherib fall outside the scope of this volume. In particular, the following texts are excluded here: (1) letters from or to Sennacherib (Parpola, SAA 1 pp. 28–41 nos. 29–40 [as heir designate]; Dietrich, SAA 17 *passim*; and Luukko, SAA 19 p. 160 nos. 157–158 [as heir designate]); (2) treaties and loyalty oaths (Parpola and Watanabe, SAA 2 p. 18 no. 3; and Frahm, KAL 3 pp. 130–135 nos. 67–69); (3) the "Sin of Sargon" text (Livingstone, SAA 3 pp. 77–79 no. 33; and Tadmor, Landsberger, and Parpola, SAAB 3 [1989] pp. 3–52); (4) legal transactions (Kwasman and Parpola, SAA 6 pp. 35–160 nos. 34–200); (5) grants, decrees, and gifts (Kataja and Whiting, SAA 12 pp. 22–24 nos. 20–23 and pp. 104–109 nos. 86–88); and (6) the eight known inscriptions of Naqīʾa (Zakūtu), one of his wives (Leichty, RINAP 4 pp. 315–324 Esarhaddon 2003–2010). Lastly, the Assyrian relief from Shakaft-i Gulgul (Grayson and Levine, Iranica Antiqua 11 [1975] pp. 29–38) is not included here since that relief and its inscription were probably commissioned by Sennacherib's grandson and second successor Ashurbanipal; it is planned to edit that text as a 1000-number of Ashurbanipal.

Survey of the Inscribed Objects Included in Part 2

The corpus of firmly identifiable Sennacherib inscriptions currently comprises two hundred and thirty-three texts; twenty-six late Neo-Assyrian inscriptions which may be attributed to Sennacherib, although some arbitrarily, are also edited here (1001–1026). One text is ascribed to a wife of his, Tašmētu-šarrat (2002) and another to a woman close to him (2001; name and title not preserved); eight inscriptions of another wife of his, Naqīʾa (Zakūtu), are known but all of these appear to have been written during the reign of his son and immediate successor, Esarhaddon, and have been edited in Leichty, RINAP 4. Inscriptions of Sennacherib, including those edited in Part 1, are presently found on a wide variety of clay, stone, and metal objects, specifically:

Object Type	*Text No.*
Clay cylinders	1–13, 213

Object Type	*Text No.*
Clay prisms	14–33, 164–165
Clay cones	214
Clay tablets	135–163, 209, 1015–1023
Clay objects (prisms or tablets)	1024–1026
Bricks	88–101, 195–208, 216–217, 219–221
Horizontal stone prisms	166
Stone tablets	34–37, 168, 230–231
Stone human-headed bull colossi	39, 41–47, 49–50
Stone human-headed lion colossi	40, 48, 51 (ex. 3)
Wall slabs (including slabs with reliefs)	51 (exs. 1–2), 53–77, 80–85, 215
Threshold slabs	78–79, 218
Stone blocks (including horse troughs) and paving stones	132 (horse troughs), 169–189, 224–229, 232
Stone door sockets	86–87, 190–191
Sculpted stone water basin	192
Stone vessels (various types)	133–134, 1002–1010, 2002
Small stone objects, including cylinder-shaped beads	102–131, 210, 233, 1011–1014
Cylinder seals (including impressions)	212
Steles	38, 167, 1001, 2001
Rock faces	222–223
Stone (uncertain)	52
Metal platings	193–194
Bronze lion weight	211

Clay Cylinders

Two clay cylinders discovered in Egallammes (“Palace, Warrior of the Netherworld”), the Nergal temple at Tarbiṣu (modern Sherif Khan), are inscribed with one of the earliest known inscriptions of Sennacherib. The Tarbiṣu recension of the First Campaign Cylinder (text no. 213), although not dated, likely comes from the first half of 702, Sennacherib’s 3rd regnal year, and describes in great detail a campaign against Marduk-apla-iddina II (biblical Merodach-baladan) and an account of the rebuilding of Egallammes, which was reported to have been in a dilapidated state. The prologue and military narration are nearly identical to the Nineveh version of the First Campaign Cylinder (text no. 1).

Clay Prisms

In addition to the octagonal clay prisms that are inscribed with copies of inscriptions commemorating Sennacherib’s construction at Nineveh (text no. 15 exs. 6, 14, and 17, and text no. 16 exs. 23* and 28*–32*), there are at least two texts (text nos. 164–165) written on octagonal prisms discovered at Aššur that describe construction at Aššur. Unfortunately, both inscriptions are very badly damaged. The first inscription (text no. 164) is preserved on a complete but badly effaced octagonal prism, whose entire surface is very worn, making it nearly impossible to read most of text inscribed upon it. However, enough of the text can be deciphered to be certain that it included a short prologue, reports of Sennacherib’s first eight campaigns, and a short, fifteen-line building account. That passage records the renovation of the innermost part of one of palaces at Aššur (the so-called Old Palace), a royal residence previously worked on by Tiglath-pileser I (1114–1076) and Ashurnasirpal II (883–859). The scribe who inscribed the prism did not date the object; this is unusual since the Nineveh prisms and the Aššur copies of those Nineveh texts were dated. Since its *terminus post quem* is the battle of Ḫalulê, during the king’s eighth campaign (691), the date of composition is ca. 691–689, around the same time as the Chicago Prism (text no. 22 ex. 1), the Jerusalem Prism (text no. 23 ex. 1), and the Taylor Prism (text no. 22 ex. 2). The second inscription (text no. 165) is in even worse condition, with parts of only the first three columns and the eighth column still extant. Although only sections of the first three campaigns are preserved, we can be certain that the military narration of the inscription contained reports of at least Sennacherib’s first four campaigns; the earliest prisms of this king date to 698, Sennacherib’s 7th regnal year, the year after reports of the four campaigns were first included in the military narration of inscriptions. The final twenty-two lines of the inscription, part of the building report, are preserved, but they are very badly damaged and difficult to read. That passage may describe Sennacherib's restoration of Aššur's walls and gates.[5] The scribe of this prism did not put a date on the object and, therefore, it is not known with certainty when this octagonal prism was inscribed. Based on the amount of space available and on the assumption that the building report did not occupy more than the lower part of the eighth column, the military narration of this inscription may have ended with the sixth (694–693), seventh (late 693), or eighth (691) campaign. In addition to these two inscriptions, there were presumably other (no longer extant) texts of Sennacherib written on clay prisms that included military narration and a report of construction at Aššur.

Clay Cones

It has been remarked that clay cones "are certainly the most unusual of the variety of objects upon which Assyrian royal inscriptions were inscribed. Unlike bricks, statues, reliefs, and even clay tablets, the form and function of which are immediately recognizable, the clay cones do not fit any pattern to our modern minds."[6] Moreover, "cone" — or "knob," "boss," "peg" or "nail" as used in other scholarly literature — is not really an adequate translation of the Akkadian word *sikkatu*, the term for these objects that appear regularly in the corpus of Assyrian royal inscriptions. Although there is quite a diversity in the shape of these *sikkatu*, the cones all have a tapered shaft that comes almost to a point and a hollow large, semi-spherical head; the shaft was sometimes inserted into the center of a decorated clay plate and the combined cone and plate were placed in the interior room of a building with the plate flat against the wall and the head of the cone protruding.[7] The cones themselves, like their companion plates, could be enameled with a variety of colors (black, white, yellow, brown, red, green, and blue).

Fragments of the heads of two cones of Sennacherib (text no. 214) are known and both pieces are presumed to have come from Tarbiṣu. Both cones were inscribed with the same short, two-line text stating that Sennacherib rebuilt the Nergal temple Egalmeslam in that city from its foundations to its crenellations and that the king deposited clay cones in the structure of that temple. Although these cones do not bear dates, the text written upon them was composed very early in Sennacherib's reign, around the time the Tarbiṣu recension of the First Campaign Cylinder (text no. 213) was being written on clay cylinders (ca. early 702); the date is suggested by the fact that this is when Sennacherib was renovating Nergal's temple.

Clay Tablets

Of all of the known objects inscribed with the inscriptions of Sennacherib, those written on tablets (text nos. 135–163 and 209) are in some ways the most difficult to assess. Specifically, what were the immediate circumstances that led to them being written on this clay medium? Were they intended to be drafts of texts written on other media, including clay cylinders, clay prisms, stone tablets, stone human-headed colossi, niches in rock cliffs, or metal plating? Were they intended to be archival copies or a record of texts deposited or found in the mud-brick structure of buildings or walls? Were they scribal training exercises? Or did they have some other purpose? Given the fragmentary state of preservation of the known tablets with inscriptions of Sennacherib, this is not always an easy question to answer; in a few instances, however, it is. Moreover, it is uncertain how many tablets of his are extant; there could be as few as twenty-two tablets, if certain non-physical joins prove correct, or as many as thirty different tablets. All but one of these, text no. 209, which originates from Aššur, are presumed to have come from Nineveh.[8] The size, shape, and format of the tablets vary. The following types are known: (1) narrow single column tablets (text nos. 135, 142, 153–155, 158–159, 161, and 163); (2) short, wide single column tablets (text nos. 140–141 and 146–148); (3) *uʾiltu*-tablets, with rounded corners (text nos. 149–150, 152, 156–157, and 160);[9] and (4) multi-column tablets, with two (text nos. 143–145, 151, and 162) or three (text nos. 136–139) columns per side.

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[5] Frahm, KAL 3 p. 33.

[6] Donbaz and Grayson, RICCA p. 1.

[7] For further details on cones and plates (with references to earlier studies, photographs, and drawings), see Donbaz and Grayson, RICCA pp. 1–4; and Nunn, Knaufplatten. The majority of the known Assyrian clay cones come from Aššur.

[8] The number of tablets cited above refers only to tablets with positively identified Sennacherib inscriptions. In addition, there are several other texts on clay tablets or fragments of clay tablets that might come from his reign (text nos. 1015–1023), but their attribution to Sennacherib is uncertain. R. Borger (BAL^2 p. 88) and E. Frahm (Sanherib pp. 195–211 and 215–217 T 170–T 171, T 173–T 174, and T 179) suggest the following texts originate from a single tablet: (1) text nos. 136, 137, 138, and 139; (2) text nos. 140 and 141; (3) text nos. 143, 144, and 145; (4) text nos. 146, 147, and 148; and (5) text nos. 153, 154, and 155. Because one cannot be absolutely certain that the non-physically joined fragments all belong to the same tablet, the authors have tentatively edited the fragments individually. However, for the sake of clarity, in the discussion of clay tablets here we will treat text nos. 136–139, text nos. 140–141, text nos. 143–145, text nos. 146–148, and text nos. 153–155 as if they were from five different tablets, rather than from fifteen tablets.

As is to be expected from the number of tablets/fragments, their contents vary. Five tablets are inscribed with a text containing (1) a prologue (which includes the king's name, titles/epithets, and a statement of the god Aššur's support for his earthly representative), (2) military narration, (3) a building report, and (4) concluding formulae (text nos. 135, 136–139, 140–141, 142, 143–145, and 151).[10] Text nos. 146–148, assuming all three fragments belong to the same tablet and that tablet is not part of a series of two or more tablets, appear to contain (1) military narration, (2) a building report, and (3) concluding formulae. Two tablets (text nos. 149–150) contain copies, mostly likely drafts, of epigraphs; some of the epigraphs on these tablets are written in Neo-Assyrian, rather than Standard Babylonian. One tablet (text no. 152) contains a copy of a text comprising (1) a prologue and (2) a building report. Text nos. 153–155, assuming all three fragments come from the same tablet which is either an archival copy or a draft of an inscription written on a rock cliff, include (1) an invocation of deities; (2) Sennacherib's name, titles, and epithets; (3) a statement about the god Aššur supporting Sennacherib as his earthly representative; (4) a building account; and (5) concluding formulae. Due to the fragmentary nature of that tablet, it is not known if that inscription also contained military narration; compare the contents of the Bavian Inscription (text no. 223), which is discussed below in the section on steles and rock reliefs. One tablet (text no. 156) contains copies of three texts that were written on a lapis lazuli cylinder seal, while another tablet (text no. 157) contains drafts of two texts that were to be inscribed on small cylinder-shaped beads; see below for details on those tablets' contents. Two tablets (text nos. 158 and 160) contain texts that are probably epigraphs that accompanied images. One of those tablets (text no. 158) also has a narrative inscription written on it; that text is a prayer to the god Aššur to ensure the well-being, prosperity, and longevity of Sennacherib's reign. Lastly, three tablets (text nos. 159 and 161–162) contain dedicatory inscriptions. Although these texts are all fragmentarily preserved, they comprise: (1) a dedication to the god Aššur (listing his titles and epithets); (2) Sennacherib's name, titles, and epithets; (3) a building report describing the object being dedicated; and (4) concluding formulae. There is one other tablet (text no. 163), but it is not sufficiently preserved for us to be able to confidently remark on its contents, other than that they are similar to those of the "Sin of Sargon" text (Livingstone, SAA 3 pp. 77–79 no. 33; and Tadmor, Landsberger, and Parpola, SAAB 3 [1989] pp. 3–52).

The function/purpose of these tablets, as mentioned above, is not always clear. The contents of some texts, especially those written on *u'iltu*-tablets with rounded corners (text nos. 149–150, 152, 156–157, and 160), appear to have been drafts of inscriptions that were to be written on other media, including sculpted wall slabs. The crudely-made nature of some of the tablets, as well as the use of Neo-Assyrian in the case of one text (text no. 149), are the principal pieces of evidence that suggest that some texts were first or early drafts of inscriptions. Probably numerous drafts were not approved by the king (or by his chief scribe, who may have vetted compositions before they were presented to Sennacherib) to be used on clay, stone, or metal objects deposited or displayed in temples, royal residences, walls, or open-air (public) venues. The best example is perhaps K 1280 (text no. 149), which is a crudely-made *u'iltu*-tablet inscribed with six epigraphs, including one written in Neo-Assyrian (obv. 1–9). Because Neo-Assyrian is not used for epigraphs on Sargonid palace reliefs, it is very doubtful that that text was used as an epigraph on a sculpted wall slab in the "Palace Without a Rival";[11] if it was used, it probably would have been reworked, including being rewritten in Standard Babylonian. Some of the other drafts may have been final revisions that were approved to be inscribed on other objects. Sm 1893 (text no. 157), a small horizontal tablet which contains the draft of two texts to be inscribed on small cylinder-shaped beads, best illustrates this. The opening lines of the tablet (obv. 1–2) clearly indicate that Sennacherib had ordered that the texts on that tablet were to be inscribed on other objects (beads). Because the king is ordering the writing of those texts, the drafts must have been regarded as final drafts; the language and content are consistent with other inscriptions written on cylinder-shaped beads (see the discussion below).[12] K 1356 (text no. 160), which contains an extremely interesting text recording the construction of an *akītu*-house outside the western wall of the city Aššur and several epigraphs that were to accompany images on the temple's bronze gate (a work of art depicting an epic battle between Aššur and his entourage on the one hand and Tiāmat and her horde of monsters on the other hand), may have also been a final or near final draft.

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[9] For some details on this horizontal tablet format (1:2 ratio), see Radner, Nineveh 612 BC pp. 72–73 (with fig. 8).

[10] The building reports and concluding formulae of the texts written on K 2655 + K 2800 + Sm 318 (+)$^{?}$ K 4507 (+)$^{?}$ Bu 89-4-26, 150 (text nos. 143–145) and K 2627 + K 2666 + K 2676 (+)$^{?}$ DT 320 (text nos. 140–141) appear not to have been copied on the tablets.

[11] For the same opinion, see also Frahm, Sanherib pp. 211–212 T 175.

[12] For a discussion of this text, see Grayson and Ruby, Iraq 59 (1997) pp. 89–91.

Because relatively few metal objects inscribed with texts of Assyrian kings survive today, there is no way to know if the texts written on K 1356 were copied verbatim on that *akītu*-house's elaborately decorated bronze gate or if later, revised versions of those texts were copied there. Given the lack of evidence, we can only speculate on this matter. It is noteworthy that these tablets containing drafts have survived; they appear to have been archived rather than destroyed.

For the majority of the tablets with Sennacherib inscriptions (text nos. 142, 146–148, 151, 153–155, 158, 159, and 163), it is not clear if they were archival copies of texts on objects officially commissioned by the king or whether they were final drafts that were archived after the objects for which those texts were intended were inscribed; thus, those tablets may have been either archival copies or final drafts that were archived. Subscripts (*Abschriftvermerke*) preserved on some of these tablets are useful in that they provide information about the location and sometimes the object upon which the text was to be written. Unfortunately, most of the subscripts that are regarded as being written during Sennacherib's own reign are either completely destroyed (text no. 142, 151, 158, and 159) or are poorly preserved (text nos. 146–148 and 153–155).[13] The one intact subscript (K 4732 + Sm 1081 = text no. 163 rev. 1′–4′) records that that text was to be written on stone slabs placed in the Aššur temple at Aššur, slabs upon which the king was to stand while kissing the ground. It is not clear, however, if the contents of the tablet were copied from those slabs and then archived or whether K 4732+ was used to inscribe those now-lost slabs and then archived. Another example illustrating the ambiguity of archival copy or draft (and then archival copy) is K 100 (+)$^{?}$ DT 166 (+)$^{?}$ Rm 403 (text nos. 153–155), a fragmentarily preserved single-column tablet inscribed with a text that is similar in passages to the Bavian Inscription (text no. 223; see below). Since a copy of that text has not yet been discovered written in a niche carved into the face of a rock cliff, it is possible that the text on K 100+ was: (1) a rejected (near) final draft that was supplanted by another text; (2) a (near) final draft that was to be written in niches carved into the face of a cliff, but the actual task of carving them was never executed; or (3) a final draft that was archived after Sennacherib had rock relief panels inscribed with that text.[14] In sum, we can only speculate on the original reason for K 100+ being inscribed.

One tablet, K 2673 (text no. 156), was probably intended to be an archival copy of the three texts that were inscribed on a royal seal of lapis lazuli. Certainly two of the inscriptions (the ones of the Babylonian king Šagarakti-Šuriaš and the Middle Assyrian ruler Tukultī-Ninurta I) were copied directly from the object itself; see the section on other stone objects below for further details. The circumstances that led to the Sennacherib inscription being written on K 2655 + K 2800 + Sm 318 (+)$^{?}$ K 4507 (+)$^{?}$ Bu 89-4-26, 150 (text nos. 143–145) are very uncertain since that tablet also has royal decrees of Šamšī-Adad V and Adad-nārārī III written on it. Was this tablet a scribal practice tablet or was there some other reason that most of an inscription of Sennacherib was written on the same tablet as decrees of earlier Assyrian kings?[15] Unfortunately, we simply do not know the answer to this question and the purpose of K 2655+ remains unknown.

It is clear from orthography, slips in phraseology, writing peculiarities and the use of expressions not typical of, or otherwise known in, inscriptions composed during the reign of Sennacherib that some texts of Sennacherib were copied onto tablets (text nos. 135, 136-139, 140-141, and 161-162) during the reigns of Esarhaddon and/or Ashurbanipal; the scribes did not always faithfully copy the original inscriptions.[16] The reason that many of these texts were copied is not obvious, apart from the fact that the scribes of Esarhaddon and/or Ashurbanipal deemed it necessary to keep a record of (some) texts of Sennacherib that had been discovered by workmen in the structure of buildings/walls they were rebuilding or renovating. The fate of the originals, whether they were returned to where they were found and placed alongside Esarhaddon's and/or Ashurbanipal's own inscriptions (as is claimed in the concluding formulae of numerous texts) or deposited in an archive after they were copied (that is, not returned to their original location), is not certain. An example of this is the text written on K 2662 (+)$^{?}$ K 3752 (+)$^{?}$ K 11718 (+)$^{?}$ DT 200 (text nos. 136-139). The inscription appears to have been originally inscribed on clay cylinders or clay prisms that were deposited in the structure of the citadel wall of Nineveh. When Ashurbanipal (or Esarhaddon) rebuilt sections of that wall, those inscribed objects were discovered. The text was copied more or less verbatim from one of those cylinders/prisms and K 2662+ is the resulting copy, as noted by the subscript, which reads "that which is upon the inscribed object that [...]; belonging to Senn[acherib, ...]."[17] Ashurbanipal claims to have placed inscriptions of his grandfather back where his workman had discovered them; whether or not this is true remains to be proven by the archaeological record.

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[13] See below for information on the subscripts written on K 2662 (+)$^{?}$ K 3752 (+)$^{?}$ K 11718 (+)$^{?}$ DT 200 (text nos. 136–139), K 8664 (text no. 161) and K 2411 (text no. 162).

[14] See also Frahm, Sanherib p. 217. Note that there are at least eleven unfinished panels at Bavian.

[15] The building report and the concluding formulae appear not to have been copied on the tablet. The same appears to be true with the inscription copied on K 2627 + K 2666 + K 2676 (+)$^{?}$ DT 320 (text nos. 140–141).

[16] With regard to orthography, these later tablet copies regularly use the ÍA-sign, rather than the IA-sign, for the first person possessive suffix *-ya*; the ŠÁ-sign, rather than the ŠA-sign, is almost exclusively used for the relative-determinative *ša*; and AN.ŠÁR, rather than (^{d})*aš-šur*, is regularly used to write the god Aššur's name. As to phraseology, one notable slip is the use of the expression *ana bēlūt māti u nišē* ("for ruling over the land and people"), rather than the expected *ana rēʾût māti u nišē* ("for shepherding the land and people"), in the concluding formulae. For further information, see the commentaries and on-page notes to text nos. 135, 136–139, 140–141, and 161–162.

On at least two occasions, Ashurbanipal had inscriptions of his grandfather removed from objects before having those same objects refurbished and reinscribed with his own texts. Those texts were copied onto tablets before the inscriptions were destroyed. K 8664 (text no. 161) and K 2411 (text no. 162) are the products of those events, as indicated by their subscripts. The subscript of K 8664 reads:

> "Wording (of the inscription) on the bed (and) the throne. *It is a single* (*text*). The one on the chest was not copied."

The subscript of K 2411, which provides information about the texts themselves, reads:

> "Wording (of the inscription) that was cut off (and) erased from the bed (and) the throne of the god Bēl (Marduk) that were in the temple of (the god) Aššur (and that of the inscription) written upon (them) in the name of Ashurbanipal. Simānu (III), twenty-seventh day, eponymy of Awiānu (655), [they were] re[turned [to] Ba[byl]on."

In 655 (Ashurbanipal's 14th regnal year), Ashurbanipal returned to Babylon the pleasure bed of Marduk and Zarpanītu that his grandfather Sennacherib had taken to Assyria and dedicated to the god Aššur after he had looted Esagil in 689 (Sennacherib's 16th regnal year); the bed was placed in Kaḫilisu, the bed chamber of the goddess Zarpanītu. That *musukkannu*-wood bed needed to be refurbished before it was sent back from the city of Aššur. Ashurbanipal had his scribes copy onto tablets the inscription that Sennacherib had written on its gold plating before having that text removed from the metal plating and replaced with his own commemorative text. It would have been offensive to the god Marduk to have sent that bed back with an inscription dedicated to Aššur on it. Ashurbanipal did the same thing with Marduk's throne. In addition to making copies of his grandfather's inscriptions, Ashurbanipal had his scribes write out detailed descriptions of the objects. K 8664 is probably the original copy that Ashurbanipal had his scribe make before having Sennacherib's inscription removed from Marduk's pleasure bed and throne, while K 2411 is likely a later copy of the contents of K 8664, with the addition of Ashurbanipal's replacement inscription.

Bricks

Given the numerous building activities that Sennacherib sponsored at his administrative capital Nineveh, Assyria's principal cult center Aššur, and other major Assyrian cities (including Kilīzu and Tarbiṣu), it is no surprise that nearly two hundred inscribed/stamped bricks of his are now found in museum collections around the world, especially in the British Museum (London) and Vorderasiatiches Museum (Berlin), or were copied or photographed by archaeologists shortly after their discovery in the nineteenth and early twentieth centuries. At present, fourteen different brick inscriptions are known from Nineveh (with duplicates found at other sites), thirteen from Aššur, three from Tarbiṣu, and one from Kilīzu. Bricks of his are also reported to have been discovered at Šibaniba (modern Tell Billa) and Tulul al-Lak (or Lak-teppeh), but nothing about their contents is known. The bricks vary in size and shape (usually square or rectangular, but occasionally well-head). Many of the bricks are inscribed by hand, either on the face or the edge; only a few bricks have inscriptions stamped on them.[18] As one expects, the texts are short, ranging from two to six lines in length. The contents of the various different types are as follows: (1) only the Akkadian word *ekal* ("Palace") followed by the king's name and titles (text nos. 88–90); (2) Sennacherib's name and titles, and a brief statement about the structure that he built anew or renovated (text nos. 91–100, 200–201, 215, and 219); (3) the king's name and titles, the first person independent pronoun *anāku* ("I"), and a short statement about the building project (text nos. 196–199, 202, and 205); (4) a dedication to a deity, the king's name and titles, and a brief statement about the building project (text nos. 195 and 216); and (5) the name of the structure for which the brick was intended and Sennacherib's name and titles (text nos. 203–204). The texts are written in both the first and third persons; sometimes it is uncertain in which person the inscription is written owing to morphological ambiguity. At Nineveh, the bricks attest to Sennacherib's work on his palace Egalzagdinutukua (text nos. 91–93), the inner and outer walls (text nos. 94–97) and a house for his son Aššur-šumu-ušabši (text nos. 98–100).[19] At Aššur, the bricks attest to work on various sections of the Aššur temple Ešarra (text nos. 195–198), the Step Gate of the Old Palace (text nos. 199–202), sections of a royal mausoleum (text nos. 203–204), and a house for his son Aššur-nādin-šumi (text no. 205). The bricks from Tarbiṣu record that Sennacherib rebuilt the Nergal temple Egalmeslam there (text nos. 215–216) and those from Kilīzu state that he constructed the walls of that city (text no. 219).

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[17] Text no. 7 may have been one of these. Ashurbanipal, rather than Esarhaddon, is suggested here as the king during whose reign the text was copied since Ashurbanipal is known to have rebuilt sections of the citadel wall; see Borger, BIWA pp. 118 Prism D viii 64–75 and p. 183 Prism E Stück 18 lines 4–8.

[18] The inscription on HMA 9-1764 (text no. 92 ex. 11) is reported to have been stamped; see Foxvog, RA 72 (1978) p. 43. The authors have not been able to confirm that the brick's text is stamped rather than inscribed.

Horizontal Stone Prisms

In Assyria, horizontal stone prisms with royal inscriptions are not common.[20] However, Sennacherib had at least one inscription (text no. 166) written on this type of object, which is a blend of the prism and cylinder formats: each line of text is written along the long horizontal axis of the object and each of the eight horizontal faces is inscribed with five lines. In many regards, this object type has more in common with (barrel) cylinders than with prisms. With regard to content, the one known text written on this medium contains (1) Sennacherib's titles and epithets, (2) an account of work on Ešarra, the Aššur temple at Aššur (in particular, work on the cella Eḫursaggalkurkurra, its *šuḫūru*-house, and its new courtyard and gates), (3) an appeal to the building's foundation to speak favorably to the god Aššur, and (4) advice to future rulers (concluding formulae). The format of the inscription is identical to that of four texts written on solid clay cylinders from Nineveh (text nos. 10–13).

Stone Tablets

In addition to smaller clay foundation deposits and inscribed bricks built into the superstructure of buildings and walls, Sennacherib's scribes and craftsmen engraved texts on a variety of large stone objects, including foundation tablets. Only a handful of stone tablets are known for Sennacherib. In addition to five tablets from Nineveh (text nos. 34–37), four other stone tablets of this king are known: one from Aššur (text no. 168), two from Sūr-marrati (text no. 230), and one discovered at Takrit (text no. 231). Each tablet was inscribed with a single column of text on both the front and back. Like the Nineveh tablets intended for the armory, the texts written on the tablets intended for Sūr-marrati (probably modern Samarra) and the tablet discovered at Takrit contain both military and building narratives, whereas the stone tablet from Aššur includes only an account of construction (although the destruction of Babylon is mentioned in passing).

The Takrit tablet (text no. 231), of which only the first eleven and last six lines survive, is not sufficiently preserved for us to be certain of its contents and the date it was inscribed. Because its prologue (the king's titles, epithets, and commission by the god Aššur) and the beginning of the military narration are similar to text no. 34 (the so-called Nebi Yunus Inscription) and the end of the building report and the concluding formulae are similar to the text written on the tablets from Sūr-marrati (see below), it is possible that this tablet was also inscribed ca. 690–689 (Sennacherib's 15th–16th regnal years).

One damaged stone tablet and one small fragment of a stone tablet from Sūr-marrati (text no. 230 ex. 1 = the Baltimore Inscription; text no. 230 ex. 2 = the Washington Inscription) appear to be inscribed with the same text. When compared to the other known texts on stone tablets, the inscription is a little unusual; this is perhaps due to the fact that it's contents may have been more or less copied verbatim from a victory stele that was set up in the plain of Ḫalulê after the battle there (691).[21] In the style of texts written on steles and rock reliefs (see below), the inscription begins with an invocation of gods, the king's name and epithets, and a statement about the god Aššur supporting Sennacherib as his earthly representative, in particular during his campaigns to Chaldea and Elam. The military narration itself is unusual, not only in the manner in which the campaigns are recorded, but also in the number of campaigns it records. To conform with the numbering of the campaigns in the king's annalistic narration on clay prisms, Sennacherib boasts of eight successful campaigns, with the centerpiece of the narrative (the battle of Ḫalulê) being the eighth. In the text, however, the king refers to only five events (his first, fourth, sixth, seventh, and eighth campaigns) and describes just three of them (his sixth, seventh, and eighth campaigns) in any detail. Before describing the battle of Ḫalulê, Sennacherib states that he campaigned against Chaldea four times and against Elam three times; no details are given about the individual campaigns. The inscription then goes on to narrate the events leading up to the battle of Ḫalulê, the battle itself and its aftermath, and the erecting of an inscribed victory stele on the field of battle. To provide some background information about why Sennacherib marched south against Mušēzib-Marduk, the king of Babylon, reports of the sixth and seventh campaigns are included, probably to elucidate why Sennacherib regarded the Elamite king Umman-menanu (Ḫumban-menanu) "a rash fellow who does not have sense or insight"; those events are introduced by the formulae "on the first occasion" and "on the second occasion" respectively, and recorded in subordinate clauses, with the verbs marked by the subordinate marker *-u*. The building report, which follows the statement about setting up a victory stele, records that Sennacherib enlarged the city Sūr-marrati and built its wall. Unlike the other known stone tablets of Sennacherib, one tablet is dated: that exemplar was inscribed in the eponymy of Nabû-kēnu-uṣur (690), which is wrongly called in that text the "fourteenth year of Sennacherib"; this eponymy is actually the king's 15th regnal year.[22]

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[19] Note that bricks inscribed with duplicates of these inscriptions have been discovered at Aššur, Beisan, Kilīzu, and Tell Yarah.

[20] The shape of these stone horizontal prisms is similar to that of the clay prismatic cylinders of Sargon II from Dūr-Šarrukīn, Kalḫu, Nineveh, Tell Haddad, and Tell Baradān; these prism-like cylinders have 8–10 faces. However, with regard to content, the two mediums are quite different. Sennacherib's stone horizontal prisms are inscribed with inscriptions describing only building activities, while Sargon's clay prismatic cylinders are inscribed with texts commemorating achievements both on and off the battlefield, much like most of Sennacherib's clay cylinders from Nineveh (with exemplars found at Aššur) and Tarbiṣu. For further information and a catalogue of Sargon's prism-like cylinders, see Frame, Studies Parpola pp. 80–82 (Addendum 2).

[21] A.K. Grayson (AfO 20 [1963] p. 87) proposes that a letter to a god could have been a likely source for some of the contents of this text; this proposal, however, cannot be presently supported by the extant Sennacherib corpus. For further information about the unusual style of the inscription, see ibid. pp. 83–89.

The inscription on the stone tablet from Aššur (text no. 168) differs significantly in content from the two texts described above since it includes no military narration. This seventy-two line text contains (1) Sennacherib's titles and epithets, (2) a detailed account of Sennacherib's construction of the *akītu*-house at Aššur, which was located just outside the western wall of that city, (3) an appeal to the building's foundation to speak favorably to the god Aššur, and (4) advice to future rulers (concluding formulae). The building report is unusual since it mentions that people from Dilmun came and, under Sennacherib's instructions, helped destroy Babylon; they removed earth from the city to pile up in the *akītu*-house. A foreign ruler (Karib-il of Saba) is said to have provided an audience gift of (precious) stones and aromatics that were deposited in the foundation of the temple. The tablet is not dated, but since the sack and destruction of Babylon are explicitly mentioned, the inscription must date no earlier than 689.

Stone Bull and Lion Colossi

From 1847 to 1851, A.H. Layard uncovered by means of tunneling a portion (generally thought to be less than half) of Sennacherib's large palace at Nineveh, exposing the walls and entrance ways of seventy rooms.[23] Layard uncovered ca. 9880 feet (=3011 m) of wall reliefs, the best preserved of which were transported back to the British Museum in London, as well as numerous pairs of stone bull (*aladlammu*) and lion (*apsasû*) colossi, objects inscribed with texts of the ruler whom he called the "Kouyunjik-king"; most of the colossi and sculpted slabs were badly cracked and scarred by heat when the palace was burnt during the sack of Nineveh in 612. After copying some of the better-preserved texts and removing some inscribed objects to be taken back to England, many sculptures were reburied.

In inscriptions written during the years 697–695 (the king's 8th–10th regnal years), Sennacherib records that he had two alabaster bull colossi and seventy-two white limestone bull and lion colossi made and stationed in his palace's gateways; this is in addition to numerous other stone and cast metal colossi that functioned as column bases.[24] Although Layard mentions finding "twenty-seven portals, formed by colossal winged bulls and lion-sphinxes," the details of only twenty-four pairs of colossi are recorded in Layard's descriptions of his excavations of the South-West Palace.[25] Nineteen pairs of these colossi are human-headed bull colossi, four pairs are lion colossi, and one pair is not described. In addition, L.W. King discovered remains of a few bull colossi during his 1903–4 excavations of the northeastern end of the palace (Sennacherib's so-called Eastern Building); these were re-excavated by J.M. Russell in 1989–90 as part of D. Stronach's Nineveh Project. Presumably, all of Sennacherib's colossi were intended to be inscribed, but inscriptions on only twenty-three (or possibly twenty-five) bulls and four lions are known. Most are attested from Layard's field copies (MS A, MS C, and MS D), but others were once attested by casts in the British Museum (objects that S. Smith had destroyed on the grounds that they had outlived their usefulness) or by originals (pieces that are either now in museum collections or whose in situ remains have been photographed).

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[22] According to this text, the year 703 would be Sennacherib's first regnal year. It has been suggested that this discrepancy arose because the Assyrians were not accustomed to dating texts by regnal year (that is, in a Babylonian fashion) or because Assyrian scribes did not always achieve precision when calculating dates according to varying calendrical systems. On "double datings," see Millard, SAAS 2 pp. 70–71.

[23] H. Rassam (1852–54, 1878–82), W. Loftus (1854–55), G. Smith (1873–74), E.A.W. Budge (1889–91), L.W. King (1903–4), R.C. Thompson (1904–5), T.A. Madhloom (1965–71), and D. Stronach and J.M. Russell (1989–90) also carried out excavations on the South-West Palace, including its northeastern section (Sennacherib's Eastern Building, which is sometimes erroneously called the *bīt nakkapti*). In 1965–71, the Iraq Department of Antiquities and Heritage, under the direction of Madhloom, re-excavated Sennacherib's throne room suite (Rooms I–V, Court H, and Court VI), unearthing the fragmentary remains of numerous sculpted and inscribed orthostats and bull colossi; that area has now been converted into a site museum, with ca. 100 reliefs displayed in their original positions. For details about the throne room suite and a catalogue of its sculpture, see J.M. Russell, Final Sack.

[24] Text no. 15 vi 61–vii 4 and text no. 16 vi 74–vii 11. In 702, Sennacherib boasts that he created for his palace eight bronze lion colossi and an unspecified number of bull colossi made of silver, bronze, and mountain stone. From 697 to early to mid-695, he records that the palace contained twelve copper lion colossi, ten sphinxes of *urudû*-copper, ten sphinxes of alabaster, twelve sphinxes of GU.AN.NA-metal, twelve bull colossi of *urudû*-copper, two bull colossi of alabaster, and seventy-two bull and lion colossi of white limestone. From mid- to late 695 to early 693, Sennacherib states that there were in his palace, as column bases and gateway guardians, an unspecified number of bull colossi of copper, alabaster, and white limestone, an unspecified number of sphinxes of alabaster, *urudû*-copper, and GU.AN.NA-metal, twelve lion colossi of copper, and twenty-two sphinxes of copper.

The inscriptions on the known bull and lion colossi fall into three categories: (1) the first type (text nos. 39–40, 43, and 49–50) contains a short prologue, a building report describing the construction of Egalzagdinutukua (as well as the creation of a botanical garden, canals for irrigation, and a marsh), and a brief concluding statement; (2) the second type (text nos. 42 and 44–45, and possibly text nos. 41 and 47) has a short prologue, a summary of military campaigns, a building report describing the construction of Sennacherib's new palace (as well as the creation of a botanical garden, canals for irrigation, and a marsh), and a brief concluding statement;[26] and (3) the third type (text no. 46) contains a short prologue, annalistic narration of the king's victories on the battlefield, a building report describing the construction of Sennacherib's new palace (as well as the creation of a botanical garden, canals for irrigation, and a marsh), and a brief concluding statement. The division of the text falls into four types: (1) in the first (text no. 39), the inscription begins between one pair of legs of the colossus (the front or back), continues beneath the belly, and concludes between the other set of legs (the back or front);[27] (2) in the second (text nos. 44 exs. 1 and 2, and possibly 45), the inscription begins between the hind legs and concludes under the belly; (3) in the third (text nos. 44 exs. 3 and 4, and possibly 41), the inscription begins under the belly and concludes between the hind legs; and (4) in the fourth (text nos. 40–43, 46, and probably 49–50), the inscription begins under the belly of the first colossus, continues between the hind legs of the that same colossus and then the hind legs of the second colossus, and concludes under the belly of the second colossus.

The dates these bull and lion colossi were inscribed is less certain than one would hope. Based on comparisons with the contents of inscriptions written on octagonal clay prisms (text nos. 15–17) and the military narration included in some of those prism inscriptions, most of the bulls and lions, with the exception of the Eastern Building colossi, appear to have been inscribed from ca. 695 to late 694 or early 693, that is, at the time texts nos. 16–17 and 19–21, were being inscribed on prisms.[28] Although the *terminus post quem* for text no. 42, which is on the bulls in Room I (the throne room), Door *d* and Door *e*, is the fifth campaign (697; Sennacherib's 8th regnal year), the same as text no. 16, the contents and wording of the building report and its placement in the palace suggest that that inscription was composed sometime between text nos. 16 and 17, in late 695 or at the very beginning of 694. Text no. 43 (which is on the bulls in Court H, Door *c* and Court VI, Door *a* and which does not contain any military narration) was written around the same time since its building report is identical (apart from two minor textual variants and orthographic variants) to that of text no. 42.[29] A close look at the building reports of text no. 39 (which may have been written on the bulls in Court VI, Door *k*) and text no. 40 (which is inscribed on the lions in Court LXIV, Door *a*, an entrance that was part of Tašmētu-šarrat's, Sennacherib's queen's, living quarters) indicates that those two texts were composed earlier than text nos. 42 and 43, and later than text no. 16.[30] Although text no. 40 has several lacunae, it appears that it was composed slightly later than text no. 39. Thus, text nos. 39 and 40 were probably composed ca. 696–695. It is possible that text no. 41 was also composed ca. 695, likely between text nos. 39–40 and 42–43, but too little of the inscription is preserved to be absolutely certain that this is the case.[31] With regard to the dates of text no. 44 (which is written on the bulls lining the lower walls of the façade of Court H) and text no. 46 (which is on the bulls in Court H, Door *a*), the *terminus post quem* is the first part of the sixth campaign (late 694–early 693), the raid against the Bīt-Yakīn exiles living in Elam and, therefore, those inscriptions were composed shortly after that time. There is some evidence that text no. 44 was composed earlier than text no. 46.[32] Too little of text nos. 45 and 47 is preserved to be able to propose a certain date of composition. Furthermore, nothing about the "nearly illegible" text no. 48, which is on the lions in Court XIX, Door *a*, is known, so no date can be suggested. Although text nos. 49–50, which are written on bulls stationed in gateways of the northeastern end of the palace (Sennacherib's Eastern Building), are very fragmentarily preserved, it is certain that these two inscriptions are the latest known bull inscriptions from the South-West Palace. These likely were composed between 693 and 691; the latter date is based on Sennacherib's boast in text no. 22 (vi 36b–37), a copy of which is dated to 20-XII-691, that that palace had been completed.[33]

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[25] Layard, Discoveries p. 589. On his plan of the palace (ibid., opposite p. 67), Layard records finding nineteen pairs of colossi, while one of his accounts of the excavation (ibid. p. 645) mentions five additional pairs in the west entrance; note that three of these five pairs appear to have been restored on the plan of the South-West Palace. Furthermore, six more pairs are restored on the plan. There is a discrepancy in the various totals stated by Layard.

[26] Despite the very fragmentary nature of all four exemplars of text no. 44, the colossi lining the lower walls of the façade of Court H, these four bulls all preserve parts of one and the same inscription. See the commentary of that text and J.M. Russell, Writing on the Wall pp. 265–270.

[27] A.H. Layard's numbering of the inscribed surfaces in MS D fols. 24–29 suggests that text no. 39 was inscribed on a pair of five-legged colossi, a sculpture type not recorded by the excavators of the South-West Palace. As pointed out by J.M. Russell (Writing on the Wall p. 279), this does not rule out the possibility that such colossi were erected in Sennacherib's royal residence at Nineveh. Four-legged bulls appear to have been the norm for colossi during Sennacherib's reign; five-legged bulls were used exclusively during the reigns of his predecessors (Ashurnasirpal II, Shalmaneser III, and Sargon II). In the case of text no. 39 ex. 1, the inscription began between the front legs, continued beneath the belly, and concluded between the back legs, whereas with ex. 2, the inscription began between the back legs, continued beneath the belly, and concluded between the front legs.

[28] At present, there are no known prism inscriptions that were written between text no. 16 (latest dated exemplar copied on 3-V-695) and text no. 17 (both dated copies inscribed in V-694) and no complete prism inscriptions for the year 693 (Sennacherib's 12th regnal year); text no. 20 (and possibly text no. 21) was written on a prism in 693, but only a small portion of its military narration is preserved.

[29] Text no. 43 line 16 records that Sennacherib converted a 454×289 cubit area into dry land before building a 190-layer brick terrace on top of it, while text no. 42 line 23 records that same area as being 360×289 cubits in size. The final dimensions of the palace in text no. 43 lines 19–20 are 914×440 large cubits, while they are either 7[00×440] or 9[14×440] large cubits in text no. 42 line 27; Layard's copy in MS A has 7

Some of the bulls are inscribed with short texts on the unsculpted surface that abutted the wall (the "back").[34] One of the bulls in Room I, Door *e* (text no. 51), has the so-called Palace Inscription (text no. 80) on its wall-facing side. That text reads "Palace of Sennacherib, great king, king of the world, king of Assyria, the almighty sovereign of all rulers." The back of at least one lion in Room XXXIII, Door *p*, is inscribed with a short text (text no. 52) recording the discovery of *pendû*-stone, a valuable and beautiful stone, at the foot of Mount Nipur (modern Judi Dagh), its sculpting into sphinxes (*apsasû*), and its transport to Nineveh.

Wall and Threshold Slabs

Sennacherib's craftsmen changed the format for wall reliefs with accompanying texts that had been used by his predecessors. Bands of text that divided slabs into two registers were abandoned, thereby allowing images to be carved over the entire surface of the slabs; new spatial conventions, including a sense of depth, were adopted to accommodate the expanded pictorial area; and the only inscriptions visible were short epigraphs placed next to the image of the king, the king's camp, or a city under siege. The additional space available on the sculpted slabs resulted in there being more space for accompanying text, thus allowing for epigraphs to be considerably longer than those of previous kings; the majority not only record the setting of the scene and action depicted, but also the identity of the king. Twenty-eight epigraphs are known from fifteen different rooms of Sennacherib's Palace Without A Rival (text nos. 53–77); there must have been many more but, as A.H. Layard observed while clearing out the rooms, the upper portion of most of Sennacherib's reliefs is now destroyed and that part of the slab was the usual location for this type of text. Most of the surviving epigraphs record events that took place during his first three campaigns, while only one records an event that took place in his fifth campaign. Several epigraphs record the procurement and transport of building materials and bull colossi. Several of the reliefs and accompanying texts describe events not recorded in other contemporary inscriptions; for example, the siege and capture of the Judean city of Lachish (text no. 66) and the siege of the city Alammu (text no. 59).

Numerous sculpted and unsculpted wall slabs from Sennacherib's palace (including the so-called Eastern Building) and armory have inscribed on their wall-facing ("back") surfaces a short proprietary text, the so-

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[ME], but his copy in ICC has 9 [ME 14]. Because Layard's draft copies are usually more accurate than his published typeset ones and because the area of dry land converted to terrace in MS A is identical to that in earlier inscriptions written on bull colossi (text no. 39), the dimensions of the palace recorded in text no. 42 are probably 7[00×440] cubits. Thus, based on these two variants, text no. 42 appears to be earlier than text no. 43. E. Frahm (Sanherib p. 123) dates text no. 42 and text no. 43 ex. 1 to ca. 696.

[30] The provenance of text no. 39 is conjectural since there is no information on the colossi that were inscribed with this text. For the proposed provenance, which is based on A.H. Layard's statement that the inscription was "nearly entire" (Discoveries p. 71), see J.M. Russell, Writing on the Wall pp. 279–280.

[31] For details on the proposed date, see the commentary to that text.

[32] See the commentary and on-page notes to text no. 44.

[33] Based on parallels between this text and text no. 34 (lines 72–74a) in their description of *pendû*-stone, E. Frahm (Sanherib p. 122) proposes that the inscriptions on the Eastern Building bulls were probably composed after 690.

[34] It is not impossible that most, if not all, of Sennacherib's colossi bore short texts on their unsculpted, wall-facing surfaces. For this opinion, see also J.M. Russell, Writing on the Wall p. 127.

called Palace Inscription (text no. 80). It has been suggested this text was inscribed on most of the wall slabs (and colossi) decorating Sennacherib's palace.[35] Note that Sennacherib's standard Palace Inscription is shorter than those written on the backs of slabs lining the rooms of the palaces of Ashurnasirpal II and Sargon II. Those inscriptions provide information about the king, his deeds, and the appearance of their magnificent royal residences, while this text of Sennacherib is a mere label that names the palace's builder and owner.

Plain, unsculpted wall slabs inscribed with short texts of Sennacherib (text nos. 81–84) have been discovered in other parts of Nineveh, including the Šamaš Gate and the Ḫalzi Gate. These short inscriptions include Sennacherib's name and titles, and a statement that he built anew the inner and outer walls of Nineveh and had them raised as high as mountains.

According A.H. Layard, "The pavement slabs were not inscribed as at Nimroud; but those between the winged bulls at some of the entrances [of Sennacherib's palace], were carved with an elegant pattern."[36] Layard's assessment, however, is not entirely correct. In fact, the stone floral threshold slabs of Room I, Doors *a* and *e* of the South-West Palace at Nineveh (text nos. 78–79) are inscribed with two-line texts stating that Sennacherib had had the "Palace Without a Rival" built at Nineveh. In addition to these two slabs, there may have been other decorated floral slabs in Sennacherib's palace that were inscribed. Moreover, an inscribed threshold slab belonging to Sennacherib was discovered at Kilīzu (modern Qaṣr Šemāmok). That slab has written on it a six-line text that contains Sennacherib's name, titles, and a statement that he built anew the inner and outer walls of that city and had them raised as high as mountains.

Stone Blocks (Including Horse Troughs) and Paving Stones

At Aššur, Sennacherib used large stone blocks (text nos. 169–189) not only for the foundation of the Zababa temple (text no. 177), the Step Gate of the Old Palace (text no. 178), a house for his son Aššur-ilī-muballissu (formerly read Aššur-ilī-bulliṭsu; text nos. 179–185), and sections of the Aššur temple (text nos. 169–170), but also for the structure of the *akītu*-house and as paving stones for its processional way (text nos. 171–176).[37] As on bricks, the texts on stone blocks are relatively short, with their inscriptions ranging from three to ten lines in length. The style of the contents of the texts are all the same: they begin with the king's name, titles, and epithets, and conclude with a brief statement about the work, including a reference to the use of stone in the project. Unlike the known brick inscriptions of Sennacherib, which can be written in either the first or third person, all of his known block inscriptions appear to be written in the first person. The first person independent pronoun *anāku* ("I"), when included, appears either at the beginning of the inscription or after the king's titles and epithets. An individual text can be written on a single block of stone (text nos. 169–173 and 177–189) or carved across a series of six to nine blocks (text nos. 174–176).

Inscribed stone blocks were also used to line the walls and floors of canals that were intended to convey a regular and abundant supply of water towards important Assyrian cities, especially Nineveh. Numerous such blocks were discovered at Jerwan by T. Jacobsen and S. Lloyd in 1932–33. The inscriptions on these blocks (text nos. 224–228) range from short, two-line labels (text nos. 224–225) — comprising the Akkadian word *ekal* ("Palace") followed by the king's name and titles — written on a single block and medium length texts written on a series of blocks recording that Sennacherib had canals dug and lined with stone blocks (text nos. 226–227), to lengthy texts (text no. 228) which are written on numerous stone blocks and which include military narration. Unfortunately, with regard to the longest text from Jerwan, little can be said with certainty about its contents since the 202 stone blocks inscribed with it were discovered in secondary usage, with the original arrangement of the blocks being completely abandoned. The inscribed blocks were found scattered haphazardly among uninscribed blocks; in some cases the inscription had been turned sideways, in others upside down, and in numerous cases the blocks were re-cut, further damaging the top and the bottom lines on those blocks. Based on what can be gleaned from the fragmentary remains of the jigsaw puzzle of an inscription, the text apparently included a prologue, reports of at least two campaigns (Sennacherib's first and second campaigns), and a building report. The inscription, when complete, may have been written in at least three columns, with a minimum height of nine courses of blocks per column (with two to three lines per block) and approximately sixteen to twenty-one signs per line (each line stretching over seven blocks). Therefore, each column contained at least twenty-six lines of text, making the inscription at least seventy-eight lines long. A precise date for the inscription cannot be determined, but it is generally thought that Sennacherib's work in the Jerwan area was undertaken between 694 and 689 and, thus, the inscriptions were probably composed during that time. Moreover, several blocks forming the entrance to a tunnel near Arbela, a major cult center of the goddess Ištar, are inscribed with a short eight-line inscription (text no. 229) stating that Sennacherib had three canals dug to bring water to Arbela; the style of the text is similar to text nos. 226–227.

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[35] J.M. Russell, Writing on the Wall p. 127.

[36] Layard, Discoveries p. 652. For a drawing of one of these floral threshold slabs, see J.M. Russell, Writing on the Wall p. 133 fig. 41.

[37] Text nos. 186–189 are not sufficiently preserved to accurately determine what building activity their inscriptions commemorate.

Just north of Nebi Yunus, several series of stone blocks with a channel running down the length of their tops were discovered; based on the inscription written on them (text no. 132) and the presence of the channel, these blocks were probably used as horse troughs. Each set comprised three blocks and was inscribed with the same short text stating that Sennacherib made these troughs and paved the area around them with pieces of different types of stone, unused material from other building projects at Nineveh.

At Babylon, several paving stones of breccia inscribed with "Sennacherib, king of Assyria" (text no. 232) were discovered by R. Koldewey in July 1900; the Neo-Babylonian ruler Nebuchadnezzar II reused and reinscribed them. Because these stones were used as paving stones by Nebuchadnezzar, it is assumed that Sennacherib also used them as paving stones for the processional way at Babylon. The objects were probably inscribed during his first reign over Babylonia (704–703) or when his vassal Bēl-ibni or his son Aššur-nādin-šumi sat on the throne of Babylon (702–694).

Stone door sockets

A few inscribed door sockets from Nineveh and Aššur are known. Three are certainly from the South-West Palace at Nineveh (text no. 86 exs. 1–3) and three from the Aššur temple at Aššur (text no. 190 and text no. 191 exs. 1–2), while the provenances of another three are unknown (text no. 87 exs. 1–3). The door sockets from Sennacherib's palace record the king's name and titles, and state that Sennacherib had had *kašurû*-stone (a type of basalt) brought back to Nineveh and made into door sockets. The door sockets from the Aššur temple at Aššur (text no. 190 and text no. 191 exs. 1–2) begin with a short dedication to Aššur, which includes the god's name and epithets, and then continues with the king's name and titles and a statement about constructing gateways and making door sockets from *kašurû*-stone. These inscribed door sockets were presumably intended for the gates that Sennacherib claims to have had built while working on Ešarra (see below for details) and, therefore, were probably commissioned sometime after 689; text no. 191 ex. 2 certainly came from the "Gate of the Wagon Star" and text no. 191 ex. 1 may have come from the "Gate of the Firmament." The inscriptions on the remaining three door sockets (text no. 87 exs. 1–3), those objects whose provenance is not known, include only the king's name and titles. It is assumed that these door sockets come from one of the many cities in which Sennacherib commissioned large-scale building projects, such as Nineveh and Aššur.

Stone Water Basin

Fragments of a large and elaborately carved stone water basin found at Aššur preserve part of one or two inscriptions of Sennacherib. Two of the four sides were inscribed, but since only a small portion of the inscribed surface on each of those sides is preserved, it is not possible to determine if this basin was inscribed twice with the same text or if it had two different inscriptions on it. Apart from the king's name, his titles "king of the world" and "king of Assyria," and his epithet claiming to have fashioned the images of deities (*ēpiš ṣalam* ... "the one who fashioned the image(s) of ..."), nothing else is certain about the inscription(s).

Stone Vessels

Two stone vessels — a *naḫbuṣu*-vessel (text no. 133) and a *kappu*-vessel (text no. 134) — are inscribed with three-line texts recording that Sennacherib had given them as gifts to his son Aššur-ilī-muballissu. The inscriptions, written in Assyrian, contain the king's name and the title "king of Assyria," a statement that the objects were given to his son, and a curse upon anyone who removed them from his possession.

Small Stone Objects, including Stone Beads and Cylinders

Thirty-two cylinder-shaped beads are inscribed with short proprietary inscriptions of Sennacherib; the beads vary in size, shape, and stone.[38] Some of these were given to him by foreign rulers as part of their audience gifts, while others were taken as booty.[39] On a few occasions, the king states that he had the beads inscribed in his presence. The contents of the inscriptions themselves fall into six groups: (1) the Akkadian word *ekal* ("Palace of") followed by the king's name, titles, and curses (text nos. 120–124); (2) *ekal* followed by the king's name, titles, and a statement that the object was given as a gift, with the name of the foreign ruler who gave the gift recorded (text nos. 102); (3) *ekal* followed by the king's name, titles, a statement that the object was given as a gift, with the name of the ruler who gave the bead recorded, and curses (text nos. 103–110); (4) *ekal* followed by the king's name, titles, curses, and a statement that the object was taken as booty (text nos. 111–112); (5) *ekal* followed by the king's name, titles, a statement that the object was taken as booty, and curses (text nos. 113–116); and (6) *ekal* followed by the king's name, titles, the name of the stone (and its place of origin), and curses (text nos. 117–119, 127$^{?}$, 211).[40] The gods named in the curse formulae vary from bead to bead, but Aššur is always named; the gods are called upon to make the name and seed of anyone who alters the bead disappear from the land.[41] The function and purpose of these beads are not immediately obvious, but they may have formed part of a foundation deposit, as suggested by an inscription written on a stone tablet describing the rebuilding of the *akītu*-house at Aššur (text no. 168). The relevant passage (lines 48–55a) reads:

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[38] Two inscriptions that were to be written on cylinder-shaped beads are known from a tablet containing drafts of those texts (text no. 157). These texts, which are similar in style to text nos. 117–119 and 211, state that beads came from the otherwise unattested city Gala... (name damaged). For a more detailed study of these beads and those of other Assyrian rulers, see Frahm, CRRA 42 pp. 79–99; and Galter, ARRIM 5 (1987) pp. 11–30.

[39] The following rulers are known to have given Sennacherib cylinder-shaped beads as part of their audience gifts: Abī-Baʾal of

> While laying the foundation of the *akītu*-house, [I] brought forth the audience gift of Karib-il, king of the land Saba — *pappardilû*-stone, choice stones, (and) fine aromatics — and from that audience gift I laid stones (and) aromatics in its foundation. Like ..., I ... silver, gold, carnelian, lapis lazuli, *ḫulālu*-stone, *muššaru*-stone, *pappardilû*-stone, *papparmīnu*-stone, *dāmātu*-paste, (and) all of the finest aromatics in the foundation of that *akītu*-house. I sprinkled that foundation with perfumed oil (and) fine oil as (abundantly as) river water.

These beads may have been regarded as having magical power that drove away evil and were thus deposited in the foundations to protect the building. Some of these beads may well have been intended for the foundations of Aššur's *akītu*-house. If this proves correct, then they would have been inscribed sometime after 689.

Sennacherib's seal (text no. 212) is known only from impressions on several copies of Esarhaddon's Succession Treaty (often referred to as the Vassal Treaty of Esarhaddon) from Kalḫu and Tell Taʿyinat; the Aššur fragments of the Succession Treaty do not preserve the seal impression. The actual seal itself has been lost, is in a private collection, or remains buried in Iraq. The seal's sixteen-line text states that it was "The Seal of Destinies (*kunuk šīmāti*) [by which] (the god) Aššur, king of the gods, seals (the destinies of) the Igīgū and Anunnakū gods, the heavens, the netherworld, and man[kind]." The text then contains curses against altering the seal and removing the king's name from it. Sennacherib added his name to a second seal: a lapis-lazuli seal of the Babylonian king Šagarakti-Šuriaš. That seal is no longer extant (or is hidden away in some private collection), but the contents of the three inscriptions written on it are known from a copy (text no. 156) that was made during the reign of Sennacherib or one of his successors (Esarhaddon or Ashurbanipal). The seal originally belonged to Šagarakti-Šuriaš, was taken as booty from Babylon during the reign of Tukultī-Ninurta I, returned to Babylon as a gift (at an unspecified time), and again taken as booty by Sennacherib when he captured and destroyed Babylon in 689.[42] Tukultī-Ninurta added onto the seal a short curse against anyone who would remove his name. The texts of Tukultī-Ninurta and Sennacherib on this seal are both written in Assyrian.

Finally, a small lion finial is inscribed with a short text recording that Sennacherib gave it to his son Esarhaddon (text no. 233). The object, which is reported to have come from Sippar (but is more likely to have been found at Nineveh), was probably inscribed ca. 683–681 since Esarhaddon appears to be referred to as "senior-ranking son."

Steles and Rock Reliefs

In addition to erecting round-topped steles (each with an image of the king and symbols of various gods and goddesses) on both sides of the royal road at Nineveh (text no. 38), Sennacherib boasts of having a victory stele erected outside the city Bīt-Kilamzaḫ after his second campaign (702), another outside the city Illubru (in

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Samsimuruna (text no. 102), Karib-il of Saba (text nos. 103–108), and Nabû-zēr-kitti-līšir (text no. 109). The name of the ruler in text no. 110 is not preserved. Karib-il's contributions are also recorded on a stone tablet commemorating the construction of the *akītu*-house at Aššur; see text no. 168 lines 48–55a. Beads were taken as booty from Dumetu (text nos. 111–114) and Duma (text no. 115), both of which are probably identical with the Arabian city Adummatu, which Sennacherib captured ca. 690.

[40] The bead inscribed with text no. 117 is reported to have been made of *ḫulālu*-stone, the one with text no. 119 of *papparmīnu*- or *pappardilû*-stone, and the cylinder-shaped bead with text no. 211 of *papparmīnu*-stone.

[41] Adad, Anu, Aššur, Bēl, Ištar, Nabû, Nergal, Sîn, Šamaš, and Uraš are invoked in the curse formulae on these beads.

[42] On one side of K 2673 (text no. 156), the scribe copied the inscriptions of Šagarakti-Šuriaš and Tukultī-Ninurta I, while on the other face he copied the inscriptions of both of those kings along with Sennacherib's own.

Ḫilakku [Cilicia]) after one of his officials led a campaign there in the king's 9th regnal year (696), and a third near the city Ḫalulê after the battle there during his fourteenth regnal regal (691).[43] Although those steles are no longer extant, their shape and contents can be inferred from other Assyrian stele and rock reliefs, as well as from an inscription written on two stone tablets (text no. 230). Many extant Assyrian steles have a rounded top with an image of the king standing before symbols of his tutelary deities and these too may have had this shape and imagery. As to the contents of the inscriptions, the texts probably contained: (1) an invocation of gods; (2) the king's name, titles and epithets; (3) a statement about the god Aššur providing support to the Assyrian king; (4) military narration, with a lengthy description of the event that the stele commemorates; (5) a short report stating that the king had a stele erected; and (6) concluding formulae (with curses against anyone who removes, alters, or damages the stele). Two stone tablets from the city Sūr-marrati (text no. 230) may have been more or less copied verbatim from a victory stele that was set up in the plain of Ḫalulê after the battle there; for further details on the contents, see the discussion of text no. 230. If this assumption is correct, then the contents of at least one victory stele of Sennacherib is known, even though the original stele is now lost.

A fragment from the upper portion of a round-topped stele found at Aššur (text no. 167) preserves the beginning of an inscription of Sennacherib. The contents of the extant text duplicate (with some variation) text no. 168, which is written on a stone tablet and commemorates the construction of the *akītu*-house at Aššur. The rest of the stele text may have more or less duplicated the tablet inscription. Thus, the contents of the stele would have been similar to that of the steles that Sennacherib erected in Nineveh.

Like his grandfather Tiglath-pileser III and his father Sargon II, Sennacherib not only had victory steles set up outside the gates of conquered cities but also had round-topped, stele-like niches carved into the sides of rock cliffs. Like the steles they imitate in shape, the stele-like niches have carved in them an image of the king standing before symbols of several deities; the ruler, who faces either to the left or right, has one hand raised in a gesture of supplication and/or adoration while holding an object (frequently a mace) in the other hand. The space to the left and right of the king, and sometimes the clothing of the king, is inscribed. The content of the inscriptions on these "victory steles" carved into the sides of cliffs is generally similar to that of texts found on victory steles themselves. They contain: (1) an invocation of gods; (2) the king's name, titles, and epithets, with a brief statement of divine support; (3) military narration, with a lengthy description of the event that the monument commemorates; (4) a short report stating that the king had a monument or monuments made and inscribed; and (5) concluding formulae. During his fifth campaign (697), Sennacherib had several such inscribed reliefs carved at Judi Dagh in southern Turkey to commemorate his victories over the insubmissive inhabitants of cities located on and near Mount Nipur (text no. 222). Altogether, Sennacherib had at least eight sculpted panels carved at Judi Dagh; six are near the village Shakh and two are near the village Hasanah. Six of those panels were completed, while the other two were only prepared for engraving. Although the monuments are all badly weathered and difficult to decipher, the inscriptions themselves largely duplicate one another; there are variations in the military narration, but the extent of the deviation is not clear given their state of preservation

At Bavian, near the village of Khinnis, Sennacherib also had numerous round-topped, stele-like niches carved into the sides of rock cliffs. Eleven small panels with images of the king standing before symbols of his divine patrons are known, but only three are inscribed. All three have the same inscription (text no. 223), but the contents are slightly different to those of the inscriptions at Judi Dagh (text no. 222). This is not surprising as the former monuments were carved in Assyria proper and were primarily intended to commemorate the creation of an extensive canal system that brought water to Nineveh and its vicinity. The Bavian inscriptions contain: (1) an invocation of gods; (2) the king's name, titles, epithets, and a brief statement of divine support; (3) a statement about the lack of water in the vicinity of Nineveh during the reigns of his predecessors; (4) a detailed account of the creation of a complex canal system, comprising eighteen canals, including the Patti-Sennacherib and Nār-Sennacherib canals; (5) military narration, which comprises only descriptions of the battle of Ḫalulê (691) and the conquest and destruction of Babylon (689); (6) a short report stating that the king had six monuments made; and (7) concluding formulae. The *terminus post quem* is the conquest of Babylon in late 689 and, therefore, the inscription was likely written ca. 688.

Metal Objects

Very few metal objects from the reigns of Sennacherib, Esarhaddon, and Ashurbanipal survive today. A small bronze weight (0.241 kg) in the shape of a crouching lion is inscribed with Sennacherib's name and a note in Akkadian and Aramaic that the object weighed one half *mina* (text no. 211). The lion was one of sixteen bronze weights that A.H. Layard discovered in 1846 under one of the colossal winged bulls flanking Entrance b of the throne room (Chamber B) of the North-West Palace at Kalḫu (Nimrud). Thirteen are inscribed with Akkadian (and Aramaic) inscriptions and one of these belongs to Sennacherib; the other weights date to the reigns of Tiglath-pileser III, Shalmaneser V, and Sargon II.

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[43] See, for example, text no. 3 line 26, text no. 17 iv 90–91, and text no. 230 lines 113–114. For a study of Neo-Assyrian steles, in particular those of Sargon II, see Frame, Subartu 18 (2006) pp. 49–68.

Two fragments of bronze plating with texts of Sennacherib are also known (text nos. 193–194). Based on their contents, both pieces are presumably from Aššur. The first inscription (text no. 193) appears to be part of the bronze plating of an object dedicated to the god Aššur. The damaged fifteen-line text comprises a short dedication to Aššur that includes: the god's name and epithets; Sennacherib's name, titles, and epithets; and a building report that commemorates the fashioning of the bronze plating, which was cast through the craft of the deity Ninagal. The association of the piece with the Aššur temple at Aššur is based on the fact that the "Dais of Destinies" and the "path of the god Aššur" are mentioned in the text. Very little is preserved of the second inscription (text no. 194). What is extant duplicates with some deviation the text written on horizontal stone prisms (text no. 166); how much of the rest of the inscription duplicated text no. 166 is not known. Both objects were probably commissioned around the time that he was working on the Aššur temple (after 689).

Military Campaigns

Several inscriptions edited in this volume include accounts of Sennacherib's victories on the battlefield. Since all of these campaigns were briefly discussed in Part 1 (pp. 9–16), there is no reason to include that information here. However, the authors feel that it is necessary to provide a few tables for easy reference. Only texts preserving military narration are included. Details on the military campaigns narrated in the texts edited in this volume are presented in Tables 1a–b below. For the dates and targets of Sennacherib's various campaigns, see Grayson and Novotny, RINAP 3/1 p. 10 Table 1.

Table 1a: Military Campaigns Narrated in Texts on Human-Headed Colossi, Stone Blocks (from Jerwan), Cliff Faces, and Stone Tablets

Campaign	42	44	45	46	222	223	228	230	231
1	3b–4, 6	7–11a, 13b–15a	[...]	3b–9a	—	—	Frgms. A–E	—	7b–11
2	7a	15b–16	[...]	9b–17	—	—	Frgms. F–I	—	[...]
3	7b–11a	17–22a	1′–6′	18–32	—	—	([...])	—	[...]
4	5	11b–13a	[...]	33–37a	—	—	([...])	—	[...]
5	11b–12a	22b–23	[...]	37b–47	12–48a	—	([...])	—	[...]
Year 696	—	24a	([...])	—	—	—	([...])	—	([...])
Year 695	—	24b–25a	([...])	—	—	—	([...])	—	([...])
6	—	25b–32a	([...])	48–102a	—	—	([...])	16b–19a	[...]
7	—	—	—	—	—	—	([...])	19b–49a$^{?}$	[...]
8	—	—	—	—	—	34b–43a	([...])	11b–16a, 49b$^{?}$ –112	[...]
Babylon 689	—	—	—	—	—	43b–54a	([...])	—	([...])
Arabia	—	—	—	—	—	—	([...])	—	([...])

Table 1b: Military Campaigns Narrated in Texts on Clay Tablets, Prisms, and Cylinders[44]

Campaign	135	136–139	140–141	142	143–145	146–148	149	150	164	165	213
1	3b–5	137 i 3′–10′, 138 i 1′–22′	[...]	[...]	[...]		11–13	2–5	Y	i 29–64	5–61
2	([...])	138 i 23′–29′, 139 i′ 1′–10′	140 obv. 1′–14′	[...]	[...]		1–10	—	Y	ii 1–ii 53	—
3	([...])	[...]	140 obv. 15′–rev. 21	obv. 1′–8	143 i 1′		—	—	Y	iii 1–46	—
4	([...])	[...]	140 rev.	—	[...]		—	—	Y	[...]	—

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[44] Y= Yes, campaign included. We assume that text no. 164 included the same campaigns as text nos. 18, 22, and 23, but line numbers cannot be assigned since the text is too badly effaced to allow us to accurately assign line numbers to the individual passages.

Campaign	135	136–139	140–141	142	143–145	146–148	149	150	164	165	213
			22–23, 141 1´–7´								
5	([...])	—	—	—	143 i 2´–3´		—	—	Y	([...])	—
Year 696	([...])	—	—	—	143 i 4´–5´a		—	—	—	([...])	—
Year 695	([...])	—	—	—	143 i 5´b		—	—	—	([...])	—
6	([...])	—	—	—	143 i 6´–13´		14–17$^{?}$	—	Y	([...])	—
7	([...])	—	—	—			—	—	Y	([...])	—
8	([...])	—	—	—	143 ii 1´–4´, 143 i 1´–8´, 145 i´ 1–19´	146 obv. 1–16, 147 obv. 1–14, 148 1´–11´	—	—	Y	([...])	—
Babylon 689	([...])	—	—	—			—	—	—	—	—
Arabia	([...])	—	—	—			—	—	—	—	—

Building Activities at Nineveh

Most of Sennacherib's building activities at Nineveh were discussed in Part 1 (pp. 16–22), so only a few projects will be described here. The building reports included in texts inscribed on stone bull (*aladlammu*) and lion (*apsasû*) colossi and clay tablets more or less duplicate the building reports known from clay cylinders and prisms.[45]

Royal Palaces and Houses

In addition to building the "Palace Without a Rival," Sennacherib appears to have had a second palace constructed on the citadel of Nineveh, in the northeastern quadrant, north of the temples. No contemporary inscriptions of Sennacherib record the building of this palace, but at least two texts of his grandson Ashurbanipal written on clay prisms state that Sennacherib built the "House of Succession" (*bīt ridûti*), a royal residence that Ashurbanipal completely rebuilt to be his own palace. That building is often referred to as the North Palace as it is located on the northern part of Kuyunjik.[46] The nature and extent of Sennacherib's work on this palace and the dates it was carried out are unknown and, therefore, no further details can be provided here.

Numerous bricks attest to Sennacherib building a house for his son Aššur-šumu-ušabši (text nos. 98–100); this building is located in Area SH ("Sennacherib's House"), which is near the city wall, about 500 m north of Kuyunjik.[47] Bricks (text no. 101) discovered in a palatial building excavated about 600 m northeast of Nebi Yunus attest to another project of Sennacherib at Nineveh. Since those inscriptions have not yet been published, we do not know the function of that building.

Building Activities at Aššur[48]

Like Nineveh, Aššur (mod. Qalʿat Širqāt), Assyria's traditional religious capital, received a great deal of attention from Sennacherib. The construction of a new *akītu*-house outside the western city wall and the reorientation and reconstruction of the central sanctuary and main courtyard of the Aššur temple Ešarra were the two most important projects, both of which took place after the destruction of Babylon in 689. A new processional way was constructed to link the two buildings. Sennacherib renovated sections of the Old Palace (including the Step Gate) and possibly also the Sîn-Šamaš temple and the city wall, as well as its gates. In addition, he built houses for at least two of his sons, a temple (or sanctuary) for the god Zababa, and a royal tomb. The remains of those buildings, as well as bricks and stone blocks discovered during the 1903–14 German excavations led by W. Andrae, provide evidence for Sennacherib's building activities at Aššur.

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[45] Inscriptions on stone bull and lion colossi, sculpted wall slabs, decorated threshold slabs, door sockets, bricks, and clay tablets refer to work on Sennacherib's palace, including a wing for his wife Tašmētu-šarrat. See text no. 39 lines 11–75a, text no. 40 lines 1´–46´´, text no. 41 lines 1´–11´´, text no. 42 lines 12b–55´a, text no. 43 lines 6b–105a, text no. 44 lines 32b–72a, text no. 46 lines 106b–163a, text no. 47, text no. 49 lines 7b–3´´´, text no. 50 lines 8b–11´, text no. 50, text no. 52 lines 4b–6, text nos. 73–79 and 86–93 and text no. 138 rev. i´ 1´–ii´ 16. An inscription on a fragment of a clay tablet (text no. 151 rev. i 1´–13´) preserves part of a passage describing the construction of Nineveh's walls and gates. Stone slabs and bricks attest to Sennacherib's work on Nineveh's main (or great) inner wall, Badnigalbilukurašušu ("Wall Whose Brilliance Overwhelms Enemies"), and outer stone wall, Badnigerimḫuluḫa ("Wall, Terrorizer of Enemies"); see text nos. 81–84 and 94–97. A small tablet (either an archival copy or a draft) is inscribed with a short, monumental inscription recording work on the armory (text no. 152 obv. 4–17). Copies of inscriptions on fragments of clay tablets preserve reports on the rebuilding of the citadel wall, the construction of bridges and aqueducts, the creation of botanical gardens and marshes, and the widening of the city's squares and streets; see text no. 136 rev. i´ 1´–16´, text no. 138 rev. ii´ 17–36, and text no. 151 obv. i´ 1–12.

[46] Borger, BIWA p. 72 Prism F vi 22–25 and Prism A x 51–54. Less than half of the North Palace has been excavated; this is in part due to the fact that the level of the floor is not far below the surface of the mound and in part due to the fact that much of the building has been destroyed by erosion and numerous post-Assyrian occupations. The "House of Succession," which was presumably smaller that the one built by Ashurbanipal, may have originally been northwest of the Ištar temple Emašmaš. For further information on that palace, see Reade, RLA 9/5–6 (2000) pp. 416–418 §§14.4 and 14.7.

[47] For further information, see Reade, RLA 9/5–6 (2000) p. 420 §15.4.

[48] See also Andrae, WEA^{2} pp. 19–84; Frahm, Sanherib p. 276; Frahm, PNA 3/1 pp. 1122–1123 sub Sīn-aḫḫē-erība II.3.c.2´; Frahm, RLA 12/1–2 (2009) pp. 19–20 §6.2; and Grayson, CAH^{2} 3/2 pp. 116–117.

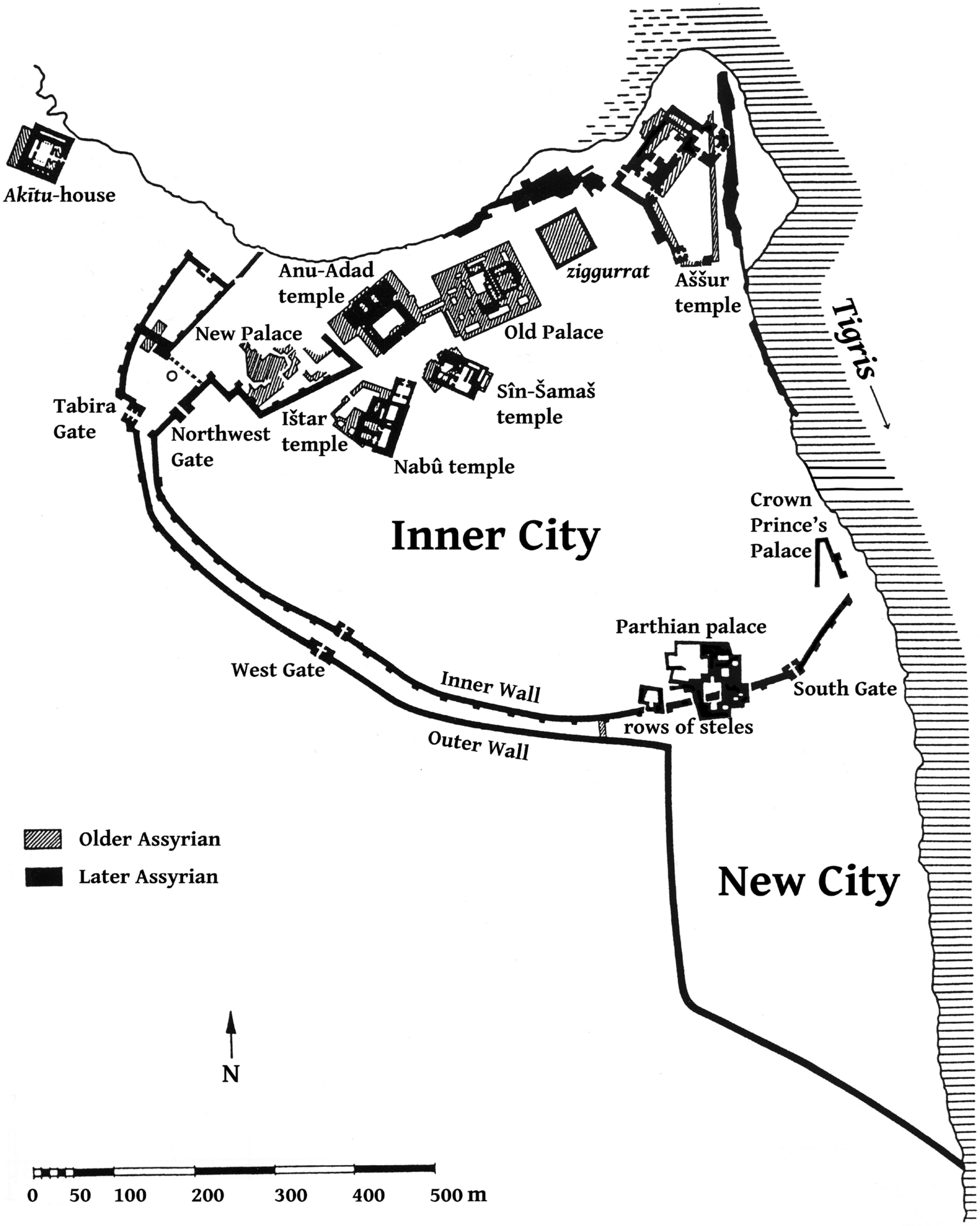

Figure 2: Plan of Aššur. Adapted from Bär, Ischtar-Tempel p. 387 fig. 1.

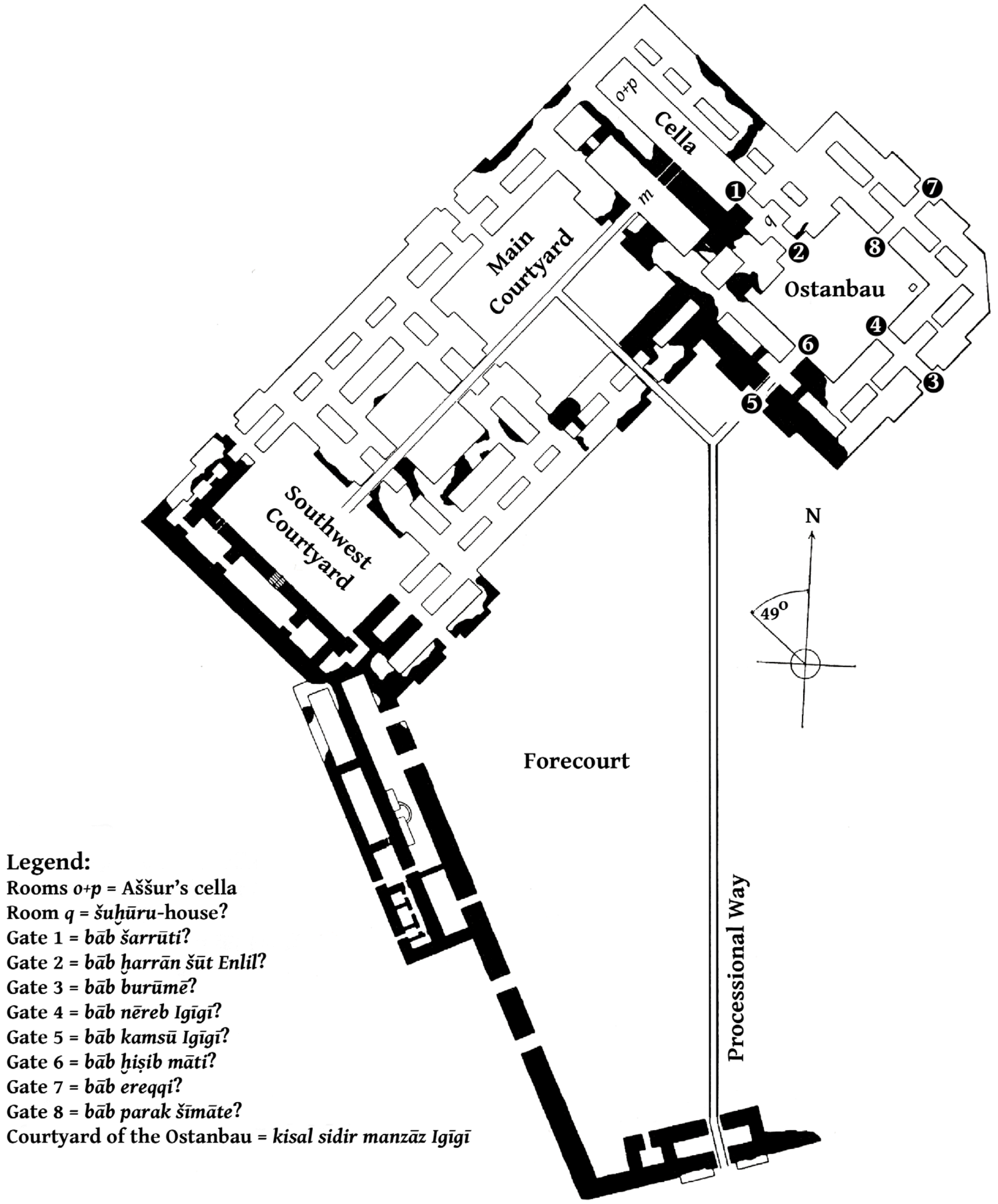
o+p
Cella
m
q
❶
❷
❸
❹
❺
❻
❼
❽
Ostanbau
Main Courtyard
Southwest Courtyard
N
49°
Forecourt
Processional Way
Legend:
Rooms *o+p* = Aššur's cella
Room *q* = *šuḫūru*-house?
Gate 1 = *bāb šarrūti*?
Gate 2 = *bāb ḫarrān šūt Enlil*?
Gate 3 = *bāb burūmē*?
Gate 4 = *bāb nēreb Igīgī*?
Gate 5 = *bāb kamsū Igīgī*?
Gate 6 = *bāb ḫiṣib māti*?
Gate 7 = *bāb ereqqi*?
Gate 8 = *bāb parak šīmāte*?
Courtyard of the Ostanbau = *kisal sidir manzāz Igīgī*

Figure 3. Plan of the Aššur Temple. Adapted from Andrae, WEA^2 p. 53 fig. 35.

The Aššur Temple[49]

After sacking and destroying Babylon in late 689 (Sennacherib's 16th regnal year), Sennacherib remodeled and rebuilt the central sanctuary of the Aššur temple Ešarra ("House of the Universe"), together with its cella (Eḫursaggalkurkurra; "House of the Great Mountain of the Lands") and *šuḫūru*-house (Eḫursaggula; "House, Big Mountain"), in an attempt to replicate the Esagil complex at Babylon. Sennacherib had a new, multi-room complex, the so-called "Ostanbau," added onto the existing structure. A new entrance to the main cult rooms was built.[50] The king states that the proper orientation of the entrance to Aššur's cella (Rooms o+p) had been disregarded by his predecessors so he created a new entrance. The old south-facing entrance was replaced by a new east-facing entrance, which he named the "Royal Gate" (*bāb šarrūti*).[51] Along with the changes made to that temple, which the king states were divinely approved through extispicy, Sennacherib had a new *akītu*-house constructed outside the western wall of the city; moreover, he instituted numerous theological reforms.[52]

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[49] Text nos. 166, 169–170, 190–191, 193–198, and 209. See Börker-Klähn, ZA 70 (1980) pp. 258–273; van Driel, Aššur pp. 1–50; Haller, Heiligtümer pp. 52–73; Frahm, Sanherib pp. 163–173 and 276; Frahm, PNA 3/1 p. 1122 sub Sīn-aḫḫē-erība II.3.c.2′.a′; Galter, Orientalia NS 53 (1984) pp. 433–441; Huxley, Iraq 62 (2000) pp. 109–137; Pongratz-Leisten, Ina Šulmi Īrub pp. 60–64; and Schwenzner, AfO 7 (1931–32) pp. 239–251, AfO 8 (1932–33) pp. 34–45 and 113–123, and AfO 9 (1933–34) pp. 41–48. For a plan showing the find spots of Sennacherib's inscriptions, see Frahm, Sanherib p. 172.

In connection with the reorientation of the principal entrance to Aššur's cella, Sennacherib rebuilt the *bīt-šuḫūri* (possibly Room q) and widened and decorated its gate, which he named the "Gate of the Path of the Enlil-Stars" (*bāb ḫarrān šūt Enlil*). That ornately decorated gate — which had metal statues of four bull-shaped son-of-Šamaš figures as well as a fish-man, a bronze carp-man, a lion-man, and a scorpion-man — probably provided the *bīt-šuḫūri* access to a large courtyard (the courtyard of the "Ostanbau").[53] Sennacherib constructed a new paved courtyard, which he called the "Courtyard of the Row of Pedestals for the Igīgū Gods" (*kisal sidir manzāz Igīgī*).[54] Inner and outer gates were placed in the southeast, northeast, and southwest walls; the northwest wall, which formed part of the existing structure of the temple, also had inner and outer gates (the "Royal Gate" and the "Gate of the Path of the Enlil-Stars"). The inner and outer gates in the southeast wall (those facing east, towards the Tigris River) were probably the "Gate of the Entrance of the Igīgū Gods" (*bāb nēreb Igīgī*) and the "Gate of the Firmament" (*bāb burūmē*); those in the southwest wall (those facing south) were likely the "Gate of the Abundance of the Land" (*bāb ḫiṣib māti*) and the "Kamsū-Igīgū Gate" (*bāb kamsū Igīgī*); and those in the northeast wall (those facing north) were probably the "Gate of the Dais of Destinies" (*bāb parak šīmāte*) and the "Gate of the Wagon Star" (*bāb ereqqi*).[55] Doors of cedar were hung in these gateways; their door posts rested upon door sockets made from *kašurrû*-stone (a type of basalt). In the southwest corner of the newly-built courtyard, Sennacherib placed a large, elaborately sculpted stone water basin; a well was dug nearby. Sennacherib states that he also had a portable bronze brazier installed in this courtyard.

The forecourt, as indicated by archaeological evidence, was raised and repaved; bricks of his father Sargon II were reused in this project.

Two pieces of metal plating attest to Sennacherib having objects that were plated with bronze in the temple. One of the pieces may have adorned the Dais of Destinies (*parak šīmāte*); in addition to being inscribed, that bronze plating may have also depicted the Tablet of Destinies, the god Aššur, and Sennacherib (text no. 193).[56] A tablet copy of a dedicatory inscription (text no. 159) attests to the king having a kettledrum made for the god Aššur; this text would have been written on the metal plating of the drum. There were presumably other objects made for Assyria's principal deity at this time, but the written and archaeological evidence for this are lacking. It is known from two tablets inscribed during the reign of Ashurbanipal that Sennacherib dedicated Marduk's bed and throne to Aššur after he had had them removed from the Esagil temple at Babylon; Sennacherib had dedicatory inscriptions written on the metal plating of those objects (text nos. 161–162).[57]

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[50] For information on what remains of the "Ostanbau," see Haller, Heiligtümer pp. 69–73. The work appears to have been carried out in two stages.

[51] The old south-facing entrance is presumed to have been the entrance that led to the ante-cella (Room m) from the southwest. The new east-facing entrance, which Sennacherib named the "Royal Gate" (*bāb šarrūti*), is oriented to the southeast and it may have been the entranceway between the cella (Rooms o+p) and Room q (so Frahm, Sanherib p. 172) or the entranceway leading from Room q to the courtyard of the "Ostanbau" (Börker-Klähn, ZA 70 [1980] pp. 260–261 [with fig. 2] gate a). According to H. Galter (Orientalia NS 53 [1984] pp. 440–441), the "Royal Gate" was the entranceway between the cella (Rooms o+p) and the ante-cella (Room m). For a discussion of the problems with the Akkadian terms used in text no. 166 to indicate the orientation of the gates, along with references to previous literature, see Frahm, Sanherib p. 170.

[52] For information about his religious reforms, see in particular Frahm, Sanherib p. 20 and 282–288; and Vera Chamaza, Omnipotenz, pp. 111–167 §2.3.

[53] So Frahm, Sanherib p. 172. J. Börker-Klähn (ZA 70 [1980] pp. 261–262 [with fig. 2] gate a′), however, suggests that the "Gate of the Path of the Enlil-Stars" (*bāb ḫarrān šūt Enlil*) provided access between Room q and Aššur's cella (Rooms o+p). H. Galter (Orientalia NS 53 [1984] pp. 440–441) suggests that that entranceway was between Room m and the main courtyard (Haupthof). For a reconstruction of the ornate gateway created by Sennacherib, see Börker-Klähn, ZA 70 (1980) p. 273 fig. 4. For a study of the apotropaic figures, see Huxley, Iraq 62 (2000) pp. 109–137.

[54] So Börker-Klähn, ZA 70 (1980) pp. 261–262 [with fig. 2] courtyard z; and Frahm, Sanherib p. 172.

[55] So Frahm, Sanherib p. 172. J. Börker-Klähn (ZA 70 [1980] pp. 261–262 [with fig. 2] gates b, b′, c, c′, d, and d′) proposes more or less the same arrangement, but regards the "Gate of the Firmament" (*bāb burūmē*), the "Kamsū-Igīgū Gate" (*bāb kamsū Igīgī*), and the "Gate of the Wagon Star" (*bāb ereqqi*) as the inner gates, and the "Gate of the Entrance of the Igīgū Gods" (*bāb nēreb Igīgī*), the "Gate of the Abundance of the Land" (*bāb ḫiṣib māti*), and the "Gate of the Dais of Destinies" (*bāb parak šīmāte*) as the outer gates. H. Galter (Orientalia NS 53 [1984] pp. 440–441), on the other hand, places the gates around the temple's forecourt (Vorhof). According to Galter, the "Gate of Entrance of the Igīgū Gods" was located between the main courtyard (Haupthof) and Room a; the "Gate of the Firmament" probably gave Room a access to the forecourt (Vorhof); the "Kamsū-Igīgū Gate" and the "Gate of the Abundance of the Land" were located at the very southern end of the forecourt; and the "Gate of the Wagon Star" and the "Gate of the Dais of Destinies" provided access from the forecourt to the courtyard of the "Ostanbau."

[56] As suggested by E. Frahm (Sanherib p. 221), one or both of the inscriptions written on clay tablet K 6177 + K 8869 (text no. 158) may have also been written on the metal plating of the Dais of Destinies. If BM 91157 proves to be from the plating of Aššur's dais, then the drafts (or archival copies) of the texts written on K 6177 + K 8869 may have been inscribed elsewhere on that same piece of bronze. Esarhaddon (Leichty, RINAP 4 p. 136 Esarhaddon 60 lines 26′–29′a) records that he entirely rebuilt the Dais of Destinies with *ešmarû*-metal and had images of both him and his son Ashurbanipal depicted on its outer facing. If Esarhaddon had Aššur's dais fashioned anew, then he would have had his father's bronze plating removed. Before doing so, he probably had the inscriptions written on the earlier plating copied onto a clay tablet and archived; K 6177 + K 8869 may have been that tablet. If BM 91157 was part of the plating of the Dais of Destinies, then it

The Akītu-*House*[58]

As part of his post-689 reforms, Sennacherib had a new *akītu*-house constructed outside the western wall of the city in an attempt to replicate the cultic topography of Babylon. An inscription written on a stone tablet suggests that the original New Year's temple had been situated outside the city, but had long been forgotten and that the *akītu*-ceremonies were being performed inside Aššur. The structure of the *akītu*-house of the steppe, whose Sumerian ceremonial name is Eabbaugga ("House Where Tiāmat Is Put To Death"), was built entirely from (inscribed) stone blocks.[59] The planning of the temple proved difficult: the original ground plan was abandoned and replaced by a newer one with a moderately different plan.[60] The people of Dilmun are reported to have taken part in the destruction of Babylon and to have helped Sennacherib place dirt from that city in the Assyrian *akītu*-house. Karib-il, the king of Saba, gave Sennacherib a substantial audience gift consisting of metal, small stone cylinder-shaped beads, and aromatics that were to be deposited in the foundations of the *akītu*-house. The temple itself was surrounded by lush, well-irrigated gardens and fruit orchards; the species of plants and trees are not known. In the main entrance of the temple, Sennacherib had an ornate bronze door cast using a new bronze casting technique. That elaborate work of art depicted an epic battle, representing a scene from the Assyrian version of *Enūma eliš*.[61] Aššur was shown raising his bow and riding in a chariot with the god Amurru. At least twenty-five other gods and goddesses are depicted with him, some on foot and some in chariots.

In connection with the construction of that temple, Sennacherib may have created and/or renovated images/statues of the various gods and goddesses who participated in the *akītu*-festival. This work is not recorded in extant texts, but the king regularly calls himself "the one who fashioned the image(s)" (*ēpiš ṣalam*) of various gods. Although the epithet could refer to the images of the deities depicted on the bronze gate of the *akītu*-house, it could also refer to images/statues of deities participating in the *akītu*-festival.[62] Finally, in order to connect the new *akītu*-house to the renovated Aššur temple, a new stone processional way between them was constructed.

The Zababa Temple

As indicated by texts on several stone blocks and by two royal grants, Sennacherib constructed a temple/sanctuary for the god Zababa; that structure was either part of the Aššur temple or a separate structure located in the vicinity of the Aššur temple and the Tabira Gate.[63] The work was probably a small part of the king's building program that took place in Aššur after the destruction of Babylon in 689.

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appears that Esarhaddon's craftsmen did not have the bronze plating destroyed. Of course, this interpretation of the meager written evidence must remain conjectural.

[57] Other cult objects taken from Esagil in 689 were probably dedicated to the god Aššur.

[58] Text nos. 160, 167–168, and 171–176. See Andrae in Haller, Heiligtümer pp. 74–80; Frahm, Sanherib pp. 173–177 and 276; Frahm, PNA 3/1 p. 1122 sub Sīn-aḫḫē-erība II.3.2´.b´; and Miglus, Bagh. Mitt. 24 (1993) pp. 194–199 and p. 212 figs. 1–2. For information on *akītu*-festivals in Assyria, see Pongratz-Leisten, RLA 9/3–4 (1999) p. 296 §3; Pongratz-Leisten, Ina Šulmi Īrub esp. pp. 108 and 115–132; Pongratz-Leisten in Parpola and Whiting, Assyria 1995 pp. 245–252; and Zgoll in Blum and Lux, Festtraditionen pp. 11–80.

[59] The ceremonial name of the cella was called Edubdubabba ("House That Makes Tiāmat Tremble").

[60] Compare Miglus, Bagh. Mitt. 24 (1993) p. 212 fig. 1 to fig. 2.

[61] For recent studies and editions of the Assyrian version of *Enūma eliš*, see Kämmerer and Metzler, Weltschöpfungsepos pp. 26–33 §1.4.2.1 and pp. 355–360; and Lambert, Babylonian Creation Myths pp. 5–6.

[62] For information on the deities who participated in the *akītu*-festival at Aššur, see Pongratz-Leisten, Ina Šulmi Īrub pp. 115–132. With regard to the epithet *ēpiš ṣalam* DN, see, for example, text no. 172 lines 2–4, where Sennacherib calls himself "the one who fashioned image(s) of the deities Aššur, Anu, Sîn, Šamaš, Adad, Nergal, Ištar of Bīt-Kidmuri, Bēlet-ilī, and the great gods"; text no. 173 lines 2–7, where he uses the epithet "the one who fashioned image(s) of the deities Aššur, Šerūa, Anu, Sîn, Šamaš, Adad, Ištar of Bīt-Kidmuri, Bēlet-ilī, Kaka, Ḫaya, Kusu, Lumḫa, Dunga, Egalkiba, and the (other) great gods"; and text no. 175 lines 2–8, where the king is called "the one who fashioned image(s) of the deities Aššur, [Mullissu], Šerūa, Sîn, Nik[kal], Šamaš, Aya, Anu, Antu, Adad, Šala, Ištar of Bīt-Kidmuri, [Bēlet]-ilī, Ḫaya, Kusu, [Lumḫa], Dunga, Egalkiba, [and the] (other) great gods."

[63] Text no. 177; and Kataja and Whiting, SAA 12 pp. 49–50 no. 48 and pp. 108–109 no. 87. The precise location of the structure is not known. See Deller and Donbaz, Bagh. Mitt. 18 (1987) pp. 221–228.

The Sîn-Šamaš Temple

There is some archaeological evidence to suggest that Sennacherib worked on the Sîn-Šamaš temple sometime after 689, when the king was engaged in work on the Aššur temple, the *akītu*-house, and the processional way. Textual evidence, however, is lacking and, therefore, little can be said about this project.[64]

The Old Palace

Sennacherib renovated sections of the Old Palace, including the Step Gate (*mušlālu*).[65] A complete, but very badly damaged, octagonal clay prism (text no. 164) that was inscribed ca. 691–689 (Sennacherib's 14th–16th regnal years) records the renovation of the innermost part of that palace, the *kummu*-room (possibly Room 21 or Room 22) and its cella (*kiṣṣu*). The Middle Assyrian king Tiglath-pileser I (1114–1076) and the early Neo-Assyrian king Ashurnasirpal II (883–859) are named as previous builders and, as is typical for Sennacherib's inscriptions, the king mentions that the earlier workmanship on the building of the palace was not skillfully executed.[66] The superstructure of that part of the building is reported to have been completely rebuilt, roofed with cedar beams from Mount Amanus (the principal source for roof beams at this time), and had metal-banded doors made from white cedar hung in its gateways. Sennacherib also worked on the Step Gate, a project recorded in inscriptions written on stone blocks and bricks. As one expects from texts written on these two mediums, Sennacherib states that he used limestone blocks for the foundation and raised the structure of the *mušlālu* "as high as a mountain."

The City Walls and Their Gates

The building report of a badly damaged and difficult-to-read octagonal clay prism (text no. 165) may describe Sennacherib's restoration of Aššur's city walls and their gates.[67] Nothing of substance can be said about this project at present.

Royal Palaces

Sennacherib built palaces for at least two of his sons at Aššur. A single brick attests to the construction of a house for his eldest son Aššur-nādin-šumi (text no. 205). The location of the building is not known, but the work must have taken place prior to 700 since Sennacherib made Aššur-nādin-šumi king of Babylon in that year. Numerous stone blocks attest to Sennacherib building a house for another of his sons, Aššur-ilī-muballissu; that house was located near the city wall in the southeastern part of Aššur, near the bank of the Tigris River (city plan quadrants l8/l9; the "Crown Prince's Palace" in Figure 2).[68] The dates for the building of that house are not known.

Sennacherib's Royal Tomb

As is clear from numerous bricks discovered throughout Aššur, Sennacherib appears to have had his own tomb built during his lifetime; that structure may have included both above-ground and underground components.[69] Like other royal tombs at Aššur (including those of Aššur-bēl-kala, Ashurnasirpal II, and Šamšī-Adad V), this tomb, which he calls the "Palace of Rest" (*ekal tapšuḫti*) on one occasion (text no. 203) and the "Palace of Sleep"

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[64] See Haller, Heiligtümer p. 89; and Werner, Sîn-Šamaš-Tempel p. 18.

[65] Text nos. 164, 178, and 199–202. Frahm, Sanherib p. 276; Frahm, PNA 3/1 p. 1123 sub Sīn-aḫḫē-erība II.3.c.2′.d′–e′. For information on the Old Palace, see in particular Preusser, Paläste pp. 6–27; and Pedde and Lundström, Palast, esp. pp. 182–184 §III.23. For the Step Gate (*mušlālu*), see Andrae, Festungswerke pp. 63–92; van Driel, Aššur pp. 29–31; Edzard, RLA 8/7–8 (1997) pp. 495–496; Hrouda, RLA 8/7–8 (1997) p. 496; Miglus, ZA 72 (1982) pp. 271–272; Miglus in Maul and Heeßel, Assur-Forschungen p. 232; and Pedde and Lundström, Palast pp. 183–187 §§III.23.3 and III.24.2. Akk. *mušlālu* is not an easy word to translate and has been interpreted in a variety of ways in scholarly literature, for example, "monumental staircase," "monumental gate entrance," "processional staircase," "city gate with free(standing) staircase," "Step Gate," "gate," "gatehouse," and "a temple or palace gate with free(standing) staircase in Aššur." For a short survey of the relevant scholarly material, see Miglus in Maul and Heeßel, Assur-Forschungen p. 232 n. 8. Following Grayson, RIMA 1, *mušlālu* is translated in RINAP 3 as "Step Gate"; E. Leichty (RINAP 4), however, opted to translate the word as "gatehouse."

[66] For details on Room 21 and Room 22, and the evidence for Tiglath-pileser I's and Ashurnasirpal II's work on the Old Palace, see Pedde and Lundström, Palast pp. 56–57 §§III.21–22, pp. 166–173 §III.13 and pp. 179–181 §III.18.

[67] See Frahm, KAL 3 p. 33 for a suggestion on the contents of the building report. For information on the Aššur's city walls and gates, see in particular Andrae, Festungswerke; Miglus, ZA 72 (1982) pp. 266–279; and Miglus in Maul and Heeßel, Assur-Forschungen pp. 229–243.

[68] Text nos. 179–185. For the archaeological evidence, see Preusser, Paläste p. 32 and pls. 10–11.

[69] For a detailed study of the dates the bricks were discovered and their find spots, see Lundström, Königsgrüfte pp. 206–213 (with tables 77–79); and Lundström, CRRA 52 (forthcoming). Note that S. Parpola (SAAB 3/1 [1989] p. 24) suggests that Esarhaddon, rather than Sennacherib himself, built this royal tomb.

(*ekal ṣalāli*) on another (text no. 204), may have been situated under the Old Palace. Its location is not known and this may in part be due to the fact that it was intentionally destroyed at a later date.[70] It is uncertain whether or not Sennacherib was buried in it after he was murdered in late 681.[71]

Canals and Aqueducts[72]

Sennacherib spent a great deal of time and effort creating an extensive system of canals that brought water not only to his capital Nineveh, but also to other cities in the northern part of the Assyrian heartland. Early in his reign (ca. 702–700), Sennacherib built a canal from the city Kisiru to the plain of Nineveh; the distance from Kisiru to the Ḫusur River (mod. Khosr) was one and a half leagues (ca. 13.4 km).[73] Sometime between 700 and 694, a more substantial irrigation system was needed in the area of Nineveh and the requisite water was found in mountain springs northeast of the city, near Mount Muṣri and the cities Dūr-Ištar, Šibaniba, and Sulu. Three new canals were dug to the Ḫusur River, where their waters supplemented those of that river, thus making it possible to irrigate fields upstream and downstream of Nineveh all year long.[74] Ca. 691–688, Sennacherib had numerous canals, all presumably part of two systems (the so-called Northern and Khinnis Systems), dug in order to bring water to Nineveh and other important Assyrian cities. In inscriptions carved at Bavian (the head of the Khinnis System), Sennacherib boasts that he had eighteen canals — including the three from Dūr-Ištar, Šibaniba, and Sulu — dug, taking their water to the Ḫusur River; he also dug another canal, the Patti-Sennacherib ("Sennacherib's Canal"), from Mount Tas on the border of Urartu.[75] The Khinnis System, whose construction is recorded in the Bavian Inscription (text no. 223) and in a few of the inscriptions from Jerwan (text nos. 226–227), stretched 90 km from the gorge just northeast of the village Khinnis to the city Kisiru, via the Jerwan aqueduct; the canal's initial 55 km needed to be excavated, but the final 34 km utilized the natural riverbed of the Ḫusur River.[76] The Northern System, whose construction is not described in extant inscriptions of Sennacherib, is a series of canals that may be part of a single system; the interconnectivity of the individual canals has yet to be established through archaeological surveys and fieldwork.[77] The so-called Northern System appears to have brought water from the northwest down the Wadi al-Milh to Tarbiṣu, and then Nineveh, via Bahanadawaya, Gir-e pan, Faida, and possibly Maltai.

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[70] For possible locations, see in particular Frahm, Sanherib p. 181; Nasrabadi, Bestattungssitten p. 20; Lundström, WZKM 91 (2001) pp. 216–218; Pedde and Lundström, Palast p. 183; and Lundström, Königsgrüfte pp. 141–145 §II.6 and pp. 206–213 (with references to previous literature). It is uncertain whether Sennacherib's tomb was located in the area of the other royal tombs or in another part of the Old Palace. E. Heinrich (Paläste pp. 112–113) and R. Hachmann (Kāmid el-Lōz 16 pp. 261–262) propose that Sennacherib's tomb was Tomb IV, while B. Hrouda (Andrae, WEA^2 p. 311 n. 173) suggests Tomb VI. E. Weidner (AfO 13 [1939–1941] p. 216 n. 74) and P. Miglus (ISIMU 6 [2003] pp. 267–268) suggest that Sennacherib's tomb, along with the other royal tombs (those of Esarhaddon and Ashurbanipal), was located in another part of the Old Palace. On the assumption that text no. 203 does not deal with the grave itself, but rather with an above-ground structure in the Old Palace in which ancestor worship was carried out, while text no. 204 concerns itself with the underground tomb itself, S. Lundström (Königsgrüfte pp. 207 and 209–210) suggests that the above-ground structure was located in the southeastern part of the Old Palace, in the vicinity of the other royal tombs.

[71] Frahm, Sanherib p. 181; and Frahm, PNA 3/1 p. 1123 sub Sīn-aḫḫē-erība II.3.c.2′.h′. Frahm points out that his grandson Ashurbanipal offered slaughtered Babylonians as a *kispu*-offering at the place where Sennacherib was murdered, and not at the royal tomb; see Borger, BIWA p. 44 Prism A iv 70–73. Frahm (Sanherib p. 181) suggests that there is a possibility that the tomb was destroyed in 681, just after his murder; of course, he rightly suggests that it may instead have been destroyed in 614, when the city was conquered and destroyed by the Medes.

[72] Text no. 1 lines 89–90, text no. 2 lines 66–67, text no. 3 lines 58–60, text no. 4 lines 87–88, text no. 8 lines 2′–3′, text no. 15 viii 12′–19′, text no. 16 viii 15–23, text no. 17 viii 22–30, text no. 18 viii 1′–5′, text no. 42 lines 43′b–46′a, text no. 43 lines 94b–96a, text no. 46 lines 154b–156, text no. 138 rev. ii′ 24–30, text no. 154 rev. 1′–6′a, text no. 155 rev. 1′–12′, text no. 223 lines 5b–34a, text nos. 226–227, and text no. 229. See, for example, Bagg, Assyrische Wasserbauten pp. 169–229; Dalley, Hanging Garden pp. 83–105; Frahm, Sanherib pp. 275–276; Jacobsen and Lloyd, OIP 24; D. Oates, Northern Iraq pp. 49–52; Reade, RA 72 (1978) pp. 61–72 and 157–170; Reade, RLA 9/5–6 (2000) pp. 404–407 §11.7; and Ur, Iraq 67/1 (2005) pp. 317–345.

[73] A "league" (Akk. *bēru*) is generally thought to be 10.8 km (Powell, RLA 7/5–6 [1989] p. 467), but the Neo-Assyrian *bēru* used by Sennacherib may have been 8.93 km (Ur, Iraq 67/1 [2005] p. 322 n. 8). T. Jacobsen identified Kisiru with Tell Inthat, but J. Reade has argued that it is the dam now known as al-Shallalat, which is located near the village Beybokh. J. Ur (Iraq 67/1 [2005] p. 322) notes that the Kisiru canal could have irrigated a maximum area of 11.8 km^2.

[74] J. Reade (RA 72 [1978] pp. 68–72; and RLA 9/5–6 [2000] p. 407 §11.7) has suggested that traces of one of the canal heads may be visible at Baʾzani, near Šibaniba, and that the project could have had its origins in canals dug by Sargon II for Dūr-Šarrukīn. As pointed out by several scholars, the logical point of confluence with the Ḫusur River would be via the Wadi Gamtar, which is in the vicinity of the village al-Ğīla; see Ur, Iraq 67/1 (2005) p. 323 (with references to earlier literature).

[75] The cities listed in text no. 223 lines 8–10 are: Masitu, Banbakabna (Banbarina), Šapparišu, Kār-Šamaš-nāṣir, Kār-nūri, Talmusu, Ḫatâ, Dalāyin, Rēš-ēni, Sulu, Dūr-Ištar, Šibaniba, Isparirra, Gingiliniš, Nampagātu, Tīlu, Alumṣusi, and Ḫadabitu. Text no. 18 viii 6′–12′ name canals dug from the cities Girmua and Ālum-labir, and text no. 226 states that canals were dug from the cities Ḫanusa and Gammagara. Despite Sennacherib's claims, not all of the canals were connected to the Ḫusur River; see Ur, Iraq 67/1 (2005) pp. 325–335.

[76] Ur, Iraq 67/1 (2005) pp. 335–339. Sennacherib states that the Patti-Sennacherib was dug by only a small number of men and completed within fifteen months; see text no. 223 lines 23b–26. S. Lloyd (Jacobsen and Lloyd, OIP 24 p. 6) estimates that more than two million stones were used in the construction of the Jerwan aqueduct.

Sennacherib also constructed a system of canals that brought water to Arbela, one of the main cult centers of the goddess Ištar (text no. 229).

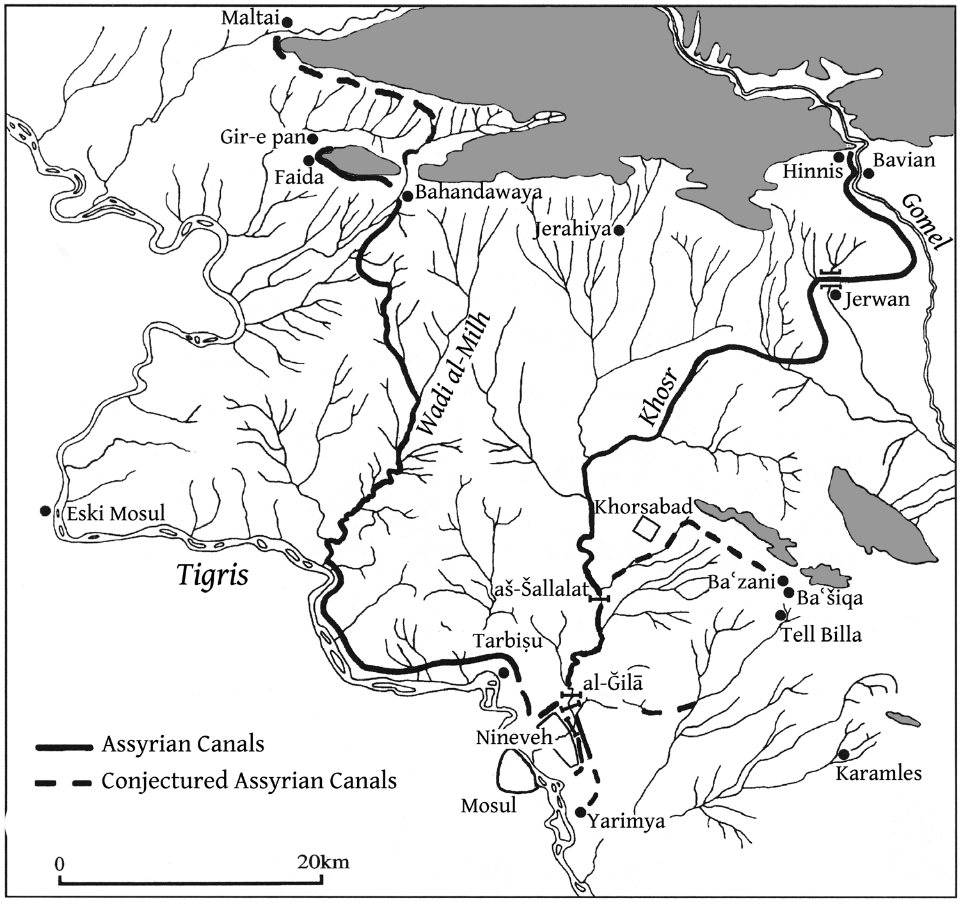

Figure 4: Map showing Sennacherib's canals. Adapted from Reade, RLA 9/5–6 (2000) p. 406 fig. 9.

Building Activities at Kalḫu, Kilīzu, Tarbiṣu, and Other Assyrian cities[78]

No contemporary inscriptions of Sennacherib record work at Kalḫu (modern Nimrud), but the concluding formulae of (an) inscription(s) of his grandson Ashurbanipal written on clay prisms deposited in the structure of the Nabû temple Ezida ("True House") there imply that Sennacherib (and Esarhaddon) had renovated parts of that temple.[79] At Kilīzu (modern Qaṣr Šemāmok), bricks and stone slabs state that Sennacherib had the city wall(s) constructed (text nos. 217–219). During the early part of his reign, Sennacherib renovated Egalmeslam ("Palace, Warrior of the Netherworld"), the temple of Nergal at Tarbiṣu (modern Sherif Khan) (text nos. 213–216, esp. text no. 213 lines 62–68); it has been suggested that this work was inspired by Sargon's ill-fated death in 705, which according to a text written in the time of Esarhaddon was caused by that king offending the gods.[80] The king records that he removed the dilapidated structure down to its foundation trench, built a 200×100 cubit (ca. 110×55 m) terrace, enlarged the structure of the previous temple, and rebuilt its superstructure. Afterwards, Nergal (and presumably his consort Laṣ) were escorted back into the temple during a festive ceremony.

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[77] J. Ur (Iraq 67/1 [2005] p. 326) correctly notes that the current reconstruction of the Northern System is a "product of modern scholarship rather than a documented ancient entity." The canals making up this system may be among the eighteen canals named in text no. 223, assuming that these canals were constructed before the Khinnis System. The total length of the reconstructed Northern System is 46.4 km, with the longest segment being the Tarbiṣu Canal, which is 23.1 km long; see Ur, Iraq 67/1 (2005) pp. 325–335 and p. 340 Table 1.

[78] See also Frahm, Sanherib p. 276; Frahm, PNA 3/1 p. 1123 sub Sīn-aḫḫē-erība II.3.c.3´–7´; and Frahm, RLA 12/1–2 (2009) p. 20 §6.3.

[79] See Borger, BIWA p. 165 CKalach x 112–114. For details on Ezida, see D. Oates, Iraq 19 (1957) pp. 26–39; Mallowan, Nimrud 1 pp. 231–285; Postgate and Reade, RLA 5/3–4 (1977) pp. 309–311 §13; Menzel, Tempel 1 pp. 97–103; D. Oates and J. Oates, Nimrud pp. 111–123 and 203–209; and Novotny and Van Buylaere, Studies Oded pp. 233–235.

Bricks reported to have been found at Beisan, Šibaniba (modern Tell Billa), Tell Yarah, Tulul al-Lak (or Lak-teppeh) may attest to building operations in those cities (text nos. 220–221).[81]

Other Building Activities[82]

While on his way to campaign in Babylonia ca. 691, Sennacherib camped at the reportedly abandoned and dilapidated city Sūr-marrati (probably modern Samarra), a city on the eastern bank of the Tigris, halfway between Aššur and Babylon and across the river from Ḫalulê. He decided to rebuild that city and plant gardens in the surrounding territory (text no. 230 lines 115–120a). This decision was presumably strategic; the city would provide a line of defense against any Babylonian or Elamite army marching north into Assyria. Apart from the brief report of the work in an inscription written on two stone tablets, no other information about scale and duration of the project is known.

Several paving stones of breccia reused and reinscribed by the Neo-Babylonian ruler Nebuchadnezzar II attest to Sennacherib sponsoring some building project in Babylon (text no. 232). These inscribed paving stones are reported to have been part of the processional way in the court leading to the main eastern gate in the enclosure wall of the ziggurrat precinct. Therefore, it is assumed that Sennacherib restored this processional way. Since Sennacherib had had Babylon destroyed and abandoned after he captured it in 689, this work was probably undertaken during his first reign over Babylonia (704–703) or when his vassal Bēl-ibni or his son Aššur-nādin-šumi sat on the throne of Babylon (702–694).

Family, Succession Arrangement, and Sennacherib's Murder in 681[83]

Sennacherib was the son of Sargon II and one of the latter's wives, possibly Atalia. His paternal grandfather was Tiglath-pileser III, and his paternal grandmother may have been Yabâ; his uncles were Shalmaneser V and Sîn-aḫu-uṣur, and one of his aunts by marriages was Bānītu.[84] Sennacherib had several older and younger brothers and at least one sister, but almost nothing is known about them, for most of them not even their names. A sister of his, Aḫat-abīša, was married to king Ambaris of Tabal. His older brothers, as can be inferred from his name "The god Sîn has replaced the brothers" (Akk. *Sîn-aḫḫē-erība*), had died by the time Sennacherib was born. Several of his younger brothers appear to have survived him. Sennacherib probably had two or more wives: Tašmētu-šarrat, Naqīʾa (Zakūtu), and possibly another woman whose name has not yet been deciphered with certainty. It is not clear whether or not the position of queen could be held simultaneously by more than one woman.[85] These women, and perhaps other women in the harem, bore Sennacherib at least six sons and one daughter.

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[80] Livingstone, SAA 3 pp. 77–79 no. 33; and Tadmor, Landsberger, and Parpola, SAAB 3 (1989) pp. 3–52. In addition to proposing that Sennacherib initiated construction on Nergal's temple at Tarbiṣu shortly after ascending the throne, E. Frahm (JCS 51 [1999] pp. 73–90) has suggested that the Assyrian scholar Nabû-zuqup-kēnu may have studied the passage about the spirits of the deceased in Gilgamesh Tablet XII in order to elucidate the consequences of Sargon II's death. He proposes that Sennacherib immediately transferred the royal court to Nineveh since the newly enthroned king may have feared that his father's unburied ghost was still present at Dūr-Šarrukīn (mod. Khorsabad).

[81] Sennacherib may have also worked on a temple in the city Šabbu; see Kataja and Whiting, SAA 12 p. 23 no. 22.

[82] See also Frahm, Sanherib p. 276; Frahm, PNA 3/1 p. 1123 sub Sîn-aḫḫē-erība II.3.c.8´–9´; and Frahm, RLA 12/1–2 (2009) p. 20 §6.3.

[83] Frahm, Sanherib pp. 3–4 and 18–19; Frahm, PNA 3/1 pp. 1113–1115 and 1121 sub Sîn-aḫḫē-erība I and II.3.b.16´; Frahm, RLA 12/1–2 (2009) pp. 13–14 §2.3; Fuchs, RLA 12/1–2 (2009) p. 53 §3; Fuchs, PNA 3/2 p. 1240 sub Šarru-kēnu 2.II; Grayson, CAH^{2} 3/2 pp. 119–121; Kwasman and Parpola, SAA 6 pp. xxvii–xxxiv; Parpola, CRRA 26 pp. 171–182; and Porter, Images, Power, and Politics pp. 13–26.

[84] As pointed out by A.R. George (Minerva 1/1 [1990] p. 31), the name Atalia and possibly the name Yabâ are northwest Semitic, suggesting that Sargon II's and Tiglath-pileser III's wives "were thus probably of Syrian or Levantine birth, entering the Assyrian harem as a result of diplomatic marriages or as spoils of the many western campaigns undertaken by the Assyrian armies of this period." S. Dalley believes that Yabâ and Atalia were members of the Judean royal family (e.g., SAAB 12/2 [1998] pp. 83–98); however, there is no certain evidence for a connection between the Assyrian and Judean royal families. For reservations about Dalley's proposal, see for example Frahm, PNA 3/1 p. 1114 sub Sîn-aḫḫē-erība I.1 and Younger Jr., VT 52/2 (2002) pp. 207–218. Dalley (New Light on Nimrud pp. 171–175; and JSOT 28 [2004] pp. 387–401) has also suggested that Shalmaneser V's wife Banītu (an alternative interpretation of the name Bānītu) is an Akkadian translation of West-Semitic Yabâ (meaning "beautiful") and that Yabâ and Banītu (that is, Bānītu) are one and the same person.

[85] Although the title of the person named on stele VA Ass 1203 (Ass 16043; text no. 2001), which was erected in a row of steles at Aššur, was not included, it is generally assumed that the woman was a queen of Sennacherib. I. Finkel (*apud* Reade, Studies Larsen p. 463) suggests

The names of these seven children are known. Aššur-nādin-šumi was Sennacherib's eldest son or eldest living son when Sennacherib became king in 705. It has often been suggested that he may have been a son of the queen for whom Sennacherib had a stele erected at Aššur (text no. 2001), assuming that woman was in fact a wife of Sennacherib. Aššur-nādin-šumi was probably born ca. 720 (or slightly earlier) since his father made him king of Babylon in 700 (Sennacherib's 5th regnal year). In 694 (Sennacherib's 11th regnal year), the Babylonians handed Aššur-nādin-šumi over to the Elamites, who carried him off and presumably killed him. Before sending him to Babylon, Sennacherib had had a house built for Aššur-nādin-šumi at Aššur (text no. 205). Aššur-ilī-muballissu was probably his second eldest son (or second eldest living son), as his father called him *māru terdennu* in inscriptions recording the construction of a house for him at Aššur (text nos. 179–185). He appears to have been destined for some important priestly office at birth or as a youth. Aššur-šumu-ušabši was a third son for whom Sennacherib had a house built; unlike those of his older brothers, his house was located at Nineveh (text nos. 98–100). His place in the sequence of royal children is not known, as is the case for most of the other children. Since bricks for this prince's house were also discovered at Aššur (text no. 99), it is possible that Aššur-šumu-ušabši died before his Nineveh residence had been completed. Two other sons of Sennacherib, Urdu-Mullissu (Arad/Arda-Mullissu in earlier scholarly literature) and Nergal-*šumu*-[...], are mentioned in documents from Nineveh dated to 694 and 693 respectively. The former is thought to have been younger than Aššur-ilī-muballissu — although this cannot be proven — and older than Esarhaddon (see below).[86] The mother(s) of all six of these sons is (are) not known, but it is generally believe that she (they) was (were) either the queen named on VA Ass 1203 (text no. 2001) and/or Tašmētu-šarrat.

It is known that Esarhaddon, Sennacherib's immediate successor as king of Assyria, was the son of Naqīʾa (Zakūtu). It is generally believed that that Naqīʾa was not the mother of Sennacherib's elder children and that Esarhaddon was his youngest son since Esarhaddon claims to have been *ša* ŠEŠ.MEŠ-*ia* GAL.MEŠ ŠEŠ-*šú-nu ṣe-eḫ-ru a-na-ku* "I am the younger brother of my older brothers."[87] Esarhaddon may not necessarily have been the youngest son of Sennacherib, but rather the youngest of the sons that were eligible to be designated as heir to the Assyrian throne ca. 683 (or slightly earlier). One daughter of Sennacherib is known by name. Šadditu is explicitly called "[daug]hter of Sennacherib (and) sister of Es[arh]addon, king of Assyria"; Naqīʾa is generally thought to have been her mother, although this cannot be proven from extant textual sources.[88]

A small tablet with draft epigraphs on one side and a list of names on the other (K 6109; text no. 150) may name other sons of Sennacherib. The names of those children are: Ileʾʾi-bulluṭ-Aššur, Ilu-bulluṭ-[...], Aššur-mukanniš-ilīya, Ana-Aššur-taklāk$^{?}$, Aššur-DÙ-EN-NA (Aššur-bāni$^{?}$-bēli$^{?}$), Šamaš-andullašu (or Šamaš-ṣalamšu), and Aššur-šākin-līti. The relationship of these individuals to Sennacherib is not certain, but the mention of Aššur-ilī-muballissu — a rare enough name and a known son of the king — in the list suggests that these individuals could be children of Sennacherib.

Sennacherib appears to have had several viable choices for a successor, but it is unclear who exactly was his first choice as heir. Furthermore, it is not certain how many times during his twenty-four years on the throne he nominated an heir, only later to appoint another son in his stead. Aššur-nādin-šumi, the king's eldest son (or eldest living son in 705), may have been groomed for the role of ruler shortly after Sennacherib became king, just as his own father Sargon had done with him when he ascended the Assyrian throne in 722. Although there is no proof that Aššur-nādin-šumi was ever officially proclaimed heir apparent, it is likely that Sennacherib had him trained for kingship since he installed him as king of Babylon in 700 (his 5th regnal year). If Aššur-nādin-šumi had officially been regarded as the heir designate, then that position may have come to an end when his father made him king in Babylon. It is not known whether Sennacherib regarded Aššur-nādin-šumi's tenure as king of Babylon a permanent or a temporary post and whether he intended for him to succeed him on the Assyrian throne when he died. Whether or not Aššur-nādin-šumi had ever been considered

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reading the name on VA Ass 1203 as ^{f}⸢DÙG-x-^{d}NIN.LÍL⸣ or as a name ending in *-la-a*; the name on that monument appears to have been intentionally defaced. It is often assumed that during the reign of Sennacherib there was only one queen at any given time and, thus, the queen named on VA Ass 1203 is thought to have held that post when Sennacherib became king; later Tašmētu-šarrat became queen and finally Naqīʾa during the last years of Sennacherib's reign. For a few recent studies on Neo-Assyrian queens — including whether the queen named on VA Ass 1203, Tašmētu-šarrat, and Naqīʾa held the post of queen simultaneously or successively — see, for example, Kertai, AoF 40 (2013) pp. 108–124; Melville, SAAS 9; and Svärd, Power and Women.

[86] Kwasman and Parpola, SAA 6 pp. 40–44 and 93 nos. 37, 39–41, and 103. The full name of Nergal-*šumu*-[...] may have been, for example, Nergal-*šumu*-[*ibni*], Nergal-*šumu*-[*iddin*], Nergal-*šumu*-[*iškun*], or Nergal-*šumu*-[*uṣur*].

[87] Leichty, RINAP 4 p. 11 Esarhaddon 1 i 8.

[88] Kwasman and Parpola, SAA 6 pp. 200–201 no. 251. Whether Šadditu or another daughter of Sennacherib married an Egyptian called Šusanqu (Susinqu), a man referred to as *ḫatna šarri*, "son-in-law (or brother-in-law) of the king," is unclear (ibid. pp. 125–126 no. 142). Moreover, it is equally uncertain if the *šarru* referred to Sennacherib or some Egyptian ruler. For details and interpretations, see in particular Onasch, ÄAT 27/1 pp. 15–16; and Radner, Studies Roaf pp. 471–479.

Sennacherib's heir apparent, the matter of a successor must have weighed on the king's mind throughout his reign. It is now generally assumed that Urdu-Mullissu, one of the king's elder sons, was appointed, or at least was expected to be, Sennacherib's heir in 698.[89] However, there is no evidence that he was ever officially proclaimed as heir designate, unless the one known reference to Urdu-Mullissu as *mār šarri* refers to him being "crown prince," rather than to him simply being "a son of the king."[90]

The choice of an heir appears to have become an issue (again) around the king's twenty-first (684) or twenty-second (683) year on the throne, when Sennacherib was over sixty years of age. The events or motives leading up to the official nomination of a younger son of his, Esarhaddon, in early 683 (or slightly earlier) are not recorded in extant sources, although it is sometimes assumed that Naqīʾa, Esarhaddon's mother, played a key role in his appointment. If later, non-cuneiform sources present reliable information (although in a garbled form), it appears that the appointment came as a shock to some of Sennacherib's sons, especially to Urdu-Mullissu who expected to be the next king of Assyria. The choice of a younger son must have ruffled more than a few feathers since Sennacherib made members of the royal family and the Assyrian population at large swear oaths of loyalty to Esarhaddon. In order to commemorate the occasion, the new heir designate was given the name Aššur-etel-ilāni-mukīn-apli ("The god Aššur, the prince of the gods, is the one who establishes the heir!").[91] The oaths, however, did not prevent Esarhaddon's older brothers from conspiring against him by slandering him and telling lies about him to their father. Trusting that his father would not be influenced by the machinations of his older brothers, Esarhaddon went into exile in the western part of the kingdom. According to Esarhaddon, if he is in fact telling the complete truth, Sennacherib did not change his mind regarding the succession. That decision may have cost him his life.[92]

On the twentieth of Ṭebētu (X) 681, near the end of his twenty-fourth year as king, Sennacherib was murdered by one or more of his sons; shortly thereafter, civil war broke out, with several brothers vying for the Assyrian throne. Later cuneiform sources (a Babylonian chronicle and an inscription of the Neo-Babylonian king Nabonidus) pin the murder on one of the king's sons, but which one?[93] Biblical sources (2 Kings 19:37; Isaiah 37:38; and 2 Chronicles 32:21) name *ʾdrmlk* (Adrammelek) and *śrʾṣr* (Sharezar) as the culprits, while classical sources (Berossus, *Babyloniaca* Book 3 § 3 [=Burstein, SANE 1/5 (1978) p. 24]; and Josephus, *Ant. Jud.* X 23) name Adramelos or Adrumuzan as the murderer. A damaged letter that may have recounted the events of Ṭebētu (X) 681 gives the Akkadian name of Sennacherib's murderer: Urdu-Mullissu ($^{\text{m}}$ARAD-$^{\text{d}}$NIN.LÍL, SAA 18 no. 100 obv. 10′, rev. 1, 4, 6, and 11 [name not fully preserved in any of the five places]), presumably, the son of the king who is generally thought to have had the most to lose when Esarhaddon was officially nominated as heir designate.[94] Of course, contrary to the available evidence, Esarhaddon (and his mother Naqīʾa) may have been complicit in the murder, especially if his elder brother(s) had managed to turn Sennacherib against him. Esarhaddon and Naqīʾa had the most to lose if that were the case and they would have needed to act quickly to ensure that the succession arrangement remained in their favor. Although the evidence implicates Urdu-Mullissu more than it does Esarhaddon, the identity of Sennacherib's murderer cannot be definitively proven at the present time. Moreover, exactly where the regicide occurred is also uncertain; Babylon, Dūr-Šarrukīn, Kalḫu, and Nineveh have been proposed as possible locations.[95] Biblical accounts state that the murder took place in the temple of *nsrk* (that is, Nusku or Ninurta). An inscription of Ashurbanipal records that he offered slaughtered Babylonians as a *kispu*-offering at the place where Sennacherib was murdered, which was between (a pair of) human-headed winged bull colossi (*aladlammû*); and the city in which the *aladlammû* were placed, Nineveh, can be inferred from a Neo-Assyrian literary text describing the god Aššur's response to a report of Ashurbanipal's concerning the Šamaš-šuma-ukīn rebellion.[96]

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[89] Based on statements in several inscriptions (text nos. 181–182), Aššur-ilī-muballissu appears to have been designated from birth or at an early age for some important priestly office and since it is generally thought that Aššur-šumu-ušabši (although his place in the sequence of the king's children is not known) died before 700, Urdu-Mullissu appears to have been the most suitable candidate to succeed Sennacherib ca. 698, assuming Sennacherib made such an appointment at that time.

[90] For the opinion that *mār šarri* in Neo-Assyrian texts always refers to the crown prince, rather than having its literal meaning, see Kwasman and Parpola, SAA 6 pp. xxvii–xxxiv. For reservations on the exclusive use of *mār šarri* for "crown prince," see, for example, Melville, SAAS 9 pp. 19–20.

[91] As far as we can tell, the practice of nominating the eldest son as heir was by no means obligatory and, therefore, a king could choose any one of his sons. For copies of the loyalty oath, see Parpola and Watanabe, SAA 2 p. 18 no. 3; and Frahm, KAL 3 pp. 130–133 nos. 67–68.

[92] According to an inscription of the Neo-Babylonian king Nabonidus (Schaudig, Inschriften Nabonids pp. 515–516 no. 3.3a i 1′–41′, esp. i 35′–41′), Sennacherib was murdered because he had sacked and destroyed Babylon in 689. Apart from that text, there is no other contemporary or later evidence to support that claim and, therefore, it is not known if the destruction of Babylon actually played any part in the murder of this Assyrian king; see Grayson, CAH^{2} 3/2 p. 121.

[93] Grayson, Chronicles pp. 81–82 no. 1 iii 34–35a; and Schaudig, Inschriften Nabonids p. 516 no. 3.3a i 35′–41′.

[94] See Parpola, CRRA 26 pp. 171–182. For an edition of the letter 80-7-19,28, see Reynolds, SAA 18 p. 82 no. 100. The identity of *śrʾṣr* is less certain, but the writing clearly points to a hypocoristic form of an Akkadian name ending with –šarra-uṣur. E Frahm (Sanherib pp. 18–19; and PNA 3/1 p. 1115 sub Sīn-aḫḫē-erība I.3.b), following S.F. Schmidtke (AOTU 1/2 pp. 110–111), tentatively suggests that the biblical *srʾṣr* is to be identified with Nabû-šarru-uṣur, the governor of Marqasi and eponym for the year 682. As already stated by Frahm, there is no evidence that Nabû-šarru-uṣur was a son of Sennacherib, but the possibility cannot be excluded.

[95] See, for example, Frahm, Sanherib p. 19 (Nineveh); Lipiński, Dictionnaire Encyclopédique de la Bible p. 208 sub Bet-Sarruk(in) (Dūr-Šarrukīn); Schmidtke, OLZ 21 (1918) cols. 169–171 (Babylon); von Soden, NABU 1990 pp. 16–17 no. 22 (Kalḫu); and Ungnad, ZA 35 (1924) pp. 50–51.

After Sennacherib was murdered, civil war broke out in Assyria for a brief time. Esarhaddon, who appears to have had popular support, rushed home from exile, entered Nineveh, chased off the other pretenders to the throne, and ascended the throne of Assyria, just as his father had arranged a few years earlier.

Dating and Chronology

Dated inscriptions that are included in the present volume are noted below. A number of inscriptions whose dates may be determined with some degree of confidence (e.g., instances with a clear *terminus post quem* for the inscription) are given in bold.

Year	*Regnal Year*	*Eponym*	*Dated Texts*
705	Accession year	Nasḫir-Bēl, governor of Amedi	
704	1	Nabû-dēnī-ēpuš, governor of Nineveh	
703	2	Nuḫšāya, governor of Kilizi	
702	3	Nabû-lēʾi, governor of Arbela	**213**
701	4	Ḫanānu, governor of Tīl-Barsip	
700	5	Mitūnu, governor of Isāna	
699	6	Bēl-šarrāni, governor of Kurbail	**140–141**
698	7	Šulmu-šarri, governor of Ḫalzi-atbar	
697	8	Nabû-dūrī-uṣur, governor of Tamnunna	**151**, **222**
696	9	Šulmu-Bēl, governor of Talmusi	
695	10	Aššur-bēlu-uṣur, governor of Šaḫuppa/Katmuḫu	
694	11	Ilu-issīya, governor of Damascus	
693	12	Iddin-aḫḫē, governor of Dūr-Šarrukīn	
692	13	Zazāya, governor of Arpad	
691	14	Bēl-ēmuranni, governor of Carchemish	
690	15	Nabû-kēnu-uṣur, governor of Samaria	230
689	16	Gaḫilu, governor of Ḫatarikka	
688	17	Iddin-aḫḫē, governor of Ṣimirra	**223**
687	18	Sennacherib, king of Assyria	
686	19	Bēl-ēmuranni, commander of the right	
685	20	Aššur-daʾʾinanni, governor of Que	
684	21	Manzernê, governor of Kullania	
683	22	Mannu-kī-Adad, governor of Ṣupite	**159**
682	23	Nabû-šarru-uṣur, governor of Marʾaš	
681	24	Nabû-aḫḫē-ēreš, governor of Samʾal	

There are a number of inscriptions whose approximate date of composition can be determined with some degree of accuracy; these were not included in the chart above since only an approximate range can be given, not a specific year.

Text no. 205 was written sometime before 700 since Aššur-nādin-šumi was made king of Babylon in that year. Text nos. 214–216 were all probably composed during the first few years that Sennacherib sat on the throne (ca. 704–702) since the renovation of the Nergal temple at Tarbiṣu appears to have been one of this king's first building projects, as suggested from the building report of text no. 213. Based on their contents, text no. 142 was composed in 700 or 699, text no. 135 in 699 or later, and the inscription comprising text nos. 136–139 in 699 or 698.

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[96] Borger, BIWA p. 44 Prism A iv 70–73; and Livingstone, SAA 3 p. 111 no. 44 obv. 24–25.

The years during which the bull and lion colossi stationed in Sennacherib's palace were inscribed are not entirely certain. Based on their contents and those of texts written on octagonal clay prisms (text nos. 15–17), most of these human-headed bull and lion colossi (with the exception of the one set up in the Eastern Building) were likely inscribed in the years 695, 694, and 693. Text nos. 39–40 were written on colossi ca. 696–695, text no. 41 ca. 695; text nos. 42–43 in late 695 and at the very beginning of 694, text nos. 44 and 46 ca. late 694 to early 693, and text nos. 49–50 (the Eastern Building bulls) ca. late 693 to 691.

The *terminus post quem* for the inscriptions comprising text nos. 146–148 and 164 is the battle of Ḫalulê (691), so these two texts could have been composed 691–ca. 689. Because the inscriptions on several cylinder-shaped beads state that they were taken as booty from the Dumetu/Duma (text nos. 111–115), a city that is probably identical with Adummatu, those objects could not have been inscribed before that city's conquest, an event that took place ca. 690. Because the building report of text no. 152 describes work on the armory at Nineveh, that text may have been written ca. 690–689 (or possibly later). The inscription comprising text nos. 143–145, as far as it is preserved, is similar to an inscription written on a six-sided clay prism (text no. 26) and to two inscriptions written on stone tablets (text nos. 34–35) and, thus, that text was probably composed around the same time as those three texts (ca. 690–687). The three horse troughs that were found north of Nineveh's armory (text no. 132) were probably inscribed while that royal building was being constructed or shortly after its completion (ca. 690–689 or possibly later).

There are a number of inscriptions that were written after the capture and destruction of Babylon in late 689. The following texts come from that period: text nos. 153–169, 171–177, 190–198, and 209; text no. 168 may date ca. 683 since its contents are similar to a royal decree (Kataja and Whiting, SAA 12 no. 86) that is dated to Sennacherib's 22nd regnal year. Six cylinder-shaped beads brought as an audience gift from Karib-il of Saba (text nos. 103–108) likely also date to the post-689 period because they may have been intended to be part of a foundation deposit for the *akītu*-house at Aššur. Text no. 233 may have been composed ca. 683–681 since Esarhaddon may be mentioned in that inscription as *māru rabû* "senior-ranking son," that is, Sennacherib's heir designate.

39

Two five-legged human-headed winged bull colossi (*aladlammu*), which were stationed in one of the gateways of the South-West Palace at Nineveh (possibly Court VI, Door *k*), are inscribed with a text recording the construction and decoration of the "Palace Without a Rival," as well as the demolition of the former palace, which was said to have been too small and to have sustained damage from the Tebilti River. The inscription is only known from A.H. Layard's unpublished copies (which were made from squeezes sent to him by C.N. Williams) and a late nineteenth century copy of a squeeze once in the British Museum. Although the building report utilized some material from earlier texts written on clay prisms (698–695), which themselves are based on inscriptions on clay cylinders (ca. 702–699), many passages were composed anew for this bull inscription (or for earlier bull inscriptions). In addition, the arrangement of the contents was substantially reworked. This description of Sennacherib's palace records: (1) the removal of the previous structure, the changing of the course of the Tebilti River, and the conversion of a 340×289-cubit area into dry land suitable for building; (2) the construction of the new terrace and palace, with a Hittite-style portico (*bīt appāti*) and palatial halls constructed with various types of stone and wood; (3) the roofing of the palace, the hanging of doors, the creation of latticed windows, and the decoration of parts of the brick structure with glazed baked bricks; (4) the discovery of large cedar trees in the Sirāra mountain range, alabaster at Mount Ammanāna, breccia at the city Kapridargilâ, and white limestone in the vicinity of the city Balāṭāya, resources that were used for the roof, wall and floor slabs, and numerous human-headed winged bull colossi (*aladlammu*) and sphinxes (*apsasû*); (5) the creation of numerous cast-bronze statues, including those of raging lions, human-headed winged bulls, and sphinxes; (6) the installation of stone and metal colossi as gatekeepers; (7) the erection of elaborately decorated wood and metal columns on sphinx- and lion-shaped bases; (8) the lining of the lower sections of the walls with (carved) stone slabs; and (9) the creation of a new technique for easily drawing water. The building report concludes with a boast that Sennacherib made the palace an object of wonder and called it the "Palace Without a Rival" (*ekallu ša šānina lā īšû*). This text appears to be the earliest known bull inscription and, although the colossi are not dated, the approximate date of composition is ca. 696–695 (certainly after the composition of text no. 16). This inscription may be G. Smith's "Bull 1" (G. Smith, Senn. p. 3).

CATALOGUE

Ex.	Source	Provenance	Lines Preserved	cpn
1a	Layard, MS D pp. 24–28	Nineveh, South-West Palace, possibly Court VI, Door k	1–77	n
1b	Meissner and Rost, BiS pls. 6–7	See ex. 1a	25–54	n
2	Layard, MS D p. 29	As ex. 1a	66–75	n

COMMENTARY

The provenance of the bulls inscribed with this text is not known with certainty since there is little information on the colossi. Layard, MS D pp. 24–29 does not record the location of the texts copied apart from stating that they were "from Kouyunjik"; according to the notation on ibid. p. 24, Layard's copies were prepared from paper squeezes sent by C.N. Williams. J.M. Russell (Writing on the Wall p. 279) proposes Court VI, Door *k* as the provenance of the text since Layard (Discoveries p. 71) had stated that the inscription on those colossi was "nearly entire." This is not the only possible location, as there were many other colossi in the South-West Palace for which there is little or no information. Layard copied three inscribed surfaces of one bull (ex. 1a) — which he labeled as "1," "2," and "3" respectively — and one inscribed surface of a second bull (ex. 2), which he referred to as "4." The text of Layard's "4" duplicates, with a few minor orthographic variants, the text of his "3," thus making it certain that he copied text from two different colossi. Layard's numbering of the inscribed surfaces in MS D suggests that this text was inscribed on a pair of five-legged colossi, a sculpture type not mentioned by the various excavators of Sennacherib's palace. As already pointed out by Russell (Writing on the Wall p. 279), this does not rule out the possibility that such statues were erected in this king's residence at Nineveh. Four-legged bulls (and lions) appear to have been the norm for colossi during Sennacherib's reign, unlike the five-legged bulls of his predecessors' reigns (Ashurnasirpal II, Shalmaneser III, and Sargon II). In the case of text no. 39 ex. 1, the inscription began between the front legs (lines 1–24 = Layard's "1"), continued beneath the belly (lines 25–54 = Layard's "2"), and concluded between the hind legs (lines 55–77 = Layard's "3"), whereas with ex. 2, the inscription began between the back legs (missing/not copied), continued beneath the belly (missing/not copied), and concluded between the front legs (lines 66–75 = Layard's "4"). For their editions of the building reports of Sennacherib, B. Meissner and P. Rost (BiS pls. 6–8) made use of two unnumbered squeezes then in the British Museum. The first (= "Unnumbered Cast no. 1"), which Meissner and Rost identified as originating from under the belly of a bull, is a squeeze of Layard's "2" (MS D pp. 26–27) and the second (= "Unnumbered Cast no. 2") belongs to one of the Court H Façade bulls (Bull 12 = text no. 44 ex. 1). "Unnumbered Cast no. 1" is probably one of the four squeezes that Williams sent to Layard. Both of these squeezes, and other squeezes in the British Museum, were destroyed by S. Smith on the grounds that they had outlived they usefulness. While working with Layard's unpublished copies, Russell discovered that Layard, MS D pp. 26–27 (Layard's "2") and "Unnumbered Cast no. 1" (Meissner and Rost, BiS pls. 6–7) were the same text and confirmed Meissner's and Rost's identification of "Unnumbered Cast no. 1" as coming from a bull; Russell points out that Layard's notation "sculpture?" on MS D p. 26 is the bull's penis, which penetrates into the text below the belly (see Meissner and Rost, BiS pl. 6). Because the colossi were left at Nineveh, no dimensions for them can be given. Moreover, the text could only be edited from Layard's unpublished copy and Meissner's and Rost's published copy of the (now destroyed) squeeze in the British Museum.

Based on the line divisions of the text (lines 1–10) and on the fact that this text does not include any military narration, Russell (Writing on the Wall p. 278) proposed that this text is G. Smith's "Bull 1" (G. Smith, Senn. p. 3). He concluded that "the absence of a historical summary in this inscription ["Bull 1"] explains why Smith referred to it only for the titulary and did not mention it thereafter." Russell's identification is supported by the fact that the casts sent by Williams to Layard would have been available to Smith in the 1870s. For the identification of "Bull 1" with text no. 42 ex. 1, see Galter et al., ARRIM 4 (1986) p. 30 no. 6; and Frahm, Sanherib pp. 113–115 T 25–27 and T 25. Note that Frahm, Galter, Levine, and Reade were unaware of the Sennacherib text copied in Layard, MS D and, therefore, the text copied on pp. 24–29 of that unpublished manuscript was not regarded as a possible candidate for "Bull 1."

A comparison of the building reports of text nos. 15–17, inscriptions written on clay prisms during Sennacherib's 8th–11th regnal years (697–695), with those on Sennacherib's colossi (text nos. 39–50), suggests that the inscriptions written on the human-headed winged bulls and sphinxes were composed ca. 696–691. The earliest of Sennacherib's colossi were written at some point between the time text no. 16 (696–695) and text no. 17 (694) were composed. Unfortunately, it is not yet possible to determine how much overlap, if any, there is between the earliest known bull inscriptions (this text and text no. 40) and the latest copies of text no. 16 (ex. 1 is dated to 3-V-695) and, thus, ca. 696–695 is tentatively given as an approximate date of composition for those texts. It is assumed, however, that the earliest known bull inscriptions were composed later than text no. 16 since they have material not included in it; that material, however, is included in at least one later prism inscription (text no. 17). Therefore, many of the differences in the accounts of the construction of Sennacherib's "Palace Without a Rival" in text nos. 16 and 17, both in the arrangement of the material and in the contents of the individual passages, were first introduced in bull and lion inscriptions and, thus, the building reports of some of the bulls and lions edited here should be regarded as principal sources for the building report of text no. 17.

With regard to the dating of the bull and lion inscriptions, the absence of certain passages cannot be used as criteria since inclusion or exclusion of these passages is generally, but not always, determined by whether or not an entire text was written on a single colossus or on a pair of colossi. Those texts written on a single colossus generally omit these passages. The passages in question are: (1) the reference to previous kings transporting colossi at the wrong time of year, (2) the statement about Sennacherib's predecessors ineffectually manufacturing metal statues of themselves, (3) a passage boasting about Sennacherib making significant advances in metalworking, and (4) passages recording the creation of a botanical garden, the digging of canals for irrigating fields and orchards, and the creation of a marsh. Although no two building reports are exactly the same, there are a few pieces of information that as a group can be reliably used to date the texts. The key factors include: (1) the dimensions of a plot that was converted into dry land; (2) the dimensions of the new terrace/palace; (3) the list of materials (metals, stones, woods) used to decorate the palatial halls; (4) the mention of a portico (*bīt appāti*) or a house with double doors (*bīt muterrēti*); and (5) the types of woods used for columns. Earlier bull and lion inscriptions record that Sennacherib: (1) raised a 340×289-cubit area out of the waters of the Ḫusur River (mod. Khosr); (2) built a 700×440-cubit terrace/palace; (3) built palatial halls of breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, and *elammaku*-wood; (4) constructed a portico (*bīt appāti*); and (5) placed columns of cedar, cypress, *daprānu*-juniper, and *tatīdu*-wood on stone and metal bases. Later bull and lion inscriptions record that this king: (1) raised a 454/554×289-cubit area out of the waters of the Ḫusur River; (2) built a 914×440-cubit terrace/palace; (3) built palatial halls of gold, silver, bronze, AN.ZA.GUL.ME-stone, breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, *elammaku*-wood, and Indian wood; (4) constructed a house with double doors (*bīt muterrēti*); and (5) placed columns of ebony, cypress, cedar, *daprānu*-juniper, juniper, and *tatīdu*-wood (or of ebony, cypress, cedar, *daprānu*-juniper, juniper, and Indian wood) on stone and metal bases. This text appears to be the earliest of the known bull and lion inscriptions. In additon to having all five key features of the earlier bull inscriptions stated above, this text also has: (1) the shortest description of the opening up of latticed windows in corridors and the placement of *lamassu* in gateways; (2) the briefest accounts of the discovery of a source of cedar in the Sirāra mountain range; and (3) the shortest descriptions describing the discovery of white limestone near the city Balāṭāya, the fashioning of human-headed winged bulls and sphinxes from that stone, the creation of numerous sculptures through a new bronze casting technique, the stationing of colossi at the palace gates, and the setting up of columns on stone and metal bases. Compare lines 35b–36a to text no. 43 lines 24–28a and text no. 46 lines 127b–129a; lines 38b–41a to text no. 43 lines 33–42 and text no. 46 lines 130b–133a; and lines 45b–56a to text no. 43 lines 49b–67a and 79b–83a and text no. 46 lines 135b–139a and 143b–145a. The aforementioned passages in this text should be regarded as early versions of those passages, rather than abbreviated versions of them. Thus, a careful examination of all of the known bull and lion inscriptions points to this text being the earliest extant inscription of Sennacherib written on colossi stationed in a gateway of the South-West Palace (ca. 696–695), that is around the same time that text no. 16 was being inscribed on clay prisms.

The master text is generally ex. 1, but with some minor restorations from ex. 2. A score of lines 66–75 is presented on the CD-ROM. There are a few minor differences between Layard, MS D (ex. 1a) pp. 26–27 and Meissner and Rost, BiS pls. 6–7 (ex. 1b). These are all presumed to be errors made by one or the other modern copyist. See the on-page notes for further details. Preference is generally given to Layard's copy (ex. 1a).

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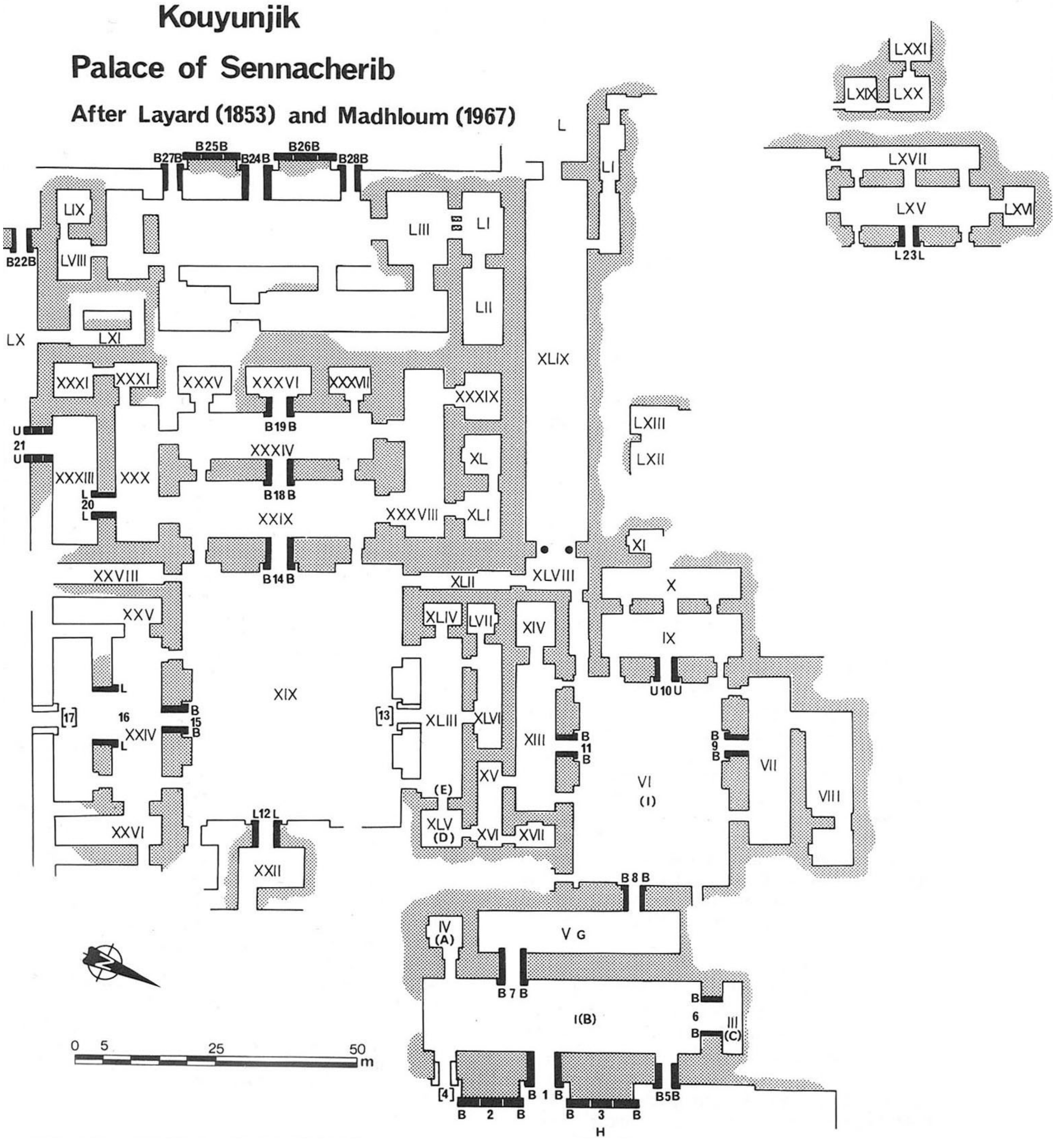
Kouyunjik
Palace of Sennacherib
After Layard (1853) and Madhloum (1967)
B25B
B26B
B27B
B24B
B28B
B22B
LIX
LVIII
LX
LXI
LIII
LI
LII
L
LI
XLIX
XXXI
XXXII
XXXV
XXXVI
XXXVII
XXXIX
B19B
U
21
U
XXXIII
XXX
XXXIV
B18B
XL
L
20
L
XXIX
XXXVIII
XLI
B14B
XXVIII
XLII
XLVIII
LXIII
LXII
XI
X
IX
U10U
XXV
XLIV
LVII
XIV
[17]
16
L
B
15
B
XXIV
L
XIX
[13]
XLIII
XLVI
XIII
B
11
B
B
9
B
VI
(I)
VII
VIII
XV
(E)
XLV
(D)
XVI
XVII
XXVI
L12L
XXII
B8B
IV
(A)
V G
B7B
I(B)
B
6
B
III
(C)
[4]
B 1 B
B5B
B 2 B
B 3 B
H
LXXI
LXIX
LXX
LXVII
LXV
LXVI
L23L
0 5 25 50 m

Figure 5. Plan of the palace of Sennacherib at Nineveh indicating the location of the bull and lion colossi. B = bull colossus, L = lion colossus, and U = colossus type unknown. Reprinted from Galter et al., ARRIM 4 (1986) p. 29 fig. 1. © RIM Project.

TEXT

1) É.GAL
2) ^{md}30-PAP.MEŠ-SU
3) LUGAL ⸢GAL⸣ LUGAL *dan-nu*
4) LUGAL ⸢ŠÚ⸣ LUGAL KUR *aš-šur*.KI
5) LUGAL ⸢*kib*⸣-*rat* LÍMMU-*tim*
6) *mi-gir* DINGIR.MEŠ GAL.MEŠ

1–6) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), favorite of the great gods:

7) ^{d}*aš-šur* ⸢AD⸣ DINGIR.MEŠ *ina kul-lat*
8) *ma-li-ki ke-niš* IGI.BAR-*ni-ma*
9) UGU ⸢*gi*⸣*-mir a-šib pa-rak-ki*
10) *ú-*⸢*šar*⸣*-ba-a* GIŠ.TUKUL.MEŠ-⸢*ia*⸣
11) ⸢*i*⸣*-na* [*u*$_4$*-me*]*-šu-ma* É.GAL MURUB$_4$ ⸢URU⸣
12) *ša* URU.*ni-na-a ša* LUGAL.MEŠ-*ni*
13) AD.MEŠ-*ia ú-še-pi-šu-ma*
14) ⸢*ṣu-uḫ*⸣*-ḫu-rat šu-bat-sa* ÍD.*te-bil-ti*
15) *i-ta-a-šá i-ba-ʾu-ú-ma ina* ILLU-*šá*
16) *gap-ši ú-ri-*⸢*ib*⸣*-bu tem-me-en-šá*
17) É.GAL *šá-a-tu a-na si-ḫir-ti-šá*
18) ⸢*aq*⸣*-qur* ⸢*ša* ÍD⸣.*te-bil-ti ma-lak-šá*
19) [*uš-ṭib-ma ú*]*-še-šir mu-ṣu-šá*
20) ⸢*qé*⸣*-reb a-sur-rak-*[*ki-šá*] *šap-la-a-nu*
21) GI.MEŠ *e-la-niš* ESIR.[UD].A ⸢*it-ti*⸣
22) NA$_4$.*pi-i-li* ⸢GAL⸣.MEŠ [*dun-nu-niš*]
23) *ak-si* 3 ME 40 *ina* 1.KÙŠ GÍD.[DA]
24) 2 ME 89 *ina* 1.KÙŠ DAGAL
25) *qaq-qa-ru ul-tu qé-reb ma-a-<me> ú-še-lam-ma*
26) *a-na tar-pa-ši-i ú-ter ṣe-er me-ši-iḫ-ti*
27) *tam-li-i maḫ-ri-i lu ú-rad-di-ma a-*⸢*na*⸣ 7 ME *ina* AS$_4$.LUM
28) ⸢GAL⸣*-ti* UŠ *ù* 4 ME 40 *ina* AS$_4$.LUM GAL-*ti* SAG.KI *si-ḫir-ti tam-le-e*
29) *ú-ter-ma i-na* 1 ME 90 *ti-ib-ki ul-la-a re-ši-*⸢*šú*⸣ É.GAL
30) NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA

7–10) The god Aššur, father of the gods, looked steadfastly upon me among all of the rulers and he made my weapons greater than (those of) all who sit on (royal) daises.

11–16) At that [time], the palace in the citadel of Nineveh, which the kings, my ancestors, had had constructed and whose site was too small; alongside of which the Tebilti River had flowed and which had shaken its base when its flood was in full spate:

17–19) I tore down that palace in its entirety, (and then) [I improved] the course of the Tebilti River [and] directed its outflow.

20–29b) In [its] subterranean wat[ers] I [very firmly] bonded reeds below (and) bi[tum]en above with large (blocks of) limestone. I raised a plot of land that was 340 cubits lo[ng] (and) 289 cubits wide out of the water and converted (it) into an *empty lot*. I added (it) to the dimensions of the former terrace (and) thereby enlarged the entire terrace to 700 large cubits along (its) longer side and 440 cubits along (its) shorter side. I raised its superstructure 190 courses of brick high.

29b–33a) I built a palace of breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, (and) *elammaku*-wood thereon for my royal residence; (then) I had a portico, a replica

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11–16 Unlike later bull and lion inscriptions, the description of the former palace does not include the dimensions of the former structure. Cf., for example, text no. 42 lines 13b–14a and text no. 43 lines 7b–8a. Since this inscription does not include a passage stating that previous kings transported colossi at the wrong time of year, it includes the reference to the Tebilti River damaging the foundation platform with the description of the former palace, rather than as a separate statement about that watercourse; this also occurs in text no. 44 lines 33b–36a and text no. 49 lines 10b–11a. Cf., for example, text no. 43 lines 7b–14a and text no. 46 lines 106b–116a. In the case of this text, and text no. 44, the reason the statement about previous kings transporting colossi was not included is probably due to the fact that the entire inscription was written on a single colossus, that is, due to space limitations.

17 É.GAL "palace": One expects É.GAL.TUR.RA "small palace"; see, for example, text no. 17 v 84 and text no. 43 line 14. This variant could be either an ancient scribal error or a modern copyist's error.

19 *uš-ṭib-ma* "I improved and": The restoration is based on text no. 1 line 75 due to space considerations. Cf., for example, text no. 16 vi 18, which has *uš-te-eš-na-a* "I changed," and text no. 17 v 86, which has *ap-ru-us-ma* "I diverted and."

20–23a ⸢*qé*⸣*-reb a-sur-rak-*[*ki-šá ... dun-nu-niš*] *ak-si* "in the hidden depths of [its] subterranean wat[ers] ... I [very firmly] bonded": This passage appears verbatim in text no. 43 lines 15b–16a and text no. 44 lines 37b–38a. Cf. text no. 15 vi 5b–6a and text no. 16 vi 20b–21a, which have NA$_4$ KUR-*i dan-nu it-ti* ESIR.UD.A *ak-si-ma* "I bonded together with bitumen strong mountain stone and," instead of ESIR.[UD].A ⸢*it-ti*⸣ NA$_4$.*pi-i-li* ⸢GAL⸣.MEŠ [*dun-nu-niš*] *ak-si* "I [very firmly] bonded bi[tum]en with large (blocks of) limestone." In some later inscriptions written on bulls and clay prisms, this passage is replaced by 4 NA$_4$.*pi-i-li* GAL.MEŠ *it-ti* ESIR.UD.A *ak-si-ma* "I bonded together with bitumen four large limestone (blocks)"; see, for example, text no. 17 v 88b–89a and text no. 49 line 14.

24 2 ME 89 "289": Cf. text no. 15 vi 17 and text no. 16 vi 22, which have 2 ME 88 "288."

25 *ma-a-<me>* "water": So Layard, MS D; Meissner and Rost, BiS pl. 6 has *ma-a-me*.

28 *tam-le-e* "terrace": So Layard, MS D; Meissner and Rost, BiS pl. 6 has *tam-li-i*.

29b–38a The list of stone and wood is identical to text nos. 15 (vi 42–44), 16 (vi 53–55), 40 (lines 2´b–3´a), 42 (lines 28b–29a), and 43 (lines 20b–21a). Cf., for example, text no. 17 vi 14b–18, which have KÙ.GI KÙ.BABBAR ZABAR NA$_4$.AN.ZA.GUL.ME NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku* GIŠ.*si-in-da-a* "gold, silver, bronze, ...-stone, breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, *elammaku*-wood, (and) Indian wood." This text, later bull and lion inscriptions, and text no. 17, change the order of some of the passages describing work on the palace. Text nos. 15 and 16 record that Sennacherib (1) built palatial halls of various materials, (2) roofed them, (3) hung metal-banded doors in their gateways, (4) decorated those doors with knobbed metal nails, (5) adorned the arches, friezes, and copings with colored baked bricks, and (6) built a portico; the portico (*bīt appāti*) is described in detail. In this text, as well as in later texts on colossi and in text no. 17, the king records that he (1) built palatial halls of various materials, (2) built a portico (or a house with double doors), (3) roofed the palatial halls, (4) hung metal-banded doors in the gateways of the palace, (5) installed latticed windows in the corridors, (6) stationed apotropaic figures in gateways, (7) decorated the doors with knobbed metal nails, (8) adorned the arches, friezes, and copings with colored baked bricks, and (9) built a portico (or a house with double doors); the *bīt appāti* (or *bīt muterrēti*) is not described in detail. Cf. text no. 15 vi 42–68 and text no. 16 vi 53–82.

29 *re-ši-*⸢*šú*⸣ "its superstructure": So Layard, MS D; Meissner and Rost, BiS pl. 6 has *re-ši-šu*.

31) GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-*⸢*ku*⸣ *a-*⸢*na*⸣ *mu-šab* LUGAL-*ti-ia*
32) ⸢*ab*⸣*-ta-ni qé-reb-šú* É *ap-pa-a-ti tam-šil* É.⸢GAL⸣ KUR.*ḫa-at-ti mé-*⸢*eḫ*⸣*-ret*
33) *ba*-ba-a-ti ú-še-piš* GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN *ú-šat-ri-ṣa e-*⸢*li*⸣*-šin*
34) [GIŠ].⸢IG⸣.MEŠ GIŠ.*li-ia-ri* ⸢GIŠ⸣.ŠUR.MÌN *me-ser* KÙ.BABBAR *ù* URUDU *ú-rak-kis-ma*
35) *ú-rat-ta-a ba-bi-šin i-na ba-rak-ka-ni ap-ti bi-ir-ri ú-pat-ta-a*
36) ^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI *ina* ba-bi-šin* ⸢*ul*⸣*-ziz sik-kàt kar-ri kas-pi*
37) *ù* URUDU *qé-reb-šin* ⸢*ú*⸣*-šal-me i-na a-gur-ri* NA$_4$.ZÚ NA$_4$.ZA.GÌN *us-si-ma*
38) [*se*]*-el-lum né-bé-ḫi ù gi-mir* ⸢*pa-as*⸣*-qí-šin áš-šú šip-ri* É.GAL-*ia šu-te-šú-*⸢*ri*⸣
39) ⸢*i-na*⸣ *u$_4$-me-šú-ma* ^{d}*aš-šur ù* ^{d}*iš-tar ra-ʾi-mu* ⸢LÚ⸣.SANGA-*ti-ia giš-maḫ-ḫi*
40) ⸢GIŠ⸣.*ere-ni ša ul-tu* UD.MEŠ SÙ.MEŠ ⸢*ik*⸣*-bi-ru qé-reb* KUR.*si-ra-<ra>* KUR-*i*
41) [*na*]*-an-zu-<zu> ú-šak-li-mu-in-ni ṣi-<i>-*⸢*su*⸣*-un ša* NA$_4$.GIŠ.NU$_{11}$.GAL *ša ina tar-*⸢*ṣi*⸣

of a Hittite palace, constructed opposite (its) gates.

33b–35a) I roofed them (the palatial halls) with beams of cedar (and) cypress. I fastened bands of silver and copper on doors of white cedar (and) cypress and I installed (them) in their gates.

35b–38a) In the corridors, I made openings for latticed windows. At their gates, I stationed apotropaic figures of alabaster (and) elephant ivory. I decorated them with silver and copper knobbed nails. I adorned [the ar]ches, friezes, and all of the copings with baked bricks (glazed in the color of) obsidian (and) lapis lazuli.

38b–41a) So that the construction of my palace might be carried out correctly, at that time, the god Aššur and the goddess Ištar, who love my priestly service, revealed to me a source of long trunks of cedar, which since distant days grew thick as they [st]ood in the Sirāra mountain range

41b–43a) In the uplands of Mount Ammanāna (northern Anti-Lebanon), they (Aššur and Ištar) disclosed to

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31 GIŠ.*e-lam-ma-*⸢*ku*⸣ "*elammaku*-wood": So Layard, MS D; Meissner and Rost, BiS pl. 6 has <GIŠ>.*e-lam-ma-ku*. Like all other bull inscriptions and text no. 17 (vi 19), this text does not add *é-gal-zag-di-nu-tuku-a* "Egalzagdinutukua" after the last item mentioned in the list of materials used for the palace; cf. text no. 15 vi 45 and text no. 16 vi 56. Unlike the other texts on bulls and text no. 17 (vi 19), this text has *a-*⸢*na*⸣ *mu-šab* LUGAL-*ti-ia* "for my royal residence," instead of *a-na mu-šab be-lu-ti-ia* "for my lordly residence"; text no. 15 vi 45 and text no. 16 vi 56b–57a also have *a-na mu-šab* LUGAL-*ti-ia*.

32 ⸢*ab*⸣*-ta-ni qé-reb-šú* "I built thereon": Also attested in text no. 40 line 4′. Text no. 15 vi 46 and text no. 16 vi 57 have *ú-še-pi-šá qé-reb-šú* "I had constructed thereon," and text no. 17 vi 20, text no. 42 line 29, and text no. 43 line 22 have *ab-ni-ma* "I built and." Like text nos. 15 (vi 57), 16 (vi 69), 40 (line 4′), 42 (line 29), and 43 (line 22), this text states that Sennacherib built a É *ap-pa-a-ti* "a portico"; cf. text no. 17 vi 20, text no. 44 line 43, and text no. 46 line 125, which report that this king built a É *mu-ter-re-te* "a house with double doors."

33–34 *ba*-ba-a-ti* "gates": Layard, MS D has MA-*ba-a-ti*; Meissner and Rost, BiS pl. 6 has [*ba*]*-ba-a-ti*. Like text nos. 40 (line 5′) and 44 (line 44), this text does not include *ša e-ri-su-un ṭa-a-bu bi-nu-ut* KUR.*ḫa-ma-nim ù* KUR.*si-ra-ra* KUR.MEŠ KÙ.MEŠ "whose scent is sweet, product(s) of Mount Amanus and Mount Sirāra, the holy mountains" after GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN "beams of cedar (and) cypress"; cf., for example, text no. 17 vi 24-25, text no. 42 line 30a, and text no. 43 line 23a. ⸢IG⸣.MEŠ GIŠ.*li-ia-ri* ⸢GIŠ⸣.ŠUR.MÌN "doors of white cedar (and) cypress": See also text no. 44 line 44 and text no. 49 line 24. Cf. text no. 15 vi 50–51a and text no. 16 vi 62–63a, which have GIŠ.IG.MEŠ GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI *ṣi-ra-a-ti* "magnificent doors of cedar, cypress, (and) juniper"; and text no. 17 vi 27–28a, which have GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*si-in-da* "doors of cedar, cypress, juniper, (and) Indian wood."

35 *ú-rat-ta-a* "I installed (them)": So Meissner and Rost, BiS pl. 6; Layard, MS D has ⸢*lu*?⸣ *ú-rat-ta-a*. Like text nos. 40 (lines 6′b-7′a), 44 (line 44), and 49 (line 25), this text does not include *ša qé-reb* É.PA.PAḪ.MEŠ-(*a-ni*) "that are within the *papāḫu*-chambers" after *i-na ba-rak-ka-ni* "in the corridors"; cf., for example, text no. 17 vi 30, text no. 43 line 25, and text no. 46 line 127.

36 *ina** "at": Layard, MS D has ME; Meissner and Rost, BiS pl. 6 has *ina*. After ^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI "apotropaic figures of alabaster (and) elephant ivory," text no. 40 lines 8′–10′a have *ša kit-mu-sa rit-ta-šin bal-tu* [*ku-uz-bu ḫi-it-lu-pa lu-le*]*-e ma-la-a i-na* KÁ.MEŠ-*ši-in ul-ziz-ma* [*a-na tab-ra-a*]-⸢*ti*⸣ *ú-šá-lik* "whose hands are *folded*, [who are laden with] pride (and) [allure], (and) who are filled with [exuberanc]e, I stationed at their gates and (thus) I made (them) [an object of wond]er." Text no. 17 vi 33–39 and text no. 43 lines 26–28a, for example, have *ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin bal-tu ku-uz-bu ḫi-it-lu-pa lu-le-e ma-la-a i-na* KÁ.MEŠ-*šin ul-ziz-ma a-na tab-ra-a-te ú-šá-lik ṣu-lul ta-ra-a-ni ša qé-reb ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la-a u$_4$-mì-iš uš-nam-mir* "whose *folded* hands hold *poppies*, who are laden with pride (and) allure, (and) who are filled with exuberance, I stationed at their gates and (thus) I made (them) an object of wonder. The covering of the roof that (hangs) over the corridors — I made their somber atmosphere cheerful, making (them) as bright as day."

36b–41a *áš-šú ... ú-šak-li-mu-in-ni ṣi-*⸢*su*⸣*-un* "so that ... they (Aššur and the goddess Ištar) revealed to me its source": Cf., for example, text no. 17 vi 45–53a, which have *áš-šú šip-ri* É.GAL-*ia šu-te-šu-ri ù li-pit* ŠU.II-*ia šul-lu-me i-na u$_4$-me-šu-ma* ^{d}*aš-šur ù* ^{d}*iš-tar ra-ʾi-i-mu* LÚ.SANGA-*ti-ia na-bu-ú* MU-*ia giš-maḫ-ḫi* GIŠ.*ere-ni ša ul-tu* UD.MEŠ SÙ.MEŠ *i-ši-ḫu-ma ik-bi-ru ma-gal i-na qé-reb* KUR.*si-ra-ra* KUR.MEŠ *ina pu-uz-ri na-an-zu-zu ú-šak-li-mu-in-ni ṣi-i-su-un* "so that the construction of my palace might be carried out correctly and that my handiwork be completed, at that time, the god Aššur and the goddess Ištar, who love my priestly service (and) who selected me (lit. "who called my name"), revealed to me a source of long trunks of cedar, which since distant days grew tall and very thick as they stood in seclusion in the Sirāra mountain range." Note also that this text, later bull and lion inscriptions, and text no. 17 change the position of the statement of Aššur and Ištar aiding Sennacherib in the construction of his palace, especially with regard to the discovery of new sources of wood and stone. In text no. 15 (vi 20–27), a shorter version of this passage appears before statements about reinforcing the foundation of the terrace with limestone slabs, placing inscribed objects 160 courses of brick deep inside the terrace, and constructing the terrace. In text no. 16 (vi 39–48), the passage appears before a statement about reinforcing the foundation of the terrace with limestone slabs.

38 [*se*]*-el-lum* "[the ar]ches": So Layard, MS D; Meissner and Rost, BiS pl. 7 has *se-el-lum*.

40 KUR.*si-ra-<ra>* "Sirāra": So Layard, MS D; Meissner and Rost, BiS pl. 7 has KUR.*si-ra-ra*.

41 [*na*]*-an-zu-<zu>* "as they [st]ood": So Layard, MS D; Meissner and Rost, BiS pl. 7 has [*na*]*-an-zu-zu*.

42) [LUGAL].MEŠ AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru ina sa-pan* KUR.*am-ma-na-*⸢*na*⸣

43) ⸢*ú*⸣*-šap-tu-ni pa-ni-šu ù* NA$_4$.DÚR.MI.NA.BÀN.DA *ma-la* DUG.*bur-zi-gal-li*

44) *ša la in-nam-ru ma-ti-ma ina* URU.*kap-ri-da-ar-gi-la-a ú-kal-lim*

45) *ra-ma-nu-uš ina er-ṣe-et* URU.*ba-la-ṭa-a-a* NA$_4$.*pi-i-lu* ⸢*pe*⸣*-ṣu-ú*

46) *a-na mu-ʾu-de-e in-na-mir-ma* ^{d}ALAD.^{d}LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti*

47) NA$_4$.GIŠ.NU$_{11}$.GAL *ù* KUN$_4$.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.BÀN.⸢DA⸣

48) *ṣi-ra-a-ti ab-ni ki-lal-la-an ina šad-di-šú-un ab-tuq-ma a-na šip-*⸢*ri*⸣

49) É.GAL-*ia ú-šal-di-da qé-reb* NINA.KI NA$_4$.*pi-i-lu pe-ṣu-*[*ú*]

50) ⸢*ša*⸣ *ina er-ṣe-*⸢*et*⸣ URU.*ba-la-ṭa-a-a in-nam-ru a-na* ^{d}⸢ALAD⸣.^{d}LAMMA.[MEŠ]

51) *ù* MUNUS.ÁB.ZA.ZA-*a-te ú-še-piš ki-i ṭè-em* DINGIR-*ma ša giš-maḫ-*[*ḫi*]

52) *ù a-la-mit-ta* 12 UR.MAḪ.MEŠ *né-ʾi-ru-ti a-di*

53) [12] ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ 22 MUNUS.ÁB.ZA.ZA-<*a*>-*te zi-iʾ-pi*

54) [*ṭi*]*-iṭ-ṭi ab-ni-ma e-ra-a qé-reb-šú* áš-tap-pa*-[ka]

55) *ú-šak-li-la*

56) *nab-nit-sún* ^{d}ALAD.^{d}LAMMA.MEŠ

57) NA$_4$.GIŠ.NU$_{11}$.GAL ⸢*ù*⸣ URUDU

58) *ša* 2 *ina lìb-bi za-*⸢*ḫa*⸣*-lu-u lit-bu-šú*

59) ⸢^{d}⸣ALAD.^{d}LAMMA.MEŠ ⸢*ù*⸣ MUNUS.ÁB.ZA.ZA-*a-te*

60) NA$_4$.*pi-i-li pe-ṣe-e ša* É.GAL.MEŠ-*ia*

61) *ú-šá-aṣ-bi-ta* ⸢SI⸣.GAR-*šin* MUNUS.ÁB.ZA.ZA-*a-ti*

62) [NA$_4$].GIŠ.NU$_{11}$.GAL *ù pi-*⸢*ti*⸣*-iq ú-ru-de-e*

63) *iḫ-ze-et kas-pi eb-*⸢*bi*⸣ MUNUS.ÁB.ZA.ZA-*a-te pi-ti-iq*

me the location of alabaster, which in the time of [the king]s, my ancestors, was too expensive (even) for the pommel of a sword.

43b–45a) Moreover, breccia, as much as is needed (for making) *burzigallu*-bowls, (a stone) that had never been seen before, revealed itself at Kapridargilâ (“Dargilâ Village”).

45b–49a) In the territory of the city Balāṭāya, white limestone was discovered in abundance, and (then) I created bull colossi (and) sphinxes of alabaster, and slabs of alabaster, as well as magnificent slabs of breccia. I cut (them) free on both sides from their mountains, and (then), for the construction of my palace, I had (them) dragged into Nineveh.

49b–51a) (As for) the white limestone that was was discovered in the territory of the city Balāṭāya, I had (it) made into bull coloss[i] and sphinxes.

51b–56a) By divine will, I created [cl]ay mold(s) of tree trun[ks] and date palm(s), (of) twelve raging lions, as well as (of) [twelve] magnificent bull colossi (and) twenty-two sphinxes, and I pour[ed] copper into it. I perfected their form(s).

56b–61a) I made bull colossi of alabaster and copper, two of which were overlaid with *zaḫalû*-silver, (and) bull colossi and sphinxes of white limestone hold the door bolts of my palatial halls.

61b–68a) Sphinxes of alabaster and cast *urudû*-copper with inlays of shining silver, sphinxes of cast ...-metal, as well as twelve raging bronze lions: I erected over them magnificent copper columns (and) large

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42 [LUGAL].MEŠ AD.MEŠ-*ia* “[the king]s, my ancestors”: So Layard, MS D; Meissner and Rost, BiS pl. 7 has [LUGAL.MEŠ AD.MEŠ]-*ia*.

44 Like text nos. 40 (line 16´´) and 44 (line 51), this text does not add *ša pa-a-ṭi* URU.DU$_6$-*bar-si-ip* “which is on the border of the city Tīl-Barsip” after URU.*kap-ri-da-ar-gi-la-a* “Kapridargilâ”; cf., for example, text no. 17 vi 60, text no. 43 line 48, and text no. 46 line 134.

45 Cf., for example, text no. 17 vi 62–63, text no. 40 lines 18´´–20´´a, and text no. 43 lines 49–50, which add *i-te-e* URU.*ni-na-a* “near Nineveh” before and *ki-i ṭè-em* DINGIR-*ma* “by divine will” after *ina er-ṣe-et* URU.*ba-la-ṭa-a-a* “in the territory of the city Balāṭāya.”

49b–51a Cf. text no. 40 lines 29´´–31´´a, which add *nab-ni-ta-šu-un ú-šar-ri-iḫ* “I made their appearance resplendent” after *ú-še-piš* “I had (it) made.” In lieu of NA$_4$.*pi-i-lu pe-ṣu-*[*ú*] ... *ú-še-piš* “(as for) the white limestone ... I had (it) made ...,” text no. 17 vi 77–79 and text no. 43 lines 64b–67a, for example, have NA$_4$.*pi-i-li pe-ṣe-e i-na lip-ta-at* ^{d}*nin-kur-ra i-na er-ṣe-et* URU.*ba-la-ṭa-a-a ú-šá-aʾ-lid-ma ú-šak-li-la gat-ta-šú-un* “I had (bull colossi and sphinxes) of white limestone created in the territory of the city Balāṭāya and their forms perfected through the craft of the deity Ninkura.”

49 *pe-ṣu-*[*ú*] “white”: So Layard, MS D; Meissner and Rost, BiS pl. 7 has *pe-ṣu-ú*.

50 ^{d}⸢ALAD⸣.^{d}LAMMA.[MEŠ] “bull coloss[i]”: So Layard, MS D; Meissner and Rost, BiS pl. 7 has ^{d}ALAD.^{d}LAMMA.MEŠ.

51 This text does not include the passage in which Sennacherib records how previous kings exhausted their workmen and depleted materials while making inferior statues and how Sennacherib invented a new, superior bronze casting technique. Cf. text no. 17 vi 80–vii 8, text no. 43 lines 67b–78a, and text no. 46 lines 139b–143a. Text nos. 40 (line 31´´) and 44 (line 57) also do not include this passage. *giš-maḫ-*[*ḫi*] “tree trun[ks]”: So Layard, MS D; Meissner and Rost, BiS pl. 7 has *giš-maḫ-ḫi*.

54 áš-tap-pa*-[ka]: Layard, MS D has *áš-tap-*MAŠ-[*ka*]; Meissner and Rost, BiS pl. 7 has *áš-tap-pa-ka*.

55–56a Like text no. 40 (line 34´´), this text does not include *ki-i pi-ti-iq* 1/2 GÍN.TA.ÀM “just like the cast work of (an object weighing only) a half shekel” before *ú-šak-li-la nab-ni-su-un* “I perfected their form(s)”; cf., for example, text no. 17 vii 18, text no. 43 line 82, and text no. 46 line 145.

56b–68a ^{d}ALAD.^{d}LAMMA.MEŠ ... *dáp-*⸢*pi ku*⸣*-lul* KÁ.MEŠ-⸢*šin*⸣ *e-mid* “bull colossi ... I positioned the architraves of their gates”: Text no. 40 lines 35´´b–41´´a duplicate these lines (with minor variation). Cf., for example, text no. 17 vii 20–30, text no. 42 lines 31´b–34´, and text no. 43 lines 83b–86a.

64) ⸢GU⸣.AN.NA *a-di* 12 ⸢UR.MAḪ⸣.MEŠ ⸢ZABAR⸣ *né-ʾi-ru-ú-ti*
65) *tim-me* URUDU *ṣi-ru-*⸢*ti*⸣ GIŠ.*tim-me* ⸢GIŠ⸣.EREN GAL.MEŠ *a-di tim-me*
66) GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.⸢*dup-ra*⸣*-ni* GIŠ.*ta-ti-di iḫ-ze-*⸢*et*⸣ *pa-šal-li*
67) *kas-pi ù* URUDU *ṣe-ru-uš-šú-un ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-⸢*šin*⸣
68) *e-mid* KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.⸢BÀN⸣.DA NA$_4$.GIŠ.NU$_{11}$.GAL *ù* KUN$_4$.MEŠ
69) NA$_4$.*pi-i-li* GAL.MEŠ *ú-šá-as-ḫi-ra a-sur-ru-ši-in*
70) *áš-šú* u$_4$*-me-šam-ma* A.MEŠ *di-lu-ti da-lum eb-li gu-ḫaṣ-ṣa-te* ⸢ZABAR⸣
71) ⸢*ù*⸣ *ḫar-ḫa-ri* ⸢ZABAR⸣ *ú-še-piš-ma ki-mu-ú ma-ka-a-ti*
72) *giš-maḫ-ḫi a-la-mit-ta ṣe-er* PÚ.MEŠ *ul-ziz* É.GAL.MEŠ
73) *ša-ti-na ú-šá-lik as-mì-iš si-ḫir-ti* É.GAL *a-*[*na*] *tab-*⸢*rat*⸣
74) ⸢*kiš*⸣*-šat* UN.MEŠ *ul-la-a re-ši-šá* É.GAL ⸢*ša*⸣ *šá-*[*ni-na*]
75) *la i-šu-ú ni-bit-sa az-kur** *i-na qí-bit* ^{d}*aš-šur* AD ⸢DINGIR⸣.[MEŠ]
76) *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD *dum-qí* ^{d}LAMMA *dum-*[*qí*]
77) ⸢*qé*⸣*-reb-šá* ⸢*liš-tab*⸣*-ru-ú a-a ip-par-ku-ú* ⸢*i-da*⸣-[*a-šá*]

cedar columns, as well as columns of ebony, cypress, *daprānu*-juniper, (and) *tatīdu*-wood, with *pašallu*-gold, silver, and copper inlays, and (then) I positioned crossbeams (upon them) as a cornice for their gates.

68b–69) I surrounded their (the palace rooms') lower courses with slabs of breccia (and) alabaster, and large limestone slabs.

70–72a) In order to be able to draw water by bucket every day, I had bronze wire chains and bronze cables made and, instead of poles, I had tree trunks (and) date palm(s) placed over wells.

72b–75a) I made those palatial halls beautiful. T[o be] an object of wonder for all of the people, I raised the superstructure of the entire palace. I called it "The Palace Without a R[ival]."

75b–77) By the command of the god Aššur, the father of the god[s], and the goddess Ištar, the queen, may the good *šēdu* (and) the go[od] *lamassu* last forever and ever in it (that palace). May they never leave i[t].

40

A pair of sphinxes (*apsasû*), which are stationed in an entrance (Court LXIV, Door *a*) to the living quarters of Sennacherib's queen Tašmētu-šarrat, is inscribed with a text recording the construction and decoration of the South-West Palace, including the building of a palatial hall (with its protective winged human-head lion colossi) for her. The inscription is only known from an unpublished field copy of A.H. Layard. Although the inscription is badly damaged, the building report is nearly identical to that of text no. 39; a few passages have been slightly expanded and the description of the construction of Tašmētu-šarrat's palatial hall replaces the boast about making the palace an object of wonder and naming it the "Palace Without a Rival." Although the sphinxes are not dated, the text's date of composition is ca. 696–695; this text is later than text no. 39.

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75 *az-kur**: The copy of ex. 1 has *az*-ŠE. Like text nos. 40 (line 44′′), 41 (line 11′′), and 44 (line 72), this text does not include the passages recording the creation of a botanical garden, the digging of a canal from the city Kisiru, and the creation of a marsh, as well as the statement about the palace's inauguration; cf., for example, text no. 43 lines 93b–105a and text no. 46 lines 153b–163a.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, MS C fols. 55v–56v	Nineveh, South-West Palace, Court LXIV, Door a	—	n

COMMENTARY

Because the colossi were left at Nineveh, no dimensions for the statues with this inscription can be given. Moreover, the text could only be editted from Layard's unpublished copy. Like text nos. 41–43, 46, and 49–50, the text was inscribed on two colossi. The inscription began under the belly of the first lion (lines 1′–10′), continued between its hind legs (lines 1′′–12′′) and the hind legs of the second lion (lines 13′′–29′′), and then concluded under the belly of that second colossus (lines 30′′–50′′). Approximately the first eleven lines of the text, which would have contained Sennacherib's titulary and the beginning of the building report, are missing. In addition, the first three or four lines of the text written between the hind legs of the first lion are completely destroyed.

Like text nos. 39, 43, and 49–50, this inscription does not include any military narration. Although the beginning of the text is completely missing and the first eleven lines preserved are badly damaged, it is fairly certain that this inscription is one of the earliest of the known bull and lion inscriptions of Sennacherib. It appears to have been composed later than text no. 39 and earlier than text nos. 42–43. Despite the fact that the passages recording the dimensions of the plot that was converted into dry land and of the new terrace/palace are completely missing and the fact that the list of materials (metals, stones, woods) used to decorate the palatial halls is badly damaged, it is clear that this text, like other earlier bull and lion inscriptions, records that Sennacherib: (1) built a portico (*bīt appāti*) and (2) placed columns of cedar, cypress, *daprānu*-juniper, and *tatīdu*-wood on stone and metal bases. For example, compare line 4′ of this text and text no. 39 line 32 to text no. 17 vi 20 and text no. 46 line 125; and lines 39′′–41′′a of this text and text no. 39 lines 65–67a to text no. 17 vii 36–38 and text no. 46 lines 149b–150a. The passages recording the discovery of white limestone near the city Balāṭāya, the fashioning of human-headed winged bulls and sphinxes from that stone, the creation of numerous sculptures through a new bronze casting technique, the stationing of colossi at the palace gates, and the setting up of columns on metal and stone bases (lines 18′′–41′′a) are very similar to those same passages in text no. 39 (lines 45b–68a) and, thus, indicate that this text and text no. 39 were written around the same time. Compare lines 18′′–41′′a of this text and text no. 39 lines 45b–68a to text no. 17 vi 62–79 and vii 9–40, text no. 43 lines 49b–67a and 79b–89a, and text no. 46 lines 135b–139a and 143b–150a. Moreover, this text also has a relatively short description of the opening up of latticed windows in corridors and the placement of *lamassu* in gateways; compare lines 6′b–10′a to text no. 17 vi 33–39, text no. 43 line 26–28a, and text no. 46 lines 128–129. Variants in lines 8′–10′a, 1′′–9′′, 18′′–20′′, 31′′, 33′′, and 39′′ indicate that this text was composed later than text no. 39; compare those lines of this text to text no. 39 lines 35b–36a, 38b–41a, 45, 51, 53, and 64. Thus, the available textual evidence points to this text being the second earliest extant inscription of Sennacherib written on colossi stationed in a gateway of the South-West Palace (ca. 696–695).

The restorations in lines 1′–7′ are based on text no. 39 lines 27b–36a and those in lines 8′–10′ are based on text no. 17 vi 33–41, text no. 43 lines 26–29a, and text no. 46 lines 128b–130a. The end of the building report (lines 44b′′–46′′), which describes the construction of quarters for Tašmētu-šarrat, Sennacherib's wife, is unique to this text.

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TEXT

Lacuna	Lacuna
1′) [*ul*]-*la-a re-ši-šu* [*a-na* 7 ME *i-na* AS$_4$.LUM GAL-*ti* UŠ *ù* 4 ME 40 *i-na* AS$_4$.LUM GAL-*ti* SAG.KI]	1′–2′a) [I ra]ised its superstructure [in its entirety 190 courses of brick. I en[larged] the structure of the palace [to 700 large cubits along (its) longer side and 440 large cubits along (its) shorter side and (thus) I made its site bigger].
2′) *ši-kit-ti* É.GAL ⸢*ú*⸣-[*ter-ma šu-bat-sa uš-rab-bi* É.GAL NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL] 3′) ZÚ AM.SI ⸢GIŠ.ESI⸣ GIŠ.TÚG GIŠ.[MES.MÁ.KAN.NA GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku a-na mu-šab be*]-*lu-ti*-[*ia*] 4′) *ab-ta-ni qé-reb*-[*šú*] É *ap*-[*pa-a-ti tam-šil* É.GAL KUR.*ḫa-at-ti mé-eḫ-ret ba-ba-a-ti*] *ú-še*-⸢*piš*⸣	2′b–4′) I built [palatial halls of breccia, alabaster], elephant ivory, ebony, boxwood, [*musukkannu*]-wood, [cedar, cypress, juniper, (and) *elammaku*-wood, for my lo]rdly [residence] there[on]; (then) I had a port[ico, a replica of a Hittite palace], constructed [opposite (its) gates].
5′) ⸢GIŠ⸣.ÙR.MEŠ GIŠ.*ere*-[IGI$^?$] GIŠ.ŠUR.MÌN *ú*-[*šat-ri-ṣa e-li-šin* GIŠ.IG.MEŠ GIŠ.*li-ia-ri*] GIŠ.ŠUR.MÌN	5′–6′a) I [roofed them (the palatial halls) with] beams of ced[ar] (and) cypress. I fastened [ba]nds of silver and copper [on doors of white cedar] (and) cypress [and I installed (them) in their gates].
6′) [*me*]-*ser* KÙ.BABBAR *ù* URUDU *ú-rak-kis*-[*ma ú-rat-ta-a ba-bi-šin i-na ba-rak*]-*ka-ni-šin* 7′) *ap-ti bi-ir-ri ú-pat-ta-a* [^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI] 8′) *ša kit-mu-sa rit-ta-šin bal-tu* [*ku-uz-bu ḫi-it-lu-pa lu-le*]-*e* 9′) *ma-la-a i-na* KÁ.MEŠ-*ši-in ul-ziz-ma* [*a-na tab-ra-a*]-⸢*ti*⸣	6′b–10′a) [In] their [corri]dors, I made openings for latticed windows. At their gates, I stationed [apotropaic figures of alabaster (and) elephant ivory], whose hands are *folded*, [who are laden with] pride (and) [allure], (and) who are filled with [exuberanc]e, and (thus) I made (them) [an object of wond]er.
10′) *ú-šá-lik sik-kàt kar-ri kas-pi ù* URUDU *qé-reb*-⸢*šin ú*⸣-[*šal-me* ...]	10′b) I [decorated] them with silver (and) copper knobbed nails [...]

Lacuna before 1′ The translation assumes that *a-na si-ḫi-ir-ti-šu i-na* 1 ME 90 *ti-ib-ki* "in its entirety 190 courses of brick" appeared at the end of the now-missing line before line 1′.

1′ 7 ME: The restoration is based on text no. 39 line 27.

3′ [*a-na mu-šab be*]-*lu-ti*-[*ia*] "for my lo]rdly [residence]": Cf. text no. 15 vi 45, text no. 16 vi 56b–57a, and text no. 39 line 31, which have *a-na mu-šab* LUGAL-*ti-ia* "for my royal residence."

5′ Like text nos. 39 (lines 33–34a) and 44 (line 44), this text does not include *ša e-ri-su-un ṭa-a-bu bi-nu-ut* KUR.*ḫa-ma-nim ù* KUR.*si-ra-ra* KUR.MEŠ KÙ.MEŠ "whose scent is sweet, product(s) of Mount Amanus and Mount Sirāra, the holy mountains" after GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN "beams of cedar (and) cypress"; and has GIŠ.IG.MEŠ GIŠ.*li-ia-ri* GIŠ.ŠUR.MÌN "doors of white cedar (and) cypress" instead of GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*si-in-da* "doors of cedar, cypress, juniper, (and) Indian wood" or GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI "doors of cedar, cypress, (and) juniper." Cf., for example, text no. 17 vi 24–28a, text no. 43 lines 23–24a, and text no. 46 lines 125b–126a.

6′b–7′a Like text nos. 39 (line 35), 44 (line 44), and 49 (line 25), this text does not include *ša qé-reb* É.PA.PAḪ.MEŠ-(*a-ni*) "that are within the *papāḫu*-chambers" after *i-na ba-rak-ka-ni* "in the corridors"; cf., for example, text no. 17 vi 30, text no. 43 line 25, and text no. 46 line 127. Also note the addition of the third feminine plural suffix (-*šin*).

8′–10′a *ša kit-mu-sa rit-ta-šin* "whose hands are *folded*": Cf., for example, text no. 17 vi 33, text no. 43 line 26, and text no. 46 line 128, which have *ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin* "whose *folded* hands hold *poppies*." This shorter version of the passage in text nos. 17, 43, and 46 should be regarded as an earlier version of that passage, rather than an abridged version of it. Cf. text no. 39 line 36, which does not include anything between ^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI "apotropaic figures of alabaster (and) elephant ivory" and *i-na* KÁ.MEŠ-*šin ul-ziz* "I stationed at their gates" or include *a-na tab-ra-a-te ú-šá-lik* "I made (them) an object of wonder" after *ul-ziz* "I stationed." Like text nos. 39 (line 36), 41 (line 2′), and 44 (line 46), this text does not include *ṣu-lul ta-ra-a-ni ša qé-reb ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la-a u$_4$-mì-iš uš-nam-mir* "the covering of the roof that (hangs) over the corridors — I made their somber atmosphere cheerful, making (them) as bright as day" before *sik-kàt kar-ri* "knobbed nails"; cf., for example, text no. 17 vi 37–39, text no. 43 line 27b–28a, and text no. 46 line 129.

Lacuna between 10′ and 1″ Line 10′ is probably the final line that was inscribed under the belly of the first lion. There are probably only three or four lines missing from the beginning of the surface between the hind legs of that colossus.

Lacuna

1″) [*áš-šú šip-ri* É].GAL-*ia*
2″) [*šu-te-šú*]-⸢*ri*⸣ *ù li-pit*
3″) [ŠU.II-*ia*] ⸢*šul*⸣-*lu-me i-na u*$_4$*-me-šú-ma**
4″) ^{d}*aš-šur ù* ^{d}*iš-tar ra-ʾi-mu*
5″) LÚ.SANGA-*ti-ia na-bu-ú* MU-*ia giš-maḫ-ḫi*
6″) GIŠ.*ere*-IGI *ša ul-tu* UD.MEŠ *ru-qu-ú-ti*
7″) *i-ši-ḫu-ma ik-bi-ru ma-gal <i-na> qé-reb* KUR.*si-ra-ra*
8″) *šad-di-i i-na pu-uz-ri na-an-zu-zu*
9″) *ú-šak-li-mu-in-ni ṣi*-⸢*i*⸣-*su-un*
10″) *ša* NA$_4$.GIŠ.NU$_{11}$.GAL *ša i-na tar-ṣi* LUGAL.MEŠ
11″) AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru*
12″) *<ina> sa-pan* KUR.*am-ma-na-na ú-šap-tú-ni pa*-⸢*ni*⸣-[*šu*]

13″) *ù* NA$_4$.[DÚR.MI].NA.BÀN.DA
14″) *ma-la* DUG.*bur*-⸢*zi*⸣-*gal-li*
15″) *ša la in-nam-ru ma-ti-ma*
16″) *i-na* URU.*kap-ri-da-ar-gi-la-a*
17″) *ú-kal-li-im ra-ma-nu-uš*
18″) *i-te-e* URU.*ni-na-a*
19″) *i-na er-ṣe-et* URU.*ba-la-ṭa-a-a*
20″) *ki-i ṭè-em* DINGIR-*ma* NA$_4$.*pi-i-lu*
21″) *pe-ṣu-ú a-na mu-ʾu-de-e*
22″) *in-na-mir-ma* ^{d}ALAD.^{d}LAMMA.MEŠ
23″) MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL
24″) *ù* KUN$_4$.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* KUN$_4$.MEŠ
25″) NA$_4$.DÚR.MI.NA.BÀN.DA *ṣi-ra-a-ti*
26″) *ab-ni ki-lal-la-an i-na šad-di-šu-un*
27″) *ab-tuq-ma a-na šip-ri* É.GAL-*ia*
28″) *ú-šal-di-da qé-reb* URU.*ni-na-a*
29″) NA$_4$.*pi-i-lu pe-ṣu-ú ša i-na*
30″) *er-ṣe-et* URU.*ba-la-ṭa-a-a in-nam-ru a-na* ^{d}ALAD.^{d}[LAMMA.MEŠ] *ù* MUNUS.[ÁB.ZA.ZA-*a-te*]
31″) *ú-še-piš-ma nab-ni-ta-šu-un ú-šar-ri-iḫ ki-i ṭè*-[*em*] ⸢DINGIR⸣-*ma ša* ⸢*giš*⸣-[*maḫ-ḫi*]

Lacuna

1″–9″) [So that the construction of] my [pal]ace [might be carried out corre]ctly and that [my handi]work be completed, at that time, the god Aššur and the goddess Ištar, who love my priestly service (and) who selected me (lit. "who called my name"), revealed to me a source of trunks of cedar, which since distant days grew tall and very thick as they stood in seclusion in the Sirāra mountain range.

10″–12″) <In> the uplands of Mount Ammanāna (northern Anti-Lebanon), they (Aššur and Ištar) disclosed to me the location of alabaster, which in the time of the kings, my ancestors, was too expensive (even) for the pommel of a sword.

13″–17″) Moreover, [bre]ccia, as much as is needed (for making) *burzigallu*-bowls, (a stone) that had never been seen before, revealed itself at Kapridargilâ ("Dargilâ Village").

18″–28″) Near Nineveh, in the territory of the city Balāṭāya, by divine will, white limestone was discovered in abundance, and (then) I created bull colossi (and) sphinxes of alabaster, and slabs of alabaster, as well as magnificent slabs of breccia. I cut (them) free on both sides from their mountains, and (then), for the construction of my palace, I had (them) dragged into Nineveh.

29″–31″a) (As for) the white limestone that was was discovered in the territory of the city Balāṭāya, I had (it) made into bull [colossi] and s[phinxes], and (then) I made their appearance(s) resplendent.

31″b–35″a) By divine wi[ll] (and) with [my] (own) know[ledge], I created clay mold(s) of tre[e trunks

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1″–9″ Cf. the earlier version of this passage in text no. 39 lines 38b–41a.

3″ *i-na u*$_4$*-me-šú-ma** "at that time": The copy has *i-na u*$_4$*-me-šú*-AB.

6″ *ere*-IGI "cedar": This word is generally written GIŠ.EREN and GIŠ.*ere-ni* in the Sennacherib corpus. For this spelling, see also line 39″.

16″ Like text nos. 39 (line 44) and 44 (line 51), this text does not add *ša pa-a-ṭi* URU.DU$_6$-*bar-si-ip* "which is on the border of the city Tīl-Barsip" after URU.*kap-ri-da-ar-gi-la-a* "Kapridargilâ"; cf., for example, text no. 17 vi 60, text no. 43 line 48, and text no. 46 line 134.

18″–41″a With the exception of the variants in lines 18″, 20″, 31″, 33″, 36″, and 39″, the contents of 18″–41″a are identical to those in text no. 39 line 45b–68a. See the on-page notes below for details. Cf., for example, the later versions of these passages in text no. 17 vi 62–79 and vii 9–40, text no. 43 lines 49b–67a and 79b–89a, and text no. 46 lines 135b–139a and 143b–150a. Lines 18″–41″a of this text and text no. 39 line 45b–68a are reworked versions of text no. 16 vi 83–vii 11. Note that the bull inscriptions change the order: the passage recording the stationing of colossi at gateways in order to hold door bolts is placed before the one describing the setting up of columns, whereas in text no. 16 the passage recording the erecting of columns on sculptured bases comes before the statement about the colossi being made to hold door bolts.

18″–20″ Cf. text no. 39 line 45 which does not include *i-te-e* URU.*ni-na-a* "near Nineveh" before and *ki-i ṭè-em* DINGIR-*ma* "by divine will" after *ina er-ṣe-et* URU.*ba-la-ṭa-a-a* "in the territory of the city Balāṭāya."

31″ Cf. text no. 39 line 51, which does not include *nab-ni-ta-šu-un ú-šar-ri-iḫ* "I made their appearance(s) resplendent." This text does not include the passage in which Sennacherib records how previous kings exhausted their workmen and depleted materials making inferior statues and how Sennacherib invented a new, superior bronze casting technique. Cf. text no. 17 vi 80–vii 8, text no. 43 lines 67b–78a, and text no. 46 lines 139b–143a. Text nos. 39 (line 51) and 44 (line 57) also do not include this passage.

32″) *ù a-la-mit-ta* 12 UR.MAḪ.MEŠ *né-ʾi-ru-ti a-di* 12 ^{d}ALAD.^{d}LAMMA.MEŠ [MAḪ.MEŠ]
33″) 22 MUNUS.ÁB.ZA.ZA-*a-ti ša šuk-lu-lu gat-ta-šu-un ⸢i⸣-na [me]-reš ka-[bat-ti-ia]*
34″) *zi-iʾ-pi ṭi-iṭ-ṭi ab-ni-ma e-ra-a qé-reb-šu áš-tap-⸢pa⸣-ka ú-⸢šak⸣-[li-la]*
35″) *nab-ni-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL *ù* URUDU *ša* 2 *i-na lìb-bi [za]-ḫa-lu-ú [lit-bu-šú]*
36″) ^{d}ALAD.^{d}LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣe-e ša* É.GAL.MEŠ *be-lu-ti-⸢ia⸣*
37″) *ú-šá-aṣ-bi-ta* SI.GAR-*ši-in* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *ù pi-ti-iq ú-ru-de-e*
38″) *iḫ-ze-et kas-pi eb-bi* MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq* GU.AN.NA *a-di* 12 UR.MAḪ.MEŠ ZABAR
39″) *né-ʾi-ru-ti ša ra-mu-ú nam-ri-ir-ri tim-me* URUDU MAḪ.MEŠ *tim-me* GIŠ.*ere*-IGI GAL.MEŠ *a-di*
40″) *tim-me* GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.*dup-ra-ni* GIŠ.*ta-ti-du iḫ-ze-et pa-šal-li kas-pi ù* URUDU *ṣe-ru-uš-šú-un*
41″) *ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*šin e-mid* KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL *ù* KUN$_4$.MEŠ
42″) NA$_4$.*pi-i-li* GAL.MEŠ *ú-šá-as-ḫi-ra a-sur-ru-šin áš-šu u*$_4$*-mi-šam-ma* A.MEŠ *di-lu-ú-ti da-lum*
43″) *eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR *ù ḫar-ḫa-ri* ZABAR *ú-še-piš-ma ki-mu-ú ma-ka-a-ti giš-maḫ-ḫi ù*
44″) *a-la-mit-ta ṣe-er* PÚ.MEŠ *uš-ziz ù a-na* ^{fd}*taš-me-tum-šar-⸢rat⸣* MUNUS.É.GAL *ḫi-ir-tu na-ram-ti-ia*
45″) *ša* ^{d}*be-let*-DINGIR.MEŠ UGU *gi-mir* MUNUS.MEŠ *ú-šak-li-la nab-ni-sa* É.GAL *ru-ʾa-a-me ḫi-da-a-ti*
46″) *ù ri-šá-a-ti ú-še-piš-ma* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣi-i ina* KÁ.MEŠ-*šá ul-ziz*
47″) *i-na qí-bit* ^{d}*aš-šur* AD DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti i-na ṭu-ub* UZU *ù ḫu-ud lìb-bi*
48″) *qé-reb* É.GAL.MEŠ *ši-na-a-ti ki-lal-la-an* UD.MEŠ *nu-šá-ri-ka ni-iš-ba-a*

and date palm(s), (of) twelve raging lions, as well as (of) twelve [magnificent] bull colossi (and) twenty-two sphinxes with perfect form(s), and I poured copper into it. (35″) I perfe[cted] their form(s).

35″b–37″a) I made bull colossi of alabaster and copper, two of which [were overlaid with *za*]*ḫalû*-silver, (and) bull colossi (and) sphinxes of white limestone, hold the door bolts of my lordly palatial halls.

37″b–41″a) Sphinxes of alabaster and cast *urudû*-copper with inlays of shining silver, sphinxes of cast ...-metal, as well as twelve raging bronze lions who are endowed with radiance: I erected over them magnificent copper columns (and) large cedar columns, as well as columns of ebony, cypress, *daprānu*-juniper, (and) *tatīdu*-wood, with *pašallu*-gold, silver, and copper inlays, and (then) I positioned cross-beams (upon them) as a cornice for their gates.

41″b–42″a) I surrounded their (the palace rooms') lower courses with slabs of breccia (and) alabaster, and large limestone slabs.

42″b–44″a) In order to be able to draw water by bucket every day, I had bronze wire chains and bronze cables made and, instead of poles, I had tree trunks and date palm(s) placed over wells.

44″b–46″) Moreover, for Tašmētu-šarrat, the palace lady, my beloved spouse, whose form the goddess Bēlet-ilī made more perfect than (that of) all (other) women: I had a palatial hall for lovemaking, happiness, and exultation built, and (then) I stationed sphinxes of white limestone in its gates.

47″–50″) By the command of the god Aššur, the father of the gods, and the goddess Ištar, the queen, may we both live long and be satisfied with (our) prosperity in these palatial halls in good health and happiness. May

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32″–33″ Text no. 39 line 53 does not include anything between 22 MUNUS.ÁB.ZA.ZA-*a-ti* "twenty-two sphinxes" and *zi-iʾ-pi ṭi-iṭ-ṭi* "clay mold(s)." Later inscriptions add *ša šuk-lu-lu nab-ni-tu* "with perfect features" after 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ "twelve magnificent bull colossi" and *ša ku-uz-ba ul-ṣu ḫi-it-lu-pa bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin* "that are coated in allure (and) charm (and) that have pride (and) exuberance heaped upon them" after 22 MUNUS.ÁB.ZA.ZA-*a-ti* "twenty-two sphinxes." See, for example, text no. 17 vii 11–15, text no. 43 lines 80b–81a, and text no. 46 lines 144b–145a.

34″ Like text no. 39 (lines 55b–56a), this text does not include *ki-i pi-ti-iq* 1/2 GÍN.TA.ÀM "just like the cast work of (an object weighing only) a half shekel" before *ú-šak-li-la nab-ni-su-un* "I perfected their form(s)"; cf., for example, text no. 17 vii 18, text no. 43 line 82, and text no. 46 line 145.

36″ É.GAL.MEŠ *be-lu-ti-⸢ia⸣* "my lordly palatial halls": This is generally É.GAL.MEŠ-*ia* "my palatial halls"; cf., for example, text no. 17 vii 24, text no. 43 line 84, and text no. 46 line 147.

39″ *ša ra-mu-ú nam-ri-ir-ri* "who are endowed with radiance": Cf. text no. 39 lines 64–65, where these words are not included after *né-ʾi-ru-ti* "raging." *ere*-IGI "cedar": See the on-page note to line 6″.

40″ *ta-ti-du*: According to the CAD (T p. 299) *tatītu* is "(a variety of oak tree and its wood)."

44″b–46″ Like text nos. 39 (line 75), 41 (line 11″), and 44 (line 72), this text does not include the passages recording the creation of a botanical garden, the digging of a canal from the city Kisiru, and the creation of a marsh, nor the statement about the palace's inauguration; cf., for example, text no. 43 lines 93b–105a and text no. 46 lines 153b–163a. *ù a-na* ^{fd}*taš-me-tum-šar-⸢rat⸣* ... MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣi-i ina* KÁ.MEŠ-*šá ul-ziz* "moreover, for Tašmētu-šarrat ... I stationed sphinxes of white limestone in its gates": This passage appears in lieu of É.GAL.MEŠ *šá-ti-na ú-šá-lik as-mì-iš si-ḫir-ti* É.GAL *a-na tab-rat kiš-šat* UN.MEŠ *ul-la-a re-ši-šá* É.GAL *šá-ni-na la i-šu-u ni-bit-sa az-kur* "I made those palatial halls beautiful. To be an object of wonder for all of the people, I raised the superstructure of the entire palace. I called it the 'Palace Without a Rival'"; cf., for example, text no. 17 vii 49b–52, text no. 43 lines 92b–93a, and text no. 46 lines 152b–153a.

49″)	*bu-ʾa-a-ri* ^{d}ALAD *dum-qí* ^{d}LAMMA *dum-qí* *i-da-at* É.GAL.MEŠ *šá-ti-na*	the good *šēdu* (and) the good *lamassu* surround these palatial halls forever and ever. May they never leave them.
50″)	*da-a-riš lit-tas-ḫa-ru a-a ip-par-ku-ú i-da-a-ši-in*	

41

A pair of human-headed winged bull colossi (*aladlammu*), which were stationed in Room LX, Door *a* of Sennacherib's "Palace Without a Rival," preserve part of a text recording the construction and decoration of the South-West Palace. The text on the first bull is completely missing, but most of the text on the second bull is preserved. The inscription is known only from A.H. Layard's unpublished field copy. Although the inscription is badly damaged, with its beginning completely lost, the text's approximate date of composition is ca. 695. The colossi with this text appear to have been inscribed sometime between those with text nos. 39 and 40 and those with text nos. 42 and 43.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, MS C fols. 56v–57v	Nineveh, South-West Palace, Room LX, Door a	—	n

COMMENTARY

Because the colossi were left at Nineveh, no dimensions for them can be given. Moreover, the text could only be edited from Layard's unpublished copy. Like text nos. 40, 42–43, 46, and 49–50, the inscription was written on two colossi. The text began under the belly of the first bull (missing/not copied), continued between the hind legs of that colossus (missing/not copied) and the hind legs of the second bull (lines 1′–19′), and then concluded under the belly of that second colossus (lines 1″–13″).

Because only a small portion of the inscription (parts of thirty-two lines) is preserved, with many of the key factors for determining a date of composition completely missing, it is difficult to know for certain when the bulls were inscribed with this text. Since this text records that Sennacherib placed columns of ebony, cypress, cedar, *daprānu*-juniper, juniper, and *tatīdu*-wood on stone and metal bases, the text was probably composed ca. 695, around the same time as text no. 42 and text no. 43 ex. 2. Compare lines 2″–6″a of this text, text no. 42 lines 33″b–38″a, and text no. 43 lines 83b–86a to text no. 17 vii 26–40, text no. 39 lines 61b–68a, text no. 40 lines 37″b–41″a, and text no. 46 lines 147b–150a. Given its poor state of preservation, one can only guess at whether this text is earlier or later than text no. 42 and text no. 43 ex. 2. Because this inscription was written over two colossi and because it does not include passages recording that the king improved the somber atmosphere of the palace by making the interior of the building shine like day, the creation of a botanical garden, the digging of canals for irrigating fields and orchards, and the creation of a marsh, one could very tentatively suggest that this text is earlier than text no. 42 and text no. 43 ex. 2 since both texts included all of those passages. The only evidence in support of this proposal is the fact that text no. 40, which is also written over two colossi, does not include any of the aforementioned passages. Thus, if this text is earlier than text no. 42 and text no. 43 ex. 2, the passages mentioned above were first introduced in Sennacherib's inscriptions after the composition of this text. However, one cannot exclude the possibility that the omission of the four passages mentioned above in text no. 40 and this text was not simply due to a lack of space. This text is very tentatively regarded here as the third earliest extant inscription of Sennacherib written on colossi stationed in a gateway of the South-West Palace (ca. 695). Further textual evidence will ultimately aid the dating of this inscription.

The restorations in line 1′′–13′′ are based on text no. 42 lines 32′b–41′ and text no. 43 lines 86–92.

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TEXT

Lacuna
1′) [*a-na tab*]*-ra-a-ti*
2′) [*ú-šá-lik sik-kàt*] *kar-ri*
3′) *kas-pi* [*ù* URUDU *qé*]*-reb-šin*
4′) *ú-šal-me i-na* SIG$_4$.AL.ÙR.RA
5′) NA$_4$.ZÚ NA$_4$.ZA.GÌN *us-si-ma*
6′) *se-el-lum né-bé-ḫi ù gi-mir*
7′) *pa-as-qí-šin áš-šú šip-ri* É.GAL*-ia*
8′) *šu-te-šu-ri ù li-pit* ŠU.II*-ia šul-lu-me*
9′) *i-na u$_4$-me-šu-ma* ^{d}*aš-šur ù* ^{d}*iš-tar*
10′) *ra-ʾi-mu* LÚ.SANGA*-ti-ia na-bu-ú* MU*-ia*
11′) *giš-maḫ-ḫi* GIŠ.*ere-ni ša ul-tu u$_4$-me* SÙ.MEŠ
12′) *i-ši-ḫu-ma ik-bi-ru ma-gal i-na qé-reb*
13′) KUR.*si-ra-ra šad-di-i i-na pu-uz-ri*
14′) *na-an-zu-zu ú-šak-li-mu-in-ni*
15′) *ṣi-i-su-un ša* NA$_4$.GIŠ.NU$_{11}$.GAL *ša i-na tar-ṣi*
16′) <LUGAL>.MEŠ*-ni* AD.MEŠ*-ia a-na kar-ri nam-ṣa-ri*
17′) *šu-qu-ru i-na sa-pan* KUR.*am-ma-na-na*

18′) *ú-šap-tu-ni pa-ni-šu ù* NA$_4$.DÚR.MI.NA.BÀN.DA
19′) *ma-la* DUG.*bur-zi-gal-li*
Lacuna
1′′) <^{d}>ALAD.^{d}LAMMA.MEŠ *ù* MUNUS.⸢ÁB⸣.[ZA.ZA*-a-ti* NA$_4$.*pi-i-li pe-ṣe-e ša* É.GAL.MEŠ*-ia ú-šá-aṣ-bi-ta* SI.GAR*-ši-in*]
2′′) *tim-me* URUDU MAḪ.MEŠ *a-di* GIŠ.⸢*tim*⸣-[*me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat* KUR.*ḫa-ma-nim me-ser* URUDU *ú-rak-kis-ma ṣe-er pirig-gal-le-e*]

3′′) *ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-[*šin e-mid* MUNUS.ÁB.ZA.ZA*-a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* MUNUS.ÁB.ZA.ZA*-a-ti pi-ti-iq*]
4′′) *ú-ru-de-e ša za-ḫa-lu-*⸢*ú*⸣ [*lit-bu-šá ù* MUNUS.ÁB.ZA.ZA*-a-ti pi-ti-iq* GU.AN.NA *ša*

Lacuna
1′–2′a) [I made (them) an obj]ect of wonder.
2′b–7′a) I decorated them with silver [and copper] knobbed [nails]. I adorned the arches, friezes, and all of their copings with baked bricks (glazed in the color of) obsidian (and) lapis lazuli.

7′b–15′a) So that the construction of my palace might be carried out correctly and that my handiwork be completed, at that time, the god Aššur and the goddess Ištar, who love my priestly service (and) who selected me (lit. "who called my name"), revealed to me a source of trunks of cedar, which since distant days grew tall and very thick as they stood in seclusion in the Sirāra mountain range.
15′b–18′a) In the uplands of Mount Ammanāna (northern Anti-Lebanon), they (Aššur and Ištar) disclosed to me the location of alabaster, which in the time of the kings, my ancestors, was too expensive (even) for the pommel of a sword.
18′b–19′) Moreover, breccia, as much as is needed (for making) *burzigallu*-bowls,
Lacuna
1′′) [I made ...] bull colossi and sp[hinxes of white limestone, hold the door bolts of my palatial halls].

2′′–3′′a) [I fastened bands of copper on] magnificent copper columns, as well as [on large cedar] col[umns, which are the product of Mount Amanus, and (then)] I installed (them) [upon lion colossi] and [positioned] cross-beams (upon them) as a cornice for [their] gates.
3′′b–6′′a) [Sphinxes of alabaster, as well as sphinxes of cast] *urudû*-copper that [were overlaid with] *zaḫalû*-silver, [and sphinxes of cast ...-metal, whose] features [were brilliant]: I ere[cted] over them columns of ebony, cyp[ress, cedar, *daprānu*-juniper, juniper, and

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2′ Like text nos. 39 (line 36), 40 (line 10′), and 44 (line 46), this text does not include *ṣu-lul ta-ra-a-ni ša qé-reb ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la-a u$_4$-mì-iš uš-nam-mir* "the covering of the roof that (hangs) over the corridors — I made their somber atmosphere cheerful, making (them) as bright as day" before *sik-kàt kar-ri* "knobbed nails"; cf., for example, text no. 17 vi 37–39, text no. 43 line 27b–28a, and text no. 46 line 129. Its omission here may indicate that this text is earlier than text nos. 42 and 43.

nu-um-mu-ru]

5′′) *gat-ta-šin* GIŠ.*tim-me* GIŠ.ESI GIŠ.⌈ŠUR⌉.[MÌN GIŠ.EREN GIŠ.*dup-ra-ni* ŠIM.LI *ù* GIŠ.*ta-ti-du iḫ-ze-et pa-šal-li*]

6′′) *ù kas-pi ṣe-ru-uš-šin ul*-[*ziz*]-⌈*ma*⌉ [*ša kúm-me mu-šab be-lu-ti-ia e-mid* GIŠ.GAN.DU$_7$.MEŠ-*šú-un* KUN$_4$.MEŠ]

7′′) NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ⌈*ù*⌉ [KUN$_4$.MEŠ] ⌈NA$_4$⌉.*pi*-[*i-li* GAL.MEŠ *a-sur-ru-šin ú-šá-as-ḫi-ra*]

8′′) *a-na tab-ra-a-ti ú-šá-lik áš*-šú u$_4$-me-šam-ma* A.MEŠ [*di-lu-ú-ti da-lum eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR]

9′′) *ù ḫar-ḫa*-ri* ZABAR *ú-še-piš-ma ki-mu*-⌈*ú*$^{?}$⌉ [*ma-ka-a-ti giš-maḫ-ḫi ù a-la-mit-ta ṣe-er*]

10′′) PÚ.MEŠ *uš-ziz* É.GAL.MEŠ *šá-ti-na* ⌈*ú-šá-lik*⌉ *as-mì*-⌈*iš*⌉ [*si*]-⌈*ḫir*⌉-[*ti* É.GAL *a-na tab-rat*]

11′′) *kiš-šat* UN.MEŠ *ul-la-a re-ši-šá* É.GAL *ša šá-ni-na* ⌈*la i*⌉-*šu-ú ni-bit-sa az-kur*

12′′) *i-na qí-bit* ^{d}*aš-šur* AD DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra*-<<*ra*>>-*ti* ^{d}ALAD *dum-qí* ^{d}LAMMA *dum-qí*

13′′) *qé-reb* É.GAL *šá-a-tu da-a-riš liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*

tatīdu-wood, with *pašallu*-gold] and silver [inlays], and (then) [I positioned the architraves of the inner rooms of my lordly residence (on those columns)].

6′′b–8′′a) [I surrounded their (the palace rooms') lower courses with slabs of] breccia (and) alabaster, and [large] lim[estone slabs] (and) made (them) an object of wonder.

8′′b–10′′a) In order to [be able to draw] water [by bucket] every day, I had [bronze wire chains] and bronze cables made and, instead of [poles], I had [tree trunks and date palm(s)] placed [over] wells.

10′′b–11′′) I made those palatial halls beautiful. [To be an object of wonder for] all of the people, I raised the superstructure of [the en]ti[re palace]. I called it the "Palace Without a Rival."

12′′–13′′) By the command of the god Aššur, the father of the gods, and the goddess Ištar, the queen, may the good *šēdu* (and) the good *lamassu* last forever and ever in that palace. May they never leave it.

42

Two pairs of human-headed winged bull colossi (*aladlammu*), which are stationed in two gateways of Sennacherib's throne room (Room I, Doors *d* and *e*), are inscribed with a text summarizing his first five campaigns and recording the construction and decoration of the "Palace Without a Rival," as well as other public works at Nineveh (see below). The building report not only utilizes material from earlier bull inscriptions, lion inscriptions, and clay prisms, but also includes passages composed for this bull inscription (or an earlier, now-lost bull or lion inscription). Photographs of both pairs of colossi have been published (although not with the inscription legible) and one set of bulls is still in situ (Room I, Door *e*), however, the text is only known to us from A.H. Layard's unpublished field copy (with notes on textual variants) and from his published, Neo-Assyrian typeset facsimile. In addition to all of the passages in the building reports of text nos. 39–41, the account of construction in this text includes the following passages: (1) a statement about Sennacherib's predecessors ineffectually manufacturing metal statues of themselves, exhausting their craftsmen, and depleting resources; (2) a passage boasting about Sennacherib making significant advances in metalworking, in particular a technique for casting large bronze sculptures; and (3) passages recording the creation of a botanical garden, the digging of canals for irrigating fields and orchards, and the creation

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8′′ *áš*-šú* "in order to": The copy has PA-*šú*.
9′′ *ḫar-ḫa*-ri* "cables": The copy has *ḫar*-A-*ri*.
12′′ Like text nos. 39 (line 75), 40 (line 44′′), and 44 (line 72), this text does not include the passages recording the creation of a botanical garden, the digging of a canal from the city Kisiru, and the creation of a marsh, as well as the statement about the palace's inauguration; cf., for example, text no. 43 lines 93b–105a and text no. 46 lines 153b–163a.

of a marsh (in which resources needed to complete the palace grew). Like all of Sennacherib's other gateway colossi, this text is not dated. Although its *terminus post quem* is the fifth campaign (to Mount Nipur and against Maniye, king of the city Ukku), which took place in 697 (Sennacherib's 8th regnal year), comparison of the building report with those of earlier and later bull inscriptions, lion inscriptions, and clay prisms, suggests that the approximate date of composition is late 695 or the very beginning of 694; the colossi with this text appear to have been inscribed sometime between those with text no. 41 and those with text no. 43.

CATALOGUE

Ex.	Source	Provenance	Lines Preserved	cpn
1a	Layard, MS A pp. 136–141	Nineveh, South-West Palace, Room I, Door d	1–31, 1´–9´, 16´–56´	n
1b	Layard, ICC pls. 59–62	See ex. 1a	1–31, 1´–9´, 16´–56´	n

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Source	Provenance	Lines Preserved	cpn
1*	Layard, MS A pp. 135–136	Nineveh, South-West Palace, Room I, Door e	1´–3´, 26´–56´	c

COMMENTARY

Like text nos. 40–41, 43, 46, and 49–50, this text was inscribed on two colossi. The inscription began under the belly of the first bull (lines 1–31), continued between the hind legs of that colossus (missing), the hind legs of the second bull (lines 1´–25´), and then concluded under the belly of the second colossus (lines 26´–56´). Because the colossi were left at Nineveh, no dimensions can be given for them. Moreover, although photographs of both pairs of colossi have been published, the inscriptions on the photos are basically illegible and the text could only be edited from Layard's copies. In the edition provided here, preference is given to the copy in Layard, MS A pp. 136–141 (ex. 1a), rather than to the one in Layard, ICC pls. 59–62 (ex. 1b), since Layard's earlier field copy appears to be more accurate than his later published, Neo-Assyrian typeset one. For example, there is more text preserved at the ends of lines 26´–43´ in MS A than there is in ICC and the copy in ICC entirely omits lines 37´ and 44´–56´.

With regard to the provenance of ex. 1, Layard gave the location of the colossi as Room I, Door *d* (=Entrance *b*, Chamber B) in ICC. Layard also gave that same location for a different pair of bulls (Layard, ICC pls. 38–42 variants), but that ascription is clearly a mistake since those colossi were erected at Court VI, Door *a*, a fact confirmed by collation of the north bull (the second colossus of the pair) from a legible photograph taken by J. Reade. Moreover, Layard's statement about the condition of the state of preservation of the text of the Room I, Door *d* colossi ("a considerable portion [of the text] remained entire" [Discoveries 2 p. 128]) and the in situ remains of the bulls when they were photographed in 1903–4 by L.W. King (J.M. Russell, Final Sack pp. 72–73 pls. 24–25) seem consisent with the text published on pls. 59–62 of Layard, ICC. Unfortunately, those two colossi have vanished completely since King's day. E. Frahm (Sanherib p. 115) tentatively proposed that the ex. 1 bulls are G. Smith's "Bull 1" (G. Smith, Senn. p. 3). Smith's "Bull 1," however, is probably the inscription copied on fols. 24–28 of Layard, MS D

(=text no. 39 ex. 1); for further details, see the commentary to text no. 39. Based on the very limited amount of information provided by Smith about his "Bull 2" (G. Smith, Senn. pp. 3, 30–31, 51–52, 67–68, and 86), ex. 1 of this text does not appear to have been his source for that inscription; Smith's "Bull 2" was likely one of the Court H façade bulls (probably Bull 12). For further information on the identification of Smith's "Bull 2," see the commentary to text no. 44, as well as Frahm, Sanherib pp. 113–115 and J.M. Russell, Writing on the Wall pp. 265–272.

With regard to the provenance of ex. 1*, it was probably written on the pair of bulls placed at Room I, Door *e* since Layard (Nineveh 2 p. 126) states that text "was so much defaced, that I was only able to copy a few lines of it." Layard's statement matches perfectly the state of the text copied by him in MS A pp. 135–136 and the remains of the in situ colossi; see the photographs published in Sumer 22 (1966) figs. 4–5 (Arabic Section) and J.M. Russell, Final Sack p. 74 pls. 26–27. Layard's draft copy contains the first three fragmentary lines of the surface between the hind legs of the north bull (the second colossus of the pair), then a notation "27 lines illegible," and finally thirty-two of the thirty-three lines inscribed under the belly of that same colossus; the last line of the text was not copied. In 1966, little remained of the south bull (the first colossus of the pair) and this was probably the case in the 1840s since Layard made no note of the inscription on that bull in MS A pp. 135–136. With the exception of orthographic variants, ex. 1* duplicates lines 1′–3′ and 26′–56′ of ex. 1 of this text and text no. 43 lines 49–50 and 76–106. Since the first line of the surface between the hind legs and the first line of the surface under the belly of this bull (the second colossus of the pair) start at exactly the same points as the third and fourth inscribed surfaces of the ex. 1 bulls, Russell (Writing on the Wall pp. 272–273) proposes that the text copied by Layard on pp. 135–136 of MS A is a duplicate of the text copied by him on pp. 136–141 of that same manuscript (ex. 1a of this text); this, the first bull of the pair (the south bull) would have also begun with a summary of Sennacherib's first five campaigns. Because little more than the feet of the colossus are preserved today, Russell's proposal cannot be confirmed and, therefore, the text on that bull colossus is included here as an exemplar of uncertain attribution. Ex. 1* could be a duplicate of this text, text no. 43, or another bull inscription. Note that the statement by Galter, Levine, and Reade (ARRIM 4 [1986] p. 30 nos. 6–7) that the lineation of ex. 1* is exactly the same as that of ex. 1 is not correct.

Based on the *terminus post quem* of ex. 1 — the fifth campaign, which took place in 697 — Frahm (Sanherib p. 115) proposes that colossi in Room I, Door *d* were inscribed ca. 696. Although this may be true, it is more likely that these bulls were inscribed later, probably in late 695 or at the very beginning of 694. For further information, see the commentary to text no. 43.

With some minor variation, lines 1–12a duplicate text no. 44 lines 1–23, and lines 12b–56′ duplicate text no. 43 lines 6b–106. Restorations are based on those inscriptions. The master text is generally ex. 1, with the exception of lines 1′–3′ and 26′–56′, which are a conflation of exs. 1 and 2. A score of 1′–56′ is presented on the CD-ROM. Exs. 1a and 1b are treated as a single exemplar in the score. Some differences between Layard's earlier, more accurate draft copy and his later published copy are noted in the on-page notes.

BIBLIOGRAPHY

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—	Layard, MS B pp. 20–22 (exs. 1–2, copy)
1848	Layard, Nineveh 2 p. 126 (ex. 2, provenance, study)
1851	Layard, ICC pls. 59–62 (ex. 1, copy)
1853	Layard, Discoveries pp. 229 and 645 (provenance)
1893	Meissner and Rost, BiS pp. 6–42 (ex. 1, [=St. 1], variants)
1924	Luckenbill, Senn. pp. 20, 76–77 and 118–119 E2 (ex. 1 Bull 1, variants [of text no. 17])
1929	Thompson and Hutchinson, CEN p. 61 (ex. 1, provenance)
1966	el-Wailly, Sumer 22 figs. 4–5 (Arabic Section) (ex. 2, photo [inscription illegible])
1969	—, Eretz-Israel 9 pl. II fig. 1 (photo [showing ex. 1 bulls missing entirely])
1976	Madhloom and Mahdi, Nineveh pl. 34 (ex. 1, photo)
1985	J.M. Russell, Programmatic Study pp. 20–22, 29–30, 41 and 499–504 (transliteration)
1986	Galter et al., ARRIM 4 p. 30 nos. 6–7 (exs. 1–2, study)
1991	J.M. Russell, Senn.'s Palace pp. 10–16 (study)
1997	Frahm, Sanherib pp. 113–115 T 25 (study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 pp. 51–52 nos. 22 and 29 (exs. 1, 1*, study); and 2 pl. 33 no. 22 and pl. 37 no. 29 (ex. 1 Bulls 1–2, ex. 1* Bulls 1–2, photo [inscription illegible])
1998	J.M. Russell, Final Sack pp. 72–74 pls. 24–27 and p. 208 pl. 236 (ex. 1 Bulls 1–2, ex. 1* Bull 2, photo [inscription illegible])
1999	J.M. Russell, Writing on the Wall pp. 128–132, 270–273 and 336–337 figs. 111–112 (ex. 1 Bull 2, ex. 1* Bull 2, photo [inscription illegible]; study)
2003	Mayer in Grabbe, 'Like a Bird in a Cage' pp. 193–194 no. 5 (lines 7b–11a, edition)

TEXT

1)	É.GAL ^{d}EN.ZU-ŠEŠ.MEŠ-*eri-ba* LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL [KUR *aš-šur*.KI]	1–2a) Palace of Sennacherib, great king, strong king, king of the world, king of [Assyria, king of the four quarters (of the world), (and) favorite of the great gods]:
2)	[LUGAL *kib-rat* LÍMMU-*tim mi-gir* DINGIR.MEŠ GAL.MEŠ ^{d}*aš*]-*šur* AD DINGIR.MEŠ *i-na kul-lat ma-li-ki ke-niš* IGI.BAR-*ni-ma* [UGU *gi-mir*]	2b–3a) [The god Aš]šur, father of the gods, looked steadfastly upon me among all of the rulers [and he made my weapons greater than (those of) all who sit on (royal) daises].
3)	[*a-šib pa-rak-ki ú-šar-ba-a* GIŠ.TUKUL.MEŠ-*ia i*]-*na ta-ḫa-az* EDIN *i-na ta-mir-ti kiš*.KI *as-kip* ^{md}AMAR.[UTU-IBILA-SUM.NA LUGAL KUR.*kár-dun-ía-àš*]	3b–4) [I]n a pitched battled in the plain of Kish, I repulsed Mar[duk-apla-iddina (II) (Merodach-baladan), the king of Karduniaš (Babylonia), (and) took away his rulership. I killed with the sword] all of the Chaldeans, together with the massed body of Elamite troops, [his allies].
4)	[*e-ki-ma be-lut-su*] *gim-ri* KUR LÚ.*kal-di a-di gi-piš um-ma-na-a-ti* LÚ.ELAM.MA.KI [*re-ṣi-šu ú-ra-sib i-na* GIŠ.TUKUL.MEŠ]	
5)	^{md}*aš-šur*-SUM-MU DUMU *reš-tu-ú tar-bit bir-ki-ia i-na* GIŠ.[GU.ZA LUGAL-*ti-šu ú-še-šib-ma* KUR URI.KI DAGAL-*tum ú-šad-gil pa-nu-uš-šú*]	5) [I placed] Aššur-nādin-šumi, my first-born son (whom I) raised on my (own) knee, on [his royal] t[hrone and entrusted him with the wide land of Akkad].
6)	*as-suḫ na-gab* LÚ.*aḫ-la-mì-i* LÚ.*su-ti-i ba-ḫu-la-ti* URU.[*ḫi-rim-me i-na* GIŠ.TUKUL *ú-šam-qit-ma la ez-zi-ba pe-re-ʾi-šú-un*]	6–7a) I uprooted all of the Aḫlamû (Arameans) (and) Sutians. I put to the sword the inhabitants of the city [Ḫirimmu, not sparing (any of) their offspring]. I conquered the land of the Yasubigallians, a dangerous enemy. [I ruined] the land El[lipi and destroyed its settlements].
7)	*ak-šud*^{ud} KUR LÚ.*ia-su-bi-gal-la-a-a* LÚ.KÚR *ak-ṣi* KUR.⸢*el*⸣-[*li-pi ú-šal-pit-ma ú-ab-bit da-ád-me-šá ù* ^{m}*lu-li-i*]	7b–10a) [Moreover, Lulî], the king of the city Sidon, became frightened of doing battle with me, [fled] to Iadna[na (Cyprus), which is in the midst of the sea, and took] refuge (there). In that same land, [he disappeared] on account of the awesome terror of the weapon of the god Aššur, [my lord]. I placed [Tu-Baʾlu on his royal throne] and imposed upon him payment (in recognition) of my overlordship.
8)	LUGAL URU.*ṣi-du-un-*⸢*ni e*⸣-*du-ra ta-ḫa-zi a-na* KUR.*ia-ad-na*-[*na ša qé-reb tam-tim in-na-bit-ma i-ḫu-uz*]	
9)	*mar-qí-tu i-na* KUR-⸢*tim*⸣-*ma šá-a-tu i-na ra-šub-bat* GIŠ.TUKUL ^{d}*aš-šur* [EN-*ia e-mid šad-da-šú* ^{m}*tu-ba-aʾ-lu i-na* GIŠ.GU.ZA LUGAL-*ti-šú*]	
10)	*ú-še-šib-ma man-da-at-tu be-lu-ti-ia ú-kin ṣe-ru-uš-šú* [*ú-šal-pit rap-šu na-gu-ú* KUR.*ia-ú-di šep-ṣu mit-ru*]	10b–11a) [I ruined the wide district of the recalcitrant (and) strong land Judah] (and) I made Hezekiah, its king, bow down at my feet so that he (now) pulls [my] yok[e].
11)	^{m}*ḫa-za-qi-a-a-ú* LUGAL-*šu še-pu-u-a ú-šak-niš-ma i-šá-ṭa ab-šá-a*-[*ni* LÚ.MEŠ URU.*tu-mur-ra-a-a a-ši-bu-ut* KUR.*ni-pur* KUR-*i*]	11b–12a) I put to the sword [the men of the city Tumurrum, who live on Mount Nipur, a] rugged [mountain. I destroyed] the city Ukku, together with every one of [its] settle[ments, (so that they looked) like a ruin hill (created by) the Deluge].
12)	*mar-ṣi i-na* GIŠ.TUKUL *ú-šam-qit* URU.*uk-ku a-di nap-ḫar da-ád*-[*me-šú ki-ma* DU$_{6}$ *a-bu-bi ú-ab-bit i-na* *u*$_{4}$-*me-šu-ma te-ne-šet*]	12b–13a) [At that time, I made] the enemy [people] whom I had captured carry baskets (of earth) and [they] ma[de bricks].
13)	*na-ki-ri ki-šit-ti* ŠU.II-*ia tup-šik-ku ú-šá-áš-ši-šú-nu-ti-ma il*-[*bi-nu* SIG$_{4}$ É.GAL MURUB$_{4}$ URU *ša* URU.*ni-na-a ša* 3 ME 60]	13b–15a) [The palace in the citadel of Nineveh], whose extent was [360] cubits on (its) longer side (and) 95 cubits on (its) shorter side, and [whose site was

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13–56´ Text no. 43 lines 7b–23 and 49b–106 duplicate these lines, apart from orthographic variants; see the on-page notes of that text for comments.

14) *i-na* 1.KÙŠ UŠ 95 *ina* 1.KÙŠ SAG.KI *ma-ra-ku šit-ku-na-at-ma* [*ṣu-uḫ-ḫu-rat šu-bat-sa ša* LUGAL.MEŠ *a-li-kut maḫ-ri*]

15) AD.MEŠ-*ia a-na ri-mit be-lu-ti-šú-un ú-še-pi-šu-ma la ú-nak*-[*ki-lu ši-pir-šá* UDU.MEŠ *šad-di* ^{d}LAMMA *ša* NA$_4$.*pi-i-li pe-ṣe-e*]

16) *i-na* URU.*ta-as-ti-a-te ib-tu-qu a-na mu-kil* KÁ.MEŠ-*ši-in* [*a-na šu-pu-uš* GIŠ.MÁ.MEŠ *qé-reb* GIŠ.TIR.MEŠ GIŠ.MEŠ GAL.MEŠ]

17) *ú-qé-ru i-na nap-ḫar* KUR.MEŠ-*šú-un i-na* ITI.GU$_4$ *u*$_4$*-mu a-dan-ni e*-[*de-e pa-an šat-ti i-na* GIŠ.MÁ.MEŠ *ṣi-ra-a-ti*]

18) *a-na a-ḫa-an-na-a* _ú-šeb-bi-ru-ni_* *mar-ṣi-iš i-na né*-[*ber ka-a-ri* GIŠ.MÁ.GU.LA.MEŠ *ú-ṭe-eb-bu-ú*]

19) *ba-ḫu-la-ti-šú-un ú-šá-ni-ḫu ú-lam-me-nu ka-ras-sin i*-[*na da-na-ni ù šup-šu-qi mar-ṣi-iš ú-bi-lu-nim-ma*]

20) *ú-šá-aṣ-bi-tu* KÁ.MEŠ-*ši-in* ÍD.[*te*]-⸢*bil*⸣-*ti* _a-gu-ú_* *šit*-⸢*mu*⸣-[*ru ša ul-tu* UD.MEŠ SÙ.MEŠ *ṭe-eḫ* É.GAL]

21) *i-ba-ʾu-ú-<ma>* ⸢*i*⸣-*na* ILLU-*šá* ⸢*gap*⸣-[*ši ú-ri*]-⸢*ib*⸣-*bu tem-me-en-šá* É.[GAL.TUR.RA *šá-a-tu a*]-⸢*na*⸣ *si*-⸢*ḫir*⸣-[*ti-šá aq-qur ša*] ⸢ÍD.*te-bil*⸣-*ti*

22) _ma-lak-šá_* *uš-te*-[*eš-na-a ú-še-šir mu-ṣu-šá qé*]-*reb a-sur-rak-ki-šá* [*šap-la-nu*] ⸢GI⸣.MEŠ ⸢*e*⸣-[*la-niš*] ⸢ESIR$^{?}$⸣.UD$^{?}$.A

23) *it-ti* [NA$_4$.*pi-i-li* GAL.MEŠ *dun-nu-niš ak*]-⸢*si*$^{?}$⸣ 3 ME 40 *ina* 1.⸢KÙŠ⸣ [GÍD.DA 2 ME] 89 *ina* 1.KÙŠ DAGAL A.ŠÀ *ul-tu ma-a-me*

24) *ú-še*-⸢*lam*⸣-[*ma na-ba-liš ú-ter tar-pa-šu-ú*] ⸢UGU⸣ *ša u*$_4$*-me pa-ni ú*-⸢*šar*⸣-*bi ṣe-er me-ši-iḫ-ti* É.GAL

25) *maḫ*-⸢*ri*⸣-[*ti ú-rad-di-ma i-na* 1 ME 90 *ti-ib-ki*] *ul-la-a re-ši-šú la-ba-riš* UD.MEŠ *i-na* ILLU *kiš-šá-ti*

26) *tem-me*-[*en-šu la e-né-še* NA$_4$.*pi-i-li* GAL.MEŠ] *ki-su-šu ú-šá-as-ḫi-ra ú-dan-ni-na šu*-⸢*pu*⸣-*uk-šú*

27) *a-na* 7$^{?}$ [ME *i-na* AS$_4$.LUM GAL-*ti* UŠ *ù* 4 ME 40] ⸢*i*⸣-*na* AS$_4$.LUM GAL-*ti* SAG.KI *ši-kit-ti* É.GAL *ú-ter-ma*

28) *šu-bat*-⸢*sa*⸣ [*uš-rab-bi*] ⸢É⸣.[GAL] ⸢NA$_4$⸣.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA

29) GIŠ.EREN GIŠ.[ŠUR.MÌN ŠIM].⸢LI GIŠ⸣.*e-lam-ma-ku a-na mu-šab be-lu-ti-ia ab-ni-ma* É *ap-pa-a-ti*

30) *tam-šil* É.GAL [KUR.*ḫa-at*]-⸢*ti*⸣ *mé*-⸢*eḫ*⸣-*ret ba-ba-a-ti ú-še-piš* GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN

31) *ša* _i_*_-ri-su_-⸢*un*⸣ [*ṭa-a-bu*] ⸢*bi*⸣-*nu*-[*ut*] KUR.*ḫa-ma-nim* KUR._si-ra_*-*ra* KUR.MEŠ KÙ.MEŠ

too small; which earlier kings], my ancestors, had had constructed for their lordly dwelling, but [whose construction] they had carri[ed out] in[expertly]:

15b–20a) They quarried [mountain sheep colossi of white limestone] in the city Tastiate, to be their (the palatial halls') gatekeepers. Throughout all of their lands they depleted [forests of large trees to have boats built]. In the month Ayyāru (II), the time of [spring] f[loods], they brought (the colossi) across to this side (of the river) with difficulty [in magnificent boats. They sank large boats] at the qu[ay dock] (and then) made their crews struggle (and) strain. Wi[th might and main, they struggled to transport (the colossi) and] install (them) in their gates.

20b–21a) The [Teb]ilti River, a tempest[uous] flood (of water) [which] had flowed [from distant days by the side of the palace] (and) [had sha]ken its base when its flood was in full sp[ate]:

21b–22a) [I tore down that] s[mall palace i]n [its] en[tirety, (and then) I chan[ged] the course of the Tebilti River (and) [directed its outflow].

22b–25a) [I]n its subterranean waters [I very firmly bond]ed reeds [below (and) bit]umen a[bove] with [large (blocks of) limestone]. I raised a plot of land that was 340 cubits [long (and) 2]89 cubits wide out of the water [and converted (it) to dry land]. I made [the area] larger than before, [added (it) to the form[er] dimensions of the palace, [and] raised its superstructure [190 courses of brick high].

25b–28a) In order to [prevent its] founda[tion from being weakened] over the passage of time by cresting flood(s), I surrounded its base [with large limestone (slabs and thereby)] reinforced its base. I enlarged the structure of the palace to 7[14 large cubits along (its) longer side and 440] large cubits along (its) shorter side and (thus) [I made] its site [bigger].

28b–30a) I had a pa[lace of] breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, c[ypress, junip]er, (and) *elammaku*-wood constructed as my lordly residence; then I had a portico, a replica of a [Hitti]te palace, constructed opposite (its) gates.

30b–31) I roofed them (the palatial halls) with beams of cedar (and) cypress, whose scent [is sweet], produ[ct(s) of] Mount Amanus and Mount Sirāra, the holy mountains.

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22 _ma-lak-šá_* "its course": The copy in MS A has *ma-lak*-A.

27 7$^{?}$: The copy in MS A has 7, but the copy in ICC has 9. Text no. 44 line 19 appears to have 9; see the on-page note to that line.

ú-šat-ri-ṣa e-li-šin

Lacuna

1′) [...] *i-te-⸢e⸣* NINA.KI

2′) *ina ⸢er-ṣe⸣-[et* URU].*ba-la-ṭa-a-<a>*

3′) *ki-i ⸢ṭè-em⸣* DINGIR-*ma* NA$_4$.⸢*pi*⸣-[*i-lu pe-ṣu-ú*]

4′) [*a*]-⸢*na*⸣ *mu*-[*ʾu*]-*de-e*

5′) *in-na-⸢mir⸣-ma* ^{d}⸢ALAD⸣.^{d}LAMMA.MEŠ

6′) [*ù ṣa-lam meš-re*]-⸢*te* NA$_4$⸣.GIŠ.NU$_{11}$.GAL*

7′) [*ša i-na* 1-*en* NA$_4$ *ib-ba-nu-ú mi-na-a*]-*ti šuk-lu-lu*

8′) *i*-[*na*] *ki*-[*gal-li ra-ma-ni-šú-nu šá-qiš na-an-zu-zu*]

9′) [MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL] *šá zi-i-me*

10′) [*nu-us-su-qa* GIM *u*$_4$-*me na-par-de-e nu-um-mu-ru*]

11′) [*zu-mur-ši-in* KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.BÀN.DA]

12′) [*ṣi-ra-a-ti ab-ni ki-lal-la-an i-na šad-di-šu-un*]

13′) [*ab-tuq-ma a-na šip-ri* É.GAL-*ia ú-šal-di-da*]

14′) [*qé-reb* URU.*ni-na-a* ^{d}ALAD.^{d}LAMMA.MEŠ GAL.MEŠ]

15′) [*ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣe-e i-na lip-ta-at* ^{d}*nin-kur-ra*]

16′) [*i-na er*]-*ṣe-et* URU.*ba-la-⸢ṭa-a-a⸣* [*ú-šá-aʾ-lid-ma ú*]-⸢*šak*$^{?}$⸣-*li**-*la*

17′) [*gat-ta-šú-un ša ul-tú ul-la* LUGAL.MEŠ-*ni* AD.MEŠ-*ia ṣa-lam* URUDU]

18′) *tam-šil gat*-[*ti-šú*]-*un a-na šu-zu-⸢zi⸣* [*qé-reb* É.KUR.MEŠ *ib-nu*]-*ma*

19′) *i-na e-⸢piš⸣-ti-šú-nu ú-šá-ni*-[*ḫu gi-mir* DUMU.MEŠ *um-ma-a-ni*]

20′) *i-na la bi-šit uz-⸢ni⸣ la ḫa*-[*sa-as a-ma-ti a-na šip-ri ḫi-šiḫ-ti-šú-nu*]

21′) Ì.GIŠ *iš-ku-ru na-al-⸢ba-áš⸣* [*ṣe-e-ni ú-qé-ru qé-reb* KUR.MEŠ-*šú-un*]

22′) *ia-a-ti* ^{md}30-ŠEŠ.MEŠ-[*eri-ba a-šá-red kal mal-ki mu-de-e*]

23′) *šip-ri ka-la-ma tim*-[*me* URUDU GAL.MEŠ *ur-maḫ-ḫi*]

24′) *pe-tan bir*-[*ki ša ma-na-ma la ip-ti-qu*]

25′) LUGAL *pa*-[*ni maḫ-ri-ia i-na uz-ni ni-kil-ti*]

26′) *ša ú-šat-li-ma ru-bu-ú* ^{d}*nin-ši-kù i-na ši-tul-ti ram-ni-ia a-na ⸢e⸣-peš šip-⸢ri⸣*

27′) *šu-a-tu ra-biš am-tal-lik-ma i-na mì-lik ṭè-me-ia ù me-reš ka-bat-ti-ia*

28′) *pi-ti-iq* URUDU *ú-ba-áš-šim-ma ú-nak-ki-la nik-lá-su ša giš-maḫ-ḫi ù a-la-mit-ta* GIŠ *meš-⸢re⸣-e*

29′) 12 UR.MAḪ.MEŠ *né-ʾi-ru-ti a-di* 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ *ša šuk-lu-lu nab-ni-tu* 22 MUNUS.ÁB.ZA.ZA-*a-te ša ku-uz-bu*

30′) *ù ul-ṣu ḫi-it-⸢lu-pa⸣ bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin ki-i ṭè-em* DINGIR-*ma zi-iʾ-pi ṭi-iṭ-ṭi*

31′) *ab-ni-ma e-ra-a ⸢qé-reb⸣-šú áš-tap-pa-ka ki-i*

Lacuna

1′–14′a) [...] Near Nineveh, in the territo[ry of the city] Balāṭāya, by divine will, [white] lim[estone] was discovered [i]n abu[nda]nce, and (then) [I created] bull colossi [and (other) statues with li]mbs of alabaster [that are sculpted from a single stone, (whose) porti]ons are perfect, (and) [who stand high] o[n their own] ped[estals; sphinxes of alabaster] whose features [are exquisite (and) whose bodies shine like a brilliant day; (and) magnificent slabs of breccia. I cut (them) free on both sides from their mountains, and (then), for the construction of my palace, I had (them) dragged into Nineveh].

14′b–17′a) [I had large bull colossi and sphinxes of white limestone created in the terr]itory of the city Balāṭāya [and their forms p]erfected [through the craft of the deity Ninkura].

17′b–21′) [Since time immemorial, the kings, my ancestors, created copper statues], replicas of [th]eir (own) for[ms], to be erected [in temples], and through their manufacture they had exhaus[ted all of the craftsmen]. Through ignorance (and) failure to give tho[ught on the matter, they depleted] the oil, wax, (and) wo[*ol* in their lands for the work they desired].

22′–28′a) (But) as for me, Sennach[erib, the foremost of all rulers, expert in] every type of work, regarding [large] col[umns of copper] (and) strid[ing lion colossi, which none of] the kings of the pa[st (who came) before me had cast: with the ingenious mind] that the prince, the god Ninšiku, had granted to me (and) taking counsel with myself, I intensively pondered how to perform this work. Then, with my (own) ideas and knowledge, I created a cast work of copper and expertly carried out its artful execution.

28′b–31′a) By divine will, I created clay mold(s) of tree trunks and date palm(s), the tree of abundance, (of) twelve raging lions, as well as (of) twelve magnificent bull colossi with perfect features (and) twenty-two sphinxes that are coated in allure and charm (and) that have pride (and) exuberance heaped upon them, and I poured copper into it. Just like the cast work of (an object weighing only) a half shekel, I perfected their form(s).

31′b–33′a) I made bull colossi with copper features, *pi-ti-iq* 1/2 GÍN.TA.ÀM *ú-šak-li-la* ⸢*nab-ni*⸣-*su-un* ^{d}ALAD.^{d}LAMMA.MEŠ

32′) *nab-ni-<it>* URUDU *ša* 2 *ina lìb-bi za-ḫa-lu-u lit-bu-šú* ^{d}ALAD.^{d}LAMMA.MEŠ ⸢NA$_4$.GIŠ.NU$_{11}$⸣.GAL *a-di* ^{d}ALAD.^{d}⸢LAMMA.MEŠ⸣ *ù* MUNUS.ÁB.ZA.ZA-*a-ti*

33′) NA$_4$.*pi-i-li pe-ṣe-*⸢*e ša*⸣ É.GAL.MEŠ-*ia ú-šá-aṣ-bi-ta* SI.GAR-*ši-in tim-me* URUDU MAḪ.MEŠ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ

34′) *bi-ib-lat* KUR.*ḫa-ma-nim me-*⸢*ser*⸣ URUDU *ú-rak-kis-ma* ⸢*ṣe*⸣-*er pirig-gal-le-e ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*ši-in e-mì-id*

35′) MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.⸢NU$_{11}$⸣.GAL *a-di* MUNUS.[ÁB].ZA.ZA-*a-ti pi-ti-iq ú-ru-de-e ša za-ḫa-lu-ú lit-bu-šá*

36′) *ù* MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq* ⸢GU.AN⸣.NA ⸢*ša*⸣ *nu-um-mu-ru gat-ta-šin* GIŠ.*tim-me* GIŠ*.ESI* GIŠ.ŠUR.MÌN GIŠ.*ere-ni*

37′) GIŠ.*dup-ra-ni* ⸢ŠIM.LI⸣ *ù* ⸢GIŠ.*ta*$^{?}$-*ti*$^{?}$-*du iḫ-ze*⸣-*et pa-šal-li* ⸢*ù*⸣ [*kas*]-*pi ṣe-ru-uš-šin ul-ziz-ma ša* ⸢*kúm-me*⸣

38′) *mu-šab be-lu-ti-ia* ⸢*e-mid*⸣ GIŠ.GAN.⸢DU$_7$.MEŠ⸣-*šú-un* KUN$_4$.⸢MEŠ⸣ NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.⸢NU$_{11}$⸣.GAL *ù* KUN$_4$.MEŠ NA$_4$.⸢*pi*⸣-*i-li*

39′) GAL.MEŠ *a-sur-ru-šin ú-šá-as-ḫi-*⸢*ra*⸣ *a-na tab-ra-a-te ú-šá-lik* ⸢*áš-šú u*$_4$-*mi*⸣-*šam-ma* A.MEŠ ⸢*di-lu*⸣-*ú-ti da-*⸢*lum*⸣

40′) *eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR ⸢*ù*⸣ *ḫar-ḫa-ri* ZABAR *ú-še-*⸢*piš*⸣-*ma ki-mu-ú ma-ka-a-ti giš-maḫ-*⸢*ḫi ù*⸣ *a-la-*⸢*mit*⸣-*ta*

41′) *ṣe-er* PÚ.MEŠ ⸢*ul-ziz*⸣ É.GAL.⸢MEŠ *šá*⸣-*ti-na ú-šá-lik* [*as*]-⸢*mì*⸣-[*iš si*]-*ḫir-ti* É.GAL *a-na* [*tab-rat kiš-šat* UN.MEŠ]

42′) *ul-la-a re-ši-šá* É.GAL ⸢*ša*⸣ *šá-*[*ni*]-*na la* [*i*]-*šu-ú ni-bit-sa* [*az-kur* GIŠ.KIRI$_6$.MAḪ-*ḫu tam-šil* KUR.*ḫa-ma-nim ša gi-mir*]

43′) ŠIM.ḪI.A GURUN ⸢*ṣip-pa*⸣-*a-ti* GIŠ.MEŠ [*tuk*]-*lat šad-di-*[*i ù* KUR].*kal-di* [*qé*]-*reb-*⸢*šú*⸣ *ḫur-*⸢*ru-šú i*⸣-*ta-a-šá* [*az*]-⸢*qup*⸣ *a-na** ⸢*miṭ*$^{?}$⸣-[*ra*]-*a-*[*ti*]

44′) *šum-mu-ḫi ul-*⸢*tu pa-a*⸣-*ṭi* URU.*ki-*⸢*si*$^{?}$⸣-*ri a-di* [*ta-mir-ti*] ⸢NINA.KI⸣ [KUR]-*a i-*⸢*na ak-ku*⸣-*la-ti* [AN.BAR] *ú-šat-*⸢*tir-ma*⸣

45′) *ú-še-*⸢*šir*⸣ ÍD.⸢*ḫar*⸣-[*ru*] ⸢1 1/2 KASKAL.GÍD *qaq-qa-ru ul-tu qé-reb* ÍD.*ḫu-su-ur ma-a-me da-ru-ú-ti a-šar-šá*⸣

46′) *ú-*⸢*šar-da-a qé-reb miṭ*⸣-*ra-a-ti šá-ti-*⸢*na*⸣ [*ú-šaḫ*]-⸢*bi-ba pat-ti*⸣-[*iš a-na šup-šu-uḫ a-lak-ti*

two of which were overlaid with *zaḫalû*-silver, (and) bull colossi of alabaster, together with bull colossi and sphinxes of white limestone, hold the door bolts of my palatial halls.

33′b–34′) I fastened bands of copper on magnificent copper columns, as well as on large cedar columns, which are the product of Mount Amanus, and (then) I installed (them) upon lion colossi and positioned cross-beams (upon them) as a cornice for their gates.

35′–38′a) Sphinxes of alabaster, as well as sp[hi]nxes of cast *urudû*-copper that were overlaid with *zaḫalû*-silver, and sphinxes of cast ...-metal, whose features were brilliant: I erected over them columns of ebony, cypress, cedar, *daprānu*-juniper, juniper, and *tatīdu*-wood, with *pašallu*-gold and [sil]ver inlays, and (then) I positioned the architraves of the inner rooms of my lordly residence (on those columns).

38′b–39′a) I surrounded their (the palace rooms') lower courses with slabs of breccia (and) alabaster, and large limestone slabs (and) made (them) an object of wonder.

39′b–41′a) In order to be able to draw water by bucket every day, I had bronze wire chains and bronze cables made and, instead of poles, I had tree trunks and date palm(s) placed over wells.

41′b–42′a) I made those palatial halls [be]aut[iful]. To be [an object of wonder for all of the people], I raised the superstructure of [the en]tire palace. [I called] it the "Palace With[o]ut a R[iv]al."

42′b–43′a) [I pl]anted alongside it (the palace) [a botanical garden, a replica of Mount Amanus, which has all kinds of] aromatic plants (and) fruit trees, trees [that are the main]stay of the mountains [and] Chaldea, *collected* [ins]ide it.

43′b–46′a) To make (those) pl[an]ted ar[eas] luxuriant, I cut with iron picks a can[al] straight through [a mount]ain, from the border of the city Kisiru to [the plain of] Nineveh. I caused an inexhaustible supply of water to flow there for a distance of one and a half leagues from the Ḫusur River (and) [made (it) gu]sh through feeder ca[nals] into those planted areas.

46′b–50′a) I created a marsh [to moderate the flow of water for (those) gardens] and [pla]nted a canebrake in

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32′ *nab-ni-<it>* "features": The copy of ex. 2 has *nab*-[*ni*]-⸢*it*⸣.

36′ GIŠ*.ESI* "ebony": The copy of ex. 1 has MA.IA. The copy in MS A deviates significantly from the copy in ICC beginning with the end of line 36′.

43′ *a-na** "for": The copy of ex. 1 has *a*-TI.

A.MEŠ *ša* GIŠ.KIRI$_6$.MEŠ]

47′) ÍD.*a-⸢gam⸣-mu ú-šab-⸢ši-ma⸣ ṣu-ṣu-⸢ú⸣ qé-reb-[ša as]-ti-il* [ÍGIRA.MUŠEN.MEŠ ŠAḪ].MEŠ ⸢GIŠ⸣.GI *a-lap [qí-i-ši]*

48′) *i-⸢na lìb⸣-bi ú-⸢maš-šir⸣ i-na ṭè-em* [DINGIR-*ma qé-reb* GIŠ.KIRI$_6$.MEŠ GIŠ.GEŠTIN *u gi-mir* GURUN GIŠ.*se-er-du ù* ŠIM.ḪI.A]

49′) *ma-⸢gal iš⸣-mu-⸢ḫu⸣* GIŠ.ŠUR.MÌN GIŠ.MES.⸢MÁ⸣.KAN.NA *nap-ḫar* ⸢GIŠ.MEŠ⸣ *[i-ši]-ḫu-ma ⸢ú⸣-[ṣar-ri-šú pa-pa-al-lum ap-pa-ra-a-ti ma-gal]*

50′) *i-ši-ra* ⸢MUŠEN AN⸣-*e* ÍGIRA.⸢MUŠEN⸣ *qin-na iq-nun-ma* ⸢ŠAḪ GIŠ⸣.GI *a-lap qí-[i-ši] ú-[rap-pi-šú ta-lit-tu* GIŠ.MES.MÁ.KAN.NA] GIŠ.ŠUR.MÌN

51′) *tar-⸢bit⸣ ṣip-[pa]-a-ti* GI AMBAR.MEŠ *ša qé-reb* ÍD.*a-[gam]-me ⸢ak⸣-šiṭ-ma a-na šip-⸢ri ḫi-šiḫ⸣-[ti* É.GAL.MEŠ *be-lu-ti-ia] lu* DÙ-*uš*

52′) *ul-tu [šip]-ri* É.GAL-*ia ú-⸢qat⸣-tu-ú aš-šur* EN ⸢GAL⸣ DINGIR.MEŠ ⸢*ù*⸣ ^{d}⸢IŠ.TAR⸣.MEŠ [*a-ši-bu-ut* KUR *aš-šur*.KI] *i-na qer-bi-šá*

53′) *aq-re-ma* UDU.[SISKUR].MEŠ *taš-ri-⸢iḫ⸣-ti aq-<qí>-ma ú-šat-lim kàd-ra-a-a* [Ì].⸢GIŠ⸣ GIŠ.*sér-di* ⸢*ù*⸣ *[ḫi-bi-iš-ti ú-raq-qa-a]*

54′) *a-na ru-uš-te i-na ⸢taš-ri⸣-[it]* É.GAL *ša ba-ḫu-la-te* KUR-*ia ú-šá-áš-⸢qa⸣-a muḫ-ḫa-[ši-in]* GEŠTIN*.MEŠ

55′) *du-⸢uš-šu⸣-pu ṣur-ra-[šin] am-kir i-na ⸢qí⸣-bit [aš]-šur a-bu* DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD *dum-qí*

56′) ^{d}LAMMA ⸢*dum*⸣-*qí <qé>-reb* ⸢É⸣.[GAL *šá-a*]-⸢*tu da*⸣-*a-riš* ⸢*liš*⸣-*tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*

[it]. I let loose in it [herons, wi]ld boars (lit. "pigs of the reeds"), (and) *roe* [*deer*]. By [divine] will, [vines and all kinds of fruit trees, olive trees, (and) aromatic trees] flourished greatly in (those) gardens. Cypress trees, *musukkannu*-trees, (and) all kinds of trees [gre]w tall and s[ent out shoots. The marshes] thrived [greatly. Birds of the heavens, heron(s), made nest(s) and wild boars (and) *roe d*[*eer*] ga[ve birth in abundance].

50′b–51′) I cut down [*musukkannu*-trees] (and) cypress trees grown in the orc[ha]rds (and) marsh reeds from the sw[am]ps and I used (them) in the work requi[red (to build) my lordly palatial halls].

52′–55′a) After I had finished [the wo]rk on my palace, I invited inside it (the god) Aššur, the great lord, (and) the gods and goddesses [living in Assyria], and (then) I made splendid offe[ring]s and presented my gift(s). [I made fine] oil from olives and [aromatics]. At the inaugurat[ion of] the palace, I had the heads [of] the subjects of my land drenched (and) I watered [their] insides with sweet wine.

55′b–56′) [By] the command of [(the god) Aš]šur, the father of the gods, and the goddess Ištar, the queen, may the good *šēdu* (and) the good *lamassu* last forever and ever in [th]at pa[lace]. May they never leave it.

43

Two pairs of human-headed winged bull colossi (*aladlammu*), which were stationed in two gateways of Sennacherib's throne room suite (Court H, Door *c* and Court VI, Door *a*) at Nineveh, are inscribed with a text recording the construction and decoration of the "Palace Without a Rival," the creation of a botanical garden, the digging of canals for irrigating fields and orchards, and the formation of a marsh. Photographs of both pairs of the colossi in situ have been published but the inscriptions are not legible on them. Thus, the text is only known from A.H. Layard's unpublished field copy (with notes on textual variants) and from his published Neo-Assyrian typeset facsimile, as well as a transliteration by A. al-Zibari. Apart from the dimensions of the area converted into dry land and of the palace, the building report is identical to that of text no. 42. The two measurements are 454×289 cubits and 914×440 cubits in ex. 1; 340×289 cubits and 914×440 cubits in ex. 2; and 340×[2]89 cubits and 7[00×440] cubits in text no. 42. The date of ex. 2 is

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54′ *ba-ḫu-la-te* "the subjects": The copy of ex. 2 has AD-*ḫu-la-te*. GEŠTIN*.MEŠ "wine": The copy of ex. 1 has Ú.MEŠ.

approximately late 695 to early 694 (approximately the same time as text no. 42) and that of ex. 1 approximately early to mid-694 (possibly after text no. 17, certainly before text no. 44).

CATALOGUE

Ex.	Museum Number/ Source	Provenance	Lines Preserved	cpn
1a	Layard, MS A pp. 141–148	Nineveh, South-West Palace, Court H, Door c	1–106	n
1b	Layard, ICC pls. 38–42	See ex. 1a	1–106	n
2a	Layard, MS A pp. 141–148 variants, 148–151	Nineveh, Southwest Palace, Court VI, Door a	1–106	n
2b	Layard, ICC pls. 38–42 variants	See ex. 2a	1–106	n
2c	unpublished photograph (J. Reade)	See ex. 2a	80–106	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number/ Source	Provenance	Lines Preserved	cpn
1*	CMAA —	Nineveh, South-West Palace	4–8	p

COMMENTARY

Like text nos. 40–42, 46, and 49–50, this text was inscribed on two colossi. The inscription began under the belly of the first bull (lines 1–29), continued between the hind legs of that colossus (lines 30–53), between the hind legs of the second bull (lines 54–79), and then concluded under the belly of the second colossus (lines 78–106). The colossi were left at Nineveh and thus no dimensions can be given for them. Although photographs of both pairs of colossi have been published, the text could only be edited from Layard's copies, except for ex. 2c, the text under the belly of the second bull of ex. 2, which was collated from an unpublished photograph taken by J. Reade. For photographs of the bulls in situ, see el-Wailly, Sumer 21 (1965) Arabic section, fig. 2 (after p. 10); J.M. Russell, Final Sack p. 46 figs. 27–28, p. 60 pls. 6–7 and p. 98 pl. 60; and J.M. Russell, Writing on the Wall p. 334 fig. 107 and p. 338 fig. 113. Those photographs, however, are not legible enough for proper collation of the inscriptions.

With regard to the provenance of ex. 1, Layard gave the location of the colossi as Room I, Door *c* (=Entrance *c*, Chamber B) in ICC. That location can be confirmed from the in situ remains; see, for example, the mostly illegible photograph published in J.M. Russell, Final Sack p. 60 pl. 6. Furthermore, the text and lineation of al-Zibari's transliteration of the north bull at that entrance (Bayn al-Nahrayn 63/64 [1988] pp. 145ff.) agree entirely with the text of ex. 1 (lines 1–53), with the following three exceptions: line 16, al-Zibari has 5 ME 54, not 4 ME 54; line 24 has *i-<na>*; and line 48 has URU.*kap-ri-da-ar-<gi>-la-a*. All of these variants can be explained as errors in Layard's copies or al-Zibari's transliteration.

With regard to ex. 2, Layard wrongly assigned its provenance to Room I, Door *d* (=Entrance *b*, Chamber B) in ICC; that entrance is the location of text no. 42 ex. 1. A photograph taken by Reade (ca. 1969) confirms that ex. 2 comes from Court VI, Door *a* of the South-West Palace since the text and lineation of ex. 2c match exactly those of Layard, MS A pp. 141–148 variants and pp. 148–151 (ex. 2a) and Layard, ICC pls. 38–42 variants (ex. 2b). We thank Reade for generously providing us with this photograph. Layard describes the colossi in Court VI, Door *a* as "very dilapidated" and his field copies (MS A pp. 148–151) provide us with an excellent example of his method of copying duplicate inscriptions. Layard began in the middle of the inscription, with the text between the legs of the second bull of the pair (=his Bull 1), and fully copied all twenty-two lines of that surface. Layard then began copying the text under the belly of that same bull. He copied the first twelve lines and part of the thirteenth line, at which time he realized that this text was a duplicate of the inscription that was written on the colossi in Court H, Door *c* (ex. 1), which he had just copied, and he, therefore, stopped copying the text. At this point, the copy breaks off with the note "rest compared with previous inscription—variants & restored passages noted beneath." Layard then went back to his copy of the inscription that was written on the Court H, Door *c* bulls (MS A pp. 141–148) and began listing beneath each line the variants from the bulls in Court VI, Door *a*. Without reference to lineation, he first noted the variants for the end of the inscription (beginning with the thirteenth line under the belly of the second bull [=his Bull 1]), and then noted the variants for the entire text of the first bull of the pair (=his Bull 2). Layard gave the variants in parentheses and basically the same variants are given as notes in his published copy in ICC. Sometimes the variants are just variant sign forms and these are not noted in this edition. Other times they are different signs and these are, of course, given here in the on-page notes. Usually the variants given in Layard, MS A agree with those published in Layard, ICC, but sometimes they differ. Where this happens, and they are all minor variants, we have noted the divergence.

A small fragment of a colossus from the South-West Palace is in the California Museum of Ancient Art (CMAA), Los Angeles. Because parts of only four lines (part of the prologue and the very beginning of the building report) are preserved and because those lines duplicate lines 4–8 of this text and text no. 49 lines 4–10, the CMAA piece is included here as an exemplar of uncertain attribution (ex. 1*).

Apart from orthographic variants and the dimensions of the plot of land that Sennacherib had converted into dry land and of the new palace, the building reports of this text and text no. 42 are identical and, therefore, both texts are presumed to have been written around the same time. Text no. 42 ex. 1 records the two dimensions as 340×[2]89 cubits and 7[00×440] cubits respectively, ex. 1 of this text as 454 (or 554)×289 cubits and 914×440 cubits, and ex. 2 of this text as 340×289 cubits and 914×440 cubits. Thus, the bulls with text no. 42 ex. 1 were probably inscribed first, then those with ex. 2 of this text, and finally the bulls with ex. 1 of this text. It is certain that the *terminus post quem* of text no. 42 ex. 1 is the fifth campaign (697), and, thus, the earliest that the bulls in question were inscribed is 696.

Taking into account the placement of the bulls in the South-West Palace — in entrances to the throne room suite (Rooms I–V, Court H, and Court VI) — as well as the assumption that these three pairs of bulls were inscribed around the same time, we suggest that this text and text no. 42 were both composed in 695, perhaps during the second half of that year, and that some of the bulls in Sennacherib's palace were inscribed with at least one of these texts during 694. Mid- to late 695 is suggested as the original date of composition of the inscription for the following reasons: (1) the dimensions of the plot of land that Sennacherib had converted into dry land and of the new palace in text no. 17 are respectively 340×289 (v 91–vi 1) and 700×440 (vi 11–12); and (2) at least six bulls in the throne room suite were inscribed approximately late 694 to early 693 (text nos. 44 and 46), which is clear from their *terminus post quem*, the first part of his sixth campaign, which took place in 694 (Sennacherib's 11th regnal year).

With regard to the first point, given the fact that none of Sennacherib's colossi bear dates, it is impossible to know for certain the precise chronological relationship between exs. 1 and 2 of this text and text no. 17, both of whose principal exemplars were inscribed in Abu (V) 694. At first glance, one would be inclined to date both exemplars of this text after text no. 17, since the dimensions of the plot converted into dry land and of the palace are higher in this text than they are in text no. 17. However, one should not rule out the possibility that this text is slightly earlier than or contemporaneous with that prism inscription. It is clear that (1) the building reports of Sennacherib's bull and lion inscriptions were primary sources for the building report of text no. 17; (2) text nos. 15 and 16, whose accounts of the construction of the "Palace Without a Rival" are based on earlier cylinder and prism inscriptions, were primary sources for some of the passages of the accounts of construction in the earliest bull and lion inscriptions; and (3) text no. 17 was a primary source for some of the passages in the building reports of later bull and lion inscriptions. It took some time, it appears, to fully incorporate new material from text no. 17 into texts written on human-headed winged bulls and sphinxes. That process can be traced from text no. 17 to text no. 44 and from the latter inscription to text no. 46; text nos. 44 and 46 were both certainly written after text no. 17 since the *terminus post quem* for those texts is the first part of Sennacherib's sixth campaign. Like text no. 17, the building report of text no. 44 lists gold, silver, bronze, AN.ZA.GUL.ME-stone, breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, *elammaku*-wood, and Indian wood as the materials used to decorate palatial halls (lines 41b–42). It also states that Sennacherib constructed a house with double doors (*bīt muterrēti*) (line 42) and lists ebony, cypress, cedar, *daprānu*-juniper, juniper, and Indian wood as the types of woods used for columns (line 65). Text no. 44, however, follows earlier bull, lion, and prism inscriptions in its description of the demolition of the former palace and altering the course of the Tebilti River (lines 36b–39a); cf. text no. 17 v 84–vi 4a. Like text no. 44, the building report of text no. 46 records that gold, silver, bronze, AN.ZA.GUL.ME-stone, breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, *elammaku*-wood, and Indian wood were used to decorate palatial halls (lines 123b–124a). That text also states that Sennacherib constructed a house with double doors (*bīt muterrēti*) (line 124) and mentions that trunks of ebony, cypress, cedar, *daprānu*-juniper, juniper, and Indian wood were used for columns (lines 149b–150a). Moreover, the building report of text no. 46 also uses the description of demolishing the former palace and altering the course of the Tebilti River (lines 116b–121a) used in text no. 17 (v 84–vi 4a). Text no. 46, however, still used the earlier description of the digging of canals for irrigating fields in the vicinity of Nineveh (lines 154b–156), rather than the one included in text no. 17 (viii 22–42); of course, this may have been due entirely to space considerations. Exs. 1 and 2 of this text (text no. 43) list breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, and *elammaku*-wood as the materials used to decorate palatial halls (lines 20b–21a), and state that Sennacherib constructed a portico (*bīt appāti*) (line 22). They also lists ebony, cypress, cedar, *daprānu*-juniper, juniper, and *tatīdu*-wood as the types of woods used for columns (line 88). Therefore, this text must have been written during a period when the contents of text no. 17 were not yet being incorporated into texts inscribed on human-headed winged bulls and sphinxes. Thus, the bulls in Court VI, Door *a* and Room I, Door *c* were probably inscribed either shortly before the composition of text no. 17 (early 694), around the same time as that prism inscription (mid-694, around the month Abu [V]), or shortly after that edition of Sennacherib's *res gestae* (mid-694, either during Ulūlu [VI] or Tašrītu [VII]). If it is assumed that the dimensions are the primary clues to dating, then both sets of bulls with these were inscribed shortly after the composition of text no. 17. Furthermore, both pairs of bulls would have been inscribed shortly before the bulls inscribed with text nos. 44 and 46.

The proposed date of composition is entirely consistent with that of other bull inscriptions of the throne room suite, the second point cited above. The Court H façade bulls (text no. 44) and the Room I, Door *a* bulls (text no. 46) — all of which are in the vicinity of the bulls inscribed with ex. 1 of this text (Room I, Door *c*) and text no. 42 (Room I, Doors *d* and *e*) — were inscribed no earlier than late 694 and no later than early 693. Based on the contents of the building reports (see above), both text no. 44 and text no. 46 were composed shortly after this text (and text no. 42). Assuming that both exemplars of this text were inscribed on their respective colossi not long after the fifth month of 694 (the date of text no. 17 exs. 1–2), then we may conjecture that Sennacherib first had the Court VI, Door *a* bulls inscribed with the text, then had this text written on the Room I, Door *c* bulls and (shortly thereafter) text no. 44 written on the Court H façade bulls, and, finally, had the Room I, Door *a* bulls inscribed with text no. 46 (not long after that). With regard to the throne room suite, this leaves the bulls in Court H, Door *b*, about which we know nothing since they were entirely missing in Layard's day, and the Room I, Doors *d* and *e* bulls, which were probably inscribed with text no. 42. Presumably, those would have also been inscribed around the same time. Although the *terminus post quem* for text no. 42 ex. 1 is the fifth campaign, which took place in 697, the Room I, Door *d* bulls must have been inscribed much later based on the colossi's proximity to the bulls inscribed with text nos. 43, 44, and 46. Thus, those bulls must have been inscribed not long before the other throne room suite colossi, possibly earlier in the year, Nisannu (I) to Duʾūzu (IV) 694, or possibly even late in the year 695. One could suggest that text no. 42 dates to early 694, rather than to 696 or 695, based on the argument that the omission in that text of the summaries of the campaigns that took place in the eponymies of Šulmu-Bēl (696) and Aššur-bēlu-uṣur (695) could be because (1) Sennacherib had not yet decided to include reference to those military victories since he was not the person who led them and/or (2) there may not have been sufficient space to include statements about those campaigns on the Room I, Door *d* bulls; compare, for example, text no. 43 ex. 2, which did not have room to include reference to the new technique invented by Sennacherib for drawing water (lines 90b–92a), a passage of approximately the same length as the summaries of the campaigns of 696 and 695 in text no. 44 (lines 24–25a). Thus, one should not exclude the possiblity that text no. 42 ex. 1 is later in date than its *terminus post quem* would suggest. Note that at least one copy of text no. 16, an edition of Sennacherib's *res gestae* whose *terminus post quem* is also the fifth campaign, was written in mid-695, and, therefore, a date of composition in mid- to late 695 would not be inconsistent with other texts whose military narration ends with the attacks on the inhabitants of the Mount Nipur region and on Maniye of the city Ukku. Thus, a date of composition as early 694, or even late 695, for text no. 42 fits both the extant textual and archaeological records. Taking into account that text's placement in the South-West Palace, a later date, rather than an earlier one, is preferred here. In sum, it appears that all of the throne room suite bulls (Rooms I–V, Court H, and Court VI) could have been inscribed in 694 and early 693.

Although this inscription is slighly later in date than text no. 42, it may have omitted the military narration due to lack of space. The engraver would have needed room for an additional ca. 9–10 lines of text (with ca. 30–40 signs on each line) to include the summary of Sennacherib's first five campaigns and it is clear from ex. 2 that the surfaces of the Court VI, Door *a* bulls did not have sufficient space to include the entire building report. Ex. 2 omits the reference to the technique invented by Sennacherib for drawing water (lines 90b–92a). As Russell has already stated, it appears that each set of colossi in the South-West Palace was inscribed with a unique inscription, that is, no two sets of bulls or lions bore the exact same text. Since the sizes of the surface areas on each colossus or pair of colossi varied, the text inscribed on them had to be customized to fit the space into which it was to be carved. This text and text no. 42 best illustrate that fact.

With minor variations, lines 7–106 duplicate text no. 42 lines 12b–56′. Restorations are based on that inscription. The master text is generally ex. 1, but with a few restorations from ex. 2. A score is presented on the CD-ROM. Exs. 1a and 1b are treated as a single exemplar in the score, as are exs. 2a, 2b, and 2c. Since there is no full text for ex. 2, ellipses appear in the score for the portions of that exemplar where Layard did not fully copy the text, where no variant is given by Layard, and where the text is not legible or visible from Reade's photograph. Some differences between Layard's earlier, more accurate draft copies and his later published copy are noted in the on-page notes. In the edition provided here, preference is given to the copies and variants in Layard, MS A, rather than to those in Layard, ICC pls. 38–42 (ex. 1b), since Layard's earlier field notes appear to be more accurate than his later published, Neo-Assyrian typeset copies.

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1999 J.M. Russell, Writing on the Wall pp. 128–132, 261–262, 334 fig. 107 and 338 fig. 113 (exs. 1–2, study, photo [inscription illegible])

TEXT

1)	É.GAL $^{\text{md}}$EN.ZU-ŠEŠ.MEŠ-SU LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*ti mi-gir* DINGIR.MEŠ GAL.MEŠ	1–2) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), favorite of the great gods, wise prince, circumspect ruler, shepherd of the people, (and) leader of a widespread population, I:
2)	*lu-li-mu er-šu mal-ku pit-qu-du* RE.É.UM *ba-ḫu-la-ti mut-ta-ru-ú* UN.MEŠ *rap-šá-a-ti a-na-ku*	
3)	$^{\text{d}}$*be-let*-DINGIR.MEŠ *be-let nab-ni-ti i-na* ŠÀ.TÙR *a-ga-ri-in-ni a-lit-ti-ia ke-niš* IGI.BAR-*an-ni-ma ú-ṣab-ba-a*	3–4a) The goddess Bēlet-ilī, the lady of creation, looked steadfastly upon me and created my features (while I was still) in the womb of the mother who gave birth to me. Moreover, the god Ninšiku gave me wide understanding equal to (that of) the sage Adapa (and) endowed me with broad knowledge.
4)	*nab-ni-ti ù* $^{\text{d}}$*nin-ši-kù id-di-na kar-šu rit-pa-šú*	4b–6a) The god Aššur, father of the gods, made all of

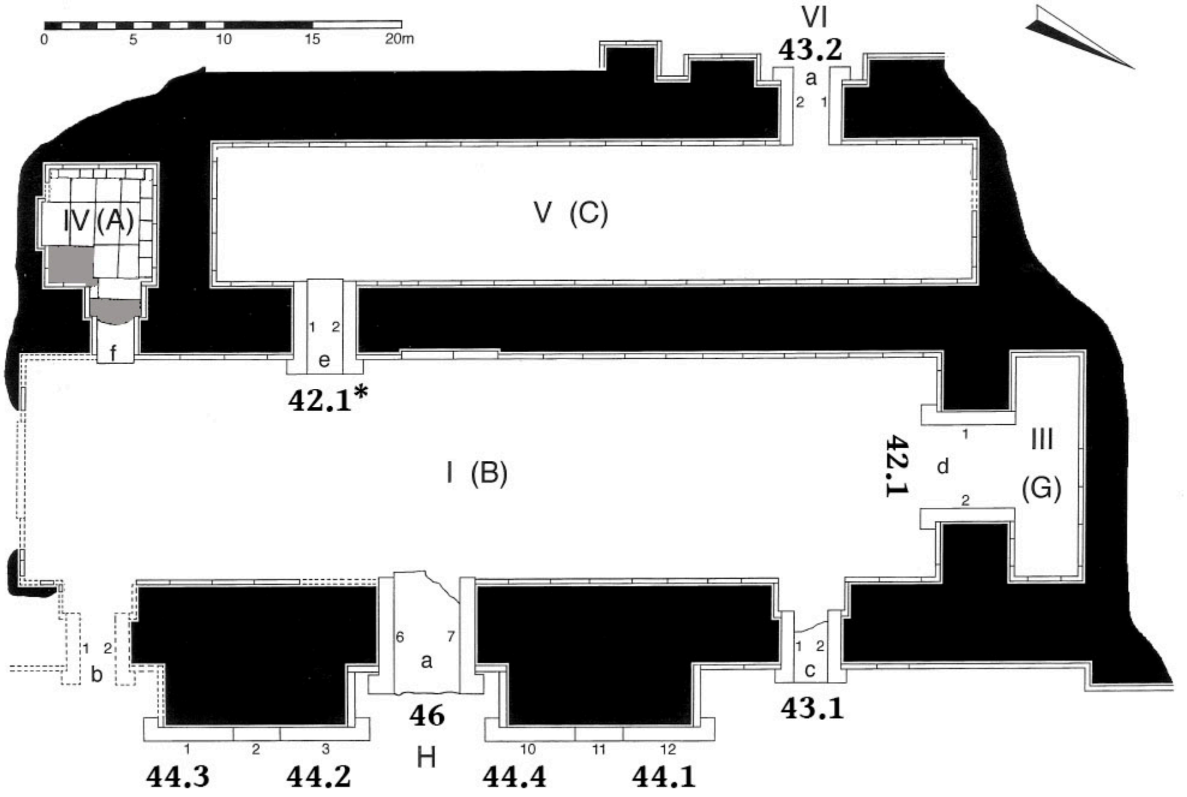

Figure 6. Plan of the throne room suite of Sennacherib at Nineveh. Plan after J.M. Russell, Final Sack p. 55 pl. 1.

šin-na-at ABGAL *a-da-pà iš-ru-ka pal-ka-a*
ḫa-sis-su ^{d}*aš-šur* AD DINGIR.MEŠ
5) ⸢*gi-mir*⸣ *ṣal-mat* SAG.DU *ú-šak-niš še-pu-ú-a*
a-na RE.É.UM-*ut* KUR *ù* UN.MEŠ *ul-la-a re-ši-ia*
id-di-na GIŠ.GIDRU *i-šar-tu mu-rap-pi-šat*
6) *ma-a-ti* GIŠ.TUKUL *la pa-du-ú a-na šum-qut*
za-ʾi-ri ú-šat-me-eḫ rit-tu-ú-a ina u$_{4}$*-me-šu-ma*
te-ne-šet na-ki-ri ki-šit-ti ŠU.II-*ia*
7) *tup-šik-ku ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu* SIG$_{4}$
É.GAL MURUB$_{4}$ URU *ša* URU.*ni-na-a ša* 3 ME 60
ina 1.KÙŠ UŠ 95 *ina* 1.KÙŠ SAG.KI
8) *ma-ra-ku šit-ku-na-at-ma ṣu-uḫ-ḫu-rat*
šu-bat-sa ša LUGAL.MEŠ *a-li-kut maḫ-ri*
AD.MEŠ-*ia a-na ri-mit be-lu-ti-šú-un*
ú-še-pi-šu-ma
9) *la ú-nak-ki-lu ši-pir-šá* UDU.MEŠ *šad-di* ^{d}LAMMA
ša NA$_{4}$.*pi-i-li pe-ṣe-e i-na* URU.*ta-as-ti-a-te*
ib-tu-qu a-na mu-kil KÁ.MEŠ-*ši-in*
10) *a-na šu-pu-uš* GIŠ.MÁ.MEŠ *qé-reb* GIŠ.TIR.MEŠ
GIŠ.MEŠ GAL.MEŠ *ú-qé-ru i-na nap-ḫar*
KUR.MEŠ-*šú-nu i-na* ITI.GU$_{4}$ *u*$_{4}$*-mu a-dan-ni*

the black-headed (people) bow down at my feet (and) elevated me for shepherding the land and people. He gave me a just scepter that widens the land (and) he put in my hand a merciless weapon to fell enemies.

6b–7a) At that time, I made the enemy people whom I had captured carry baskets (of earth) and they made bricks.

7b–9a) The palace in the citadel of Nineveh, whose extent was 360 cubits on (its) longer side (and) 95 cubits on (its) shorter side, and whose site was too small; which earlier kings, my ancestors, had had constructed for their lordly dwelling, but whose construction they had carried out inexpertly:

9b–13a) They quarried mountain sheep colossi of white limestone in the city Tastiate, to be their (the palatial halls') gatekeepers. Throughout all of their lands they depleted forests of large trees to have boats built. In the month Ayyāru (II), the time of spring floods, they brought (the colossi) across to this side

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9 UDU.MEŠ *šad-di* ^{d}LAMMA “mountain sheep colossi”: This text and text no. 42 follow text no. 16 v 79–80a; cf. text no. 17 v 64 and text no. 46 line 109, which have ^{d}ALAD.^{d}LAMMA “bull colossi.” This text does not include *ša e-ber-tan* ÍD.IDIGNA “which is across the Tigris River” after URU.*ta-as-ti-a-te* “the city Tastiate”; cf. text no. 16 v 81 and text no. 17 v 65.

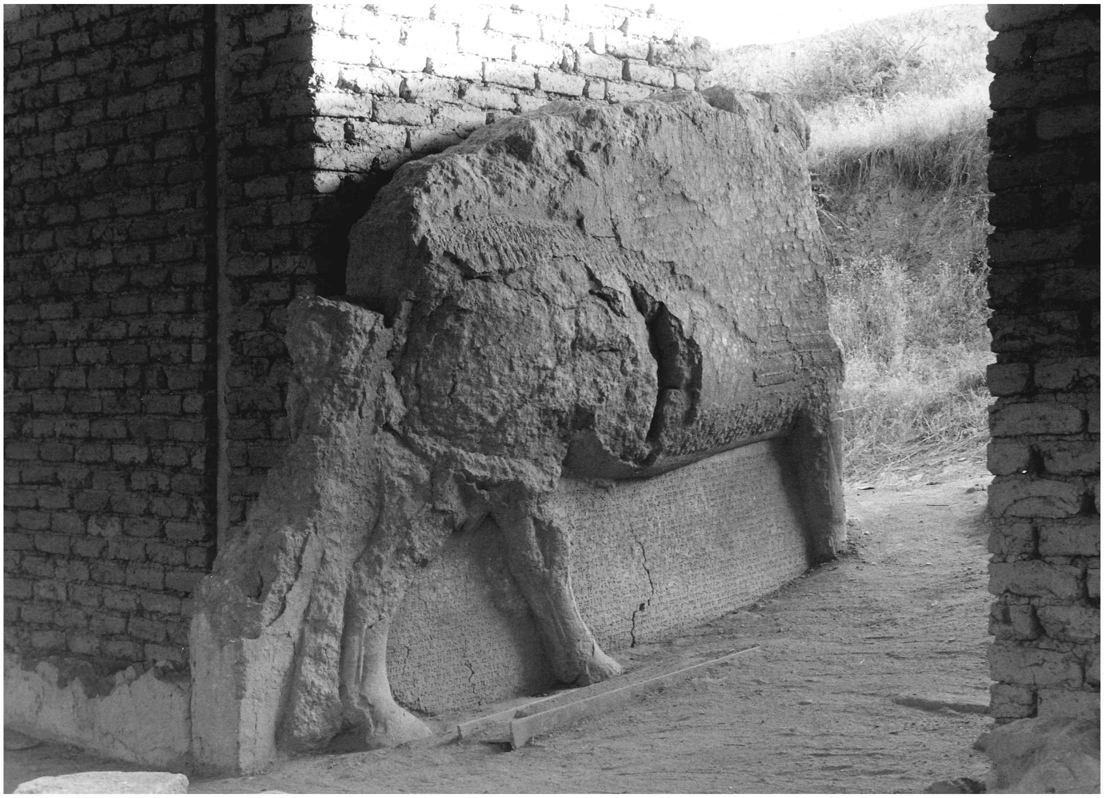

Figure 7. In situ remains of the first colossus of the Court H, Door c bulls (text no. 43 ex. 1), with an inscription of Sennacherib describing the construction of the “Palace Without a Rival” carved between its hind legs and under its belly. © J.M. Russell.

	e-de-e pa-an šat-ti	(of the river) with difficulty in magnificent boats. They sank large boats at the quay dock (and then) made their crews struggle (and) strain. With might and main, they struggled to transport (the colossi) and install (them) in their gates.
11)	*i-na* GIŠ.MÁ.MEŠ *ṣi-ra-a-ti a-na a-ḫa-an-na-a ú-šeb-bi-ru-ni mar-ṣi-iš i-na né-ber ka-a-ri* GIŠ.MÁ.GU.LA.MEŠ *ú-ṭe-eb-bu-ú*	
12)	*ba-ḫu-la-ti-šú-un ú-šá-ni-ḫu ú-lam-me-nu ka-ras-sin i-na da-na-ni ù šup-šu-qi mar-ṣi-iš ú-bi-lu-nim-ma*	
13)	*ú-šá-aṣ-bi-tu* KÁ.MEŠ-*ši-in* ÍD.*te-*⸢*bil*⸣*-ti a-gu-ú šit-mu-ru ša ul-tu* UD.MEŠ SÙ.MEŠ *ṭe-eḫ* É.GAL	13b–14a) The Tebilti River, a tempestuous flood (of water) which had flowed from distant days by the side of the palace (and) had shaken its base when its flood was in full spate:
14)	*i-ba-ʾu-ú-ma i-na* ILLU-*šá gap-ši ú-ri-ib-bu tem-me-en-šá* É.GAL.TUR.RA *šá-a-tu a-na si-ḫir-ti-šá aq-qur*	14b–15a) I tore down that small palace in its entirety, (and then) I changed the course of the Tebilti River (and) directed its outflow.

14b–18a É.GAL.TUR.RA *šá-a-tu ... ul-la-a re-še-šu* “... that small palace ... raised its superstructure”: The passage, which appears in this text and text no. 42 (lines 21b–25a), is an abbreviated version of text no. 16 vi 16–38. The dimensions of the new terrace and palace have been removed and placed after the statement about lining the base of the foundation platform with limestone. Cf. the later versions of this passage in text no. 17 v 84–vi 6 and text no. 46 lines 116b–122a: É.GAL.TUR.RA *šá-a-tu a-na si-ḫir-ti-šá aq-qur ša* ÍD.*te-bil-ti ma-lak-šá ul-tu qa-bal-ti* URU *ap-ru-us-ma i-na ta-mir-ti ku-tal* URU *ú-še-šir mu-ṣu-šá i-na* 1/2 IKU *ma-lak* A.MEŠ 4 NA$_4$.*pi-i-li* GAL.MEŠ *it-ti* ESIR.UD.A *ak-si-ma* GI.MEŠ *a-pe ù ku-pe-e ú-šat-ri-ṣa* UGU-*šú-un* 3 ME 40 *ina* 1.KÙŠ UŠ 2 ME 89 *ina* 1.KÙŠ SAG.KI *qaq-qa-ru ul-tu qé-reb* ÍD.*ḫu-su-ur ù ta-mir-ti* URU *ki-ma a-tar-tim-ma lu aṣ-ba-ta ṣe-er me-ši-iḫ-ti tam-li-i maḫ-re-e lu ú-rad-di-ma a-na si-ḫir-ti-šú ina* 1 ME 90 *ti-ib-ki ul-la-a re-ši-šú* “I tore down that small palace in its entirety. I diverted the course of the Tebilti River from the center of the city and directed its outflow into the meadow behind the city. In a one-half *ikû* (stretch) of the water’s (natural) course, I bonded together with bitumen four large limestone (blocks) and spread marsh reeds and rushes over them. As an addition, I took a plot of land that was 340 cubits long (and) 289 cubits wide from the Ḫusur River and from the plain of the city (and) added (it) to the dimensions of the former terrace. In its (the terrace’s) entirety, I raised its superstructure 190 courses of brick high.”

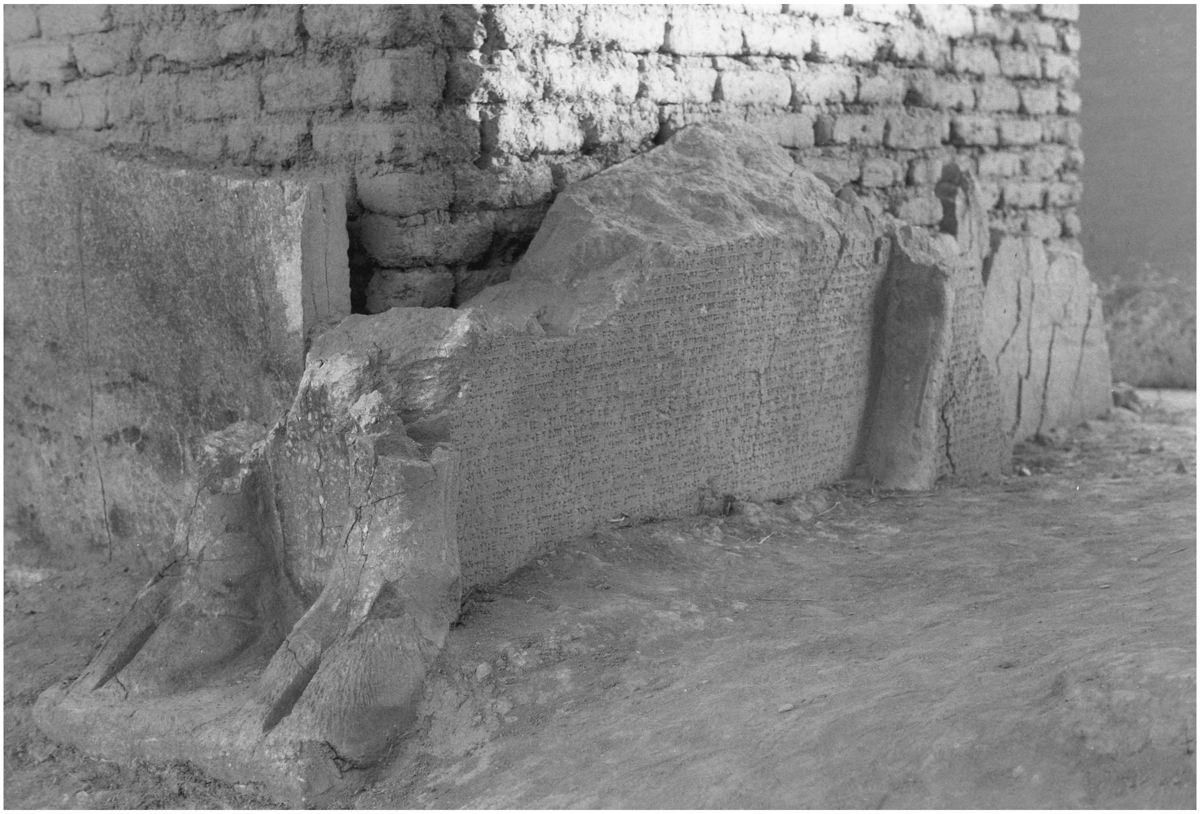

Figure 8. In situ remains of the second colossus of the Court VI, Door a bulls (text no. 43 ex. 2), with an inscription of Sennacherib describing the construction of the “Palace Without a Rival” carved between its hind legs and under its belly. © J.M. Russell.

15) *ša* ÍD.*te-bil-ti ma-lak-šá uš-te-eš-na-a ú-še-šir mu-ṣu-šá qé-reb a-sur-rak-ki-šá šap-la-nu* GI.MEŠ *e-la-niš* ESIR.UD.A

16) *it-ti* NA$_4$.*pi-i-li* GAL.MEŠ *dun-nu-niš ak-si* 4 ME 54 *ina* 1.KÙŠ GÍD.DA 2 ME 89 *ina* 1.KÙŠ DAGAL A.ŠÀ *ul-tu ma-a-me*

17) *ú-še-lam-ma na-ba-liš ú-ter tar-pa-šu-ú* UGU *šá u*$_4$*-me pa-ni ú-šar-bi ṣe-er me-ši-iḫ-ti* É.GAL *maḫ-ri-ti ú-rad-di-ma*

18) *i-na* 1 ME 90 *ti-ib-ki ul-la-a re-še-šu* <<*ana*>> *la-ba-riš u*$_4$*-me i-na* ILLU *kiš-šá-ti tem-me-en-šu la e-né-še*

15b–18a) In its subterranean waters I very firmly bonded reeds below (and) bitumen above with large (blocks of) limestone. I raised a plot of land that was 454 cubits long (and) 289 cubits wide out of the water and converted (it) to dry land. I made the area larger than before, added (it) to the former dimensions of the palace, and raised its superstructure 190 courses of brick high.

18b–20a) In order to prevent its foundation from being weakened over the passage of time by cresting flood(s), I surrounded its base with large limestone

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16 4 ME 54 “454”: So Layard’s copies of ex. 1 in MS A and ICC; al-Zibari’s transliteration (Bayn al-Nahrayn 63/64), which is based on his examination of the in situ remains, has 5 ME 54 “554.” One of these is clearly an error, but it is not entirely sure which one, Layard’s copies or al-Zibari’s transliteration. J.M. Russell (Programmatic Study p. 37) wishes to correct 4 ME 54 to 5 ME 54 on the basis of the number in text no. 44 line 38, suggesting that 454 is “a careless writing.” Because ex. 1 of this text is earlier in date than text no. 44, it should not be assumed that 5 ME 54 is the correct number; ex. 2 of this text is even earlier (see the commentary above). Of course, collation of the original would clarify the issue; the photograph published by J.M. Russell (Final Sack p. 60 pl. 6) is not legible enough to be certain if the original has 4 ME or 5 ME. Like text no. 42 (line 23), ex. 2 has 3 ME 40; the copy in ICC mistakenly has 3 ME 50. The variant suggests that ex. 2 is earlier in date than ex. 1; it is later in date than text no. 42 since this exemplar of this text records that the dimensions of the new palace were 914×440 cubits, rather than 700×440 cubits.

18b–19a *la-ba-riš u*$_4$*-me ... ú-dan-ni-na šu-pu-uk-šú* “... over the passage of time ... I reinforced its base”: Cf. text no. 16 vi 39–52, where the statement about lining the foundation platform’s base is placed after the passage recording Aššur and Ištar revealing a source of limestone near the city Balāṭāya.

19) NA$_4$.*pi-i-li* GAL.MEŠ *ki-su-šu ú-šá-as-ḫi-ra ú-dan-ni-na šu-pu-uk-šú a-na* 9 ME 14 *ina* AS$_4$.LUM GAL-*ti* UŠ

20) *ù* 4 ME 40 *ina* AS$_4$.LUM GAL-*ti* SAG.KI *ši-kit-ti* É.GAL *ú-ter-ma šu-bat-sa uš-rab-bi* É.GAL NA$_4$.DÚR.MI.NA.BÀN.DA

21) NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku a-na mu-šá-ab*

22) *be-lu-ti-ia ab-ni-ma* É *ap-pa-a-ti tam-šil* É.GAL KUR.*ḫa-at-ti mé-eḫ-ret ba-ba-a-ti ú-še-piš* GIŠ.ÙR.MEŠ GIŠ.*ere-ni*

23) GIŠ.ŠUR.MÌN *ša i-ri-su-un ṭa-a-bu bi-nu-ut* KUR.*ḫa-ma-nim* KUR.*si-ra-ra* KUR-*e* KÙ.MEŠ *ú-šat-ri-ṣa e-li-ši-in*

24) GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI *me-ser* KI.SAG *ù* URUDU *ú-rak-kis-ma ú-rat-ta-a ba-bi-šin i-na ba-rak-ki*

25) *ša qé-reb* É.PA.PAḪ.MEŠ-*ni ap-ti bi-ir-ri ú-pat-ta-a* MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI

26) *ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin bal-tu ku-uz-bu ḫi-it-lu-pa lu-le-e ma-la-a*

27) *i-na* KÁ.MEŠ-*ši-in ul-ziz-ma a-na tab-ra-a-ti ú-šá-lik ṣu-lul ta-ra-a-ni ša qé-reb*

28) *ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la-a u*$_4$*-mì-iš uš-nam-mir sik-kàt kar-ri kas-pi*

29) *ù* URUDU *qé-reb-šin ú-šal-me i-na* SIG$_4$.AL.ÙR.RA NA$_4$.ZÚ NA$_4$.ZA.GÌN *us-si-ma*

30) *si-il-lum*

31) *né-bé-ḫi*

32) *ù gi-mir pa-as-qí-šin*

33) *áš-šu šip-ri* É.GAL-*ia*

34) *šu-te-šú-ri ù li-pit* ŠU.II-*ia*

35) *šul-lu-me i-na u*$_4$*-me-šú-<ma>*

36) ^{d}*aš-šur ù* ^{d}*iš-tar ra-ʾi-mu* LÚ-

37) -SANGA-*ti-ia na-bu-ú* MU-*ia*

38) *giš-maḫ-ḫi* GIŠ.*ere-ni ša ul-tu* UD.MEŠ

(slabs and thereby) reinforced its base. I enlarged the structure of the palace to 914 large cubits along (its) longer side and 440 large cubits along (its) shorter side and (thus) I made its site bigger.

20b–22a) I built a palace of breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, (and) *elammaku*-wood, for my lordly residence; then I had a portico, a replica of a Hittite palace, constructed opposite (its) gates.

22b–24a) I roofed them (the palatial halls) with beams of cedar (and) cypress, whose scent is sweet, product(s) of Mount Amanus and Mount Sirāra, the holy mountains. I fastened bands of silver (and) copper on doors of cedar, cypress, (and) juniper and I installed (them) in their gates.

24b–27a) In the corridors that are within the *papāḫu*-chambers, I made openings for latticed windows. At their gates, I stationed apotropaic figures of alabaster (and) elephant ivory, whose *folded* hands hold *poppies*, who are laden with pride (and) allure, (and) who are filled with exuberance, and (thus) I made (them) an object of wonder.

27b–32) The covering of the roof that (hangs) over the corridors — I made their somber atmosphere cheerful, making (them) as bright as day. I decorated them with silver and copper knobbed nails. I adorned the arches, friezes, and all of their copings with baked bricks (glazed in the color of) obsidian (and) lapis lazuli.

33–42) So that the construction of my palace might be carried out correctly and that my handiwork be completed, at that time, the god Aššur and the goddess Ištar, who love my priestly service (and) who selected me (lit. "who called my name"), revealed to me a source of trunks of cedar, which since distant days

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19 9 ME 14 "914": So MS A for both exs. 1 and 2. Compare J.M. Russell, Programmatic Study p. 23 and Frahm, Sanherib pp. 119 and 271, where the dimensions are said to have been 7 ME "700." Layard, ICC pl. 39 n. 4 misleadingly gives the impression that ex. 2 has 9 ME "900." Based on collation of Layard, MS A, this must be a typeseting error in Layard, ICC and, therefore, 9 ME 14 must stand.

20b–22a É.GAL NA$_4$.DÚR.MI.NA.BÀN.DA ... GIŠ.*e-lam-ma-ku* "a palace of breccia ... (and) *elammaku*-wood": Like earlier bull and lion inscriptions, this text and text no. 42 (lines 28b–29a), the list of materials is the same as in text no. 16 vi 53–55. Cf. text no. 17 vi 14b–18, text no. 44 lines 41b–42, and text no. 46 lines 123b–124a, which have É.GAL.MEŠ KÙ.GI KÙ.BABBAR ZABAR NA$_4$.AN.ZA.GUL.ME NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku* GIŠ.*si-in-da-a* "palatial halls of gold, silver, bronze, ...-stone, breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, *elammaku*-wood, (and) Indian wood."

22 *ba-ba-a-ti* "gates": So ex. 2. The copy of ex. 1 has *ba*-LU-*a-ti*. É *ap-pa-a-ti* "a portico": Like earlier bull and lion inscriptions (text no. 39 line 32), this text and text no. 42 (line 29) record that Sennacherib built a portico (*bīt appāti*). However, this text and text no. 42 record that he constructed a house with double doors (*bīt muterrēti*); text no. 17 vi 20 and text no. 46 line 125 also state Sennacherib built a *bīt muterrēti* in his palace. Note that the inscriptions written on the colossi of the South-West Palace do not describe the portico in detail and move the passages recording the roofing of the palace, the hanging of doors, and the decoration of various parts of the palace with friezes of colored baked-bricks after the statement about the construction of the portico. Cf. text no. 16 vi 58–82, where the passages recording the roofing of the palace, the hanging of doors, and the decoration of various parts of the palace with friezes of colored baked-bricks appear before the statement about the construction of the portico; in that passage, the portico is described in detail.

26 *ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin* "whose *folded* hands hold *poppies*": Cf. text no. 40 line 8′, which has *ša kit-mu-sa rit-ta-šin* "whose hands are *folded*."

28 *ú-šaḫ-la-a*: So ex. 2. The copy of ex. 1 has *ú-šaḫ*-MA-*a*.

39) SÙ.MEŠ *i-ši-ḫu-ma ik-bi-ru ma-*⸢*gal*⸣ 40) *i-na qé-reb* KUR.*si-ra-ra* KUR-*i* 41) *i-na pu-uz-ri na-an-zu-*⸢*zu*⸣ 42) *ú-šak-li-mu-in-ni ṣi-i-su-un*	grew tall and very thick as they stood in seclusion in the Sirāra mountain range.
43) *ša* NA$_4$.GIŠ.NU$_{11}$.GAL *ša i-na tar-ṣi* LUGAL.MEŠ 44) AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru* 45) *i-na sa-pan* KUR.*am-ma-na-na ú-šap-tu-ni*	43–46a) In the uplands of Mount Ammanāna (northern Anti-Lebanon), they (Aššur and Ištar) disclosed to me the location of alabaster, which in the time of the kings, my ancestors, was too expensive (even) for the pommel of a sword.
46) *pa-ni-šú ù* NA$_4$.DÚR.MI.NA.BÀN.DA *ma-la* 47) DUG.*bur-zi-gal-li ša la in-nam-ru ma-ti-ma* 48) *i-na* URU.*kap-ri-da-ar-gi-la-a šá pa-a-ṭi* URU.DU$_6$-*bar-si-ip*	46b–49a) Moreover, breccia, as much as is needed (for making) *burzigallu*-bowls, (a stone) that had never been seen before, revealed itself at Kapridargilâ ("Dargilâ Village"), which is on the border of the city Tīl-Barsip.
49) *ú-kal-lim ra-ma-nu-uš i-te-e* NINA.KI *i-na er-ṣe-et* 50) URU.*ba-la-ṭa-a-a ki-i ṭè-em* DINGIR-*ma* NA$_4$.*pi-i-lu* 51) *pe-ṣu-ú a-na mu-ʾu-de-e in-na-mir-ma* ^{d}ALAD- 52) -^{d}LAMMA <<^{d}LAMMA>>.MEŠ *ù ṣa-lam meš-re-ti* NA$_4$.GIŠ.NU$_{11}$.[GAL] 53) [*ša*] *i-na* 1-*en* ⸢NA$_4$ *ib-ba*⸣-*nu-ú mi-na-a-ti* [*šuk-lu-lu*] 54) *i-na ki-gal-li* 55) *ra-ma-ni-šú-*[*nu*] *šá-qiš* 56) *na-an-zu-zu* MUNUS.ÁB.ZA.ZA-*a-ti* 57) NA$_4$.GIŠ.NU$_{11}$.GAL *ša zi-i-me* 58) *nu-us-*⸢*su-qa* GIM⸣ *u*$_4$-*me na-*⸢*par-de*⸣-*e* 59) *nu-*[*um*]-*mu-ru zu-*[*mur*]-*ši-in* KUN$_4$.MEŠ 60) NA$_4$.DÚR.MI.NA.BÀN.DA *ṣi-ra-a-ti ab-ni* 61) *ki-lal-la-an i-na šad-di-šu-un* ⸢*ab*⸣-*tuq-ma* 62) *a-*⸢*na*⸣ *šip-ri* É.GAL-*ia ú-šal-di-*⸢*da*⸣	49b–63a) Near Nineveh, in the territory of the city Balāṭāya, by divine will, white limestone was discovered in abundance, and (then) I created bull colossi and (other) statues with limbs of alabas[ter that] are sculpted from a single stone, (whose) proportions [are perfect], (and) who stand high on the[ir] own pedestals; sphinxes of alabaster whose features are exquisite (and) whose bo[dies] sh[in]e like a brilliant day; (and) magnificent slabs of breccia. I cut (them) free on both sides from their mountains, and (then), for the construction of my palace, I had (them) dragged into Nineveh.
63) *qé-*⸢*reb*⸣ URU.*ni-na-a* ^{d}ALAD.^{d}LAMMA.MEŠ GAL.MEŠ 64) *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣe-e* 65) *i-na lip-ta-at* ^{d}⸢*nin*⸣-*kur-ra i-na er-ṣe-et* 66) URU.*ba-la-ṭa-a-a ú-šá-aʾ-lid-ma ú-šak-li-la*	63b–67a) I had large bull colossi and sphinxes of white limestone created in the territory of the city Balāṭāya and their forms perfected through the craft of the deity Ninkura.
67) *gat-ta-šú-un ša ul-tú ul-la* LUGAL.MEŠ-*ni* AD.MEŠ-*ia* 68) *ṣa-lam* URUDU *tam-šil gat-ti-šú-un a-na šu-zu-zi qé-reb* 69) É.KUR.MEŠ *ib-nu-ma ina e-piš-ti-šú-nu ú-šá-ni-ḫu gi-mir* 70) DUMU.MEŠ *um-ma-a-ni i-na la bi-šit uz-ni la ḫa-sa-as* 71) *a-ma-ti a-na šip-ri ḫi-šiḫ-ti-šú-nu* Ì.GIŠ *iš-ku-ru* 72) *na-*⸢*al*⸣-*ba-áš ṣe-e-ni ú-qé-ru qé-reb* KUR.MEŠ-*šú-un*	67b–72) Since time immemorial, the kings, my ancestors, created copper statues, replicas of their (own) forms, to be erected in temples, and through their manufacture they had exhausted all of the craftsmen. Through ignorance (and) failure to give thought on the matter, they depleted the oil, wax, (and) *wool* in their lands for the work they desired.
73) *ia-a-ti* ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba a-šá-red kal mal-ki* 74) *mu-de-e šip-ri ka-la-ma tim-me* URUDU GAL.MEŠ *ur-maḫ-ḫi* 75) ⸢*pe*⸣-*tan bir-ki ša ma-na-ma la ip-ti-qu* LUGAL	73–79a) (But) as for me, Sennacherib, the foremost of all rulers, expert in every type of work, regarding large columns of copper (and) striding lion colossi, which none of the kings of the past (who came) before me had cast: [with] the ingenious mind that

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49b–67a Cf. the earlier versions of these passages in text no. 39 lines 45b–51a and text no. 40 lines 18′′–31′′a.

58 *na-*⸢*par-de*⸣*-e* "brilliant": The reading is clear despite Frahm, Sanherib p. 118.

63 GAL.MEŠ "large": Cf. text no. 17 vi 76, which does not include this word.

pa-ni maḫ-ri-ia

76) *[i-na] uz-ni ni-kil-ti ša ú-šat-li-ma ru-bu-ú*

77) ^{d}*nin-ši-kù i-[na] ši-tul-ti ram-ni-ia*

78) *a-na e-peš šip-ri šu-a-tu ra-biš am-tal-lik-ma i-na mì-lik ṭè-me-ia ù me-reš ka-bat-ti-ia*

79) *⸢pi⸣-ti-⸢iq⸣* URUDU *ú-ba-áš-šim-ma ú-nak-ki-la nik-lá-su ša giš-maḫ-ḫi ù a-la-[mit]-ta* GIŠ *meš-⸢re⸣-e*

80) 12 UR.MAḪ.MEŠ *né-ʾi-ru-ti a-di* 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ *ša šuk-lu-lu nab-ni-tu* 22 MUNUS.ÁB.ZA.ZA-*a-te*

81) *ša ku-uz-bu ù ul-⸢ṣu⸣ ḫi-it-lu-pa bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin ki-i ṭè-em* DINGIR-*ma*

82) *zi-iʾ-pi ṭi-iṭ-ṭi ab-ni-ma e-ra-a qé-reb-šú áš-tap-pa-ka ki-i pi-ti-iq* 1/2 GÍN.TA.⸢ÀM⸣ *ú-šak-li-la*

83) *nab-ni-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ *nab-nit* URUDU *ša* 2 *ina lìb-bi za-ḫa-lu-ú lit-bu-šú* ^{d}ALAD.^{d}LAMMA.MEŠ

84) NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* ^{d}ALAD.^{d}LAMMA.MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣe-e ša* É.GAL.MEŠ-*ia ⸢ú⸣-šá-aṣ-bi-ta*

85) SI.GAR-*ši-in tim-me* URUDU MAḪ.MEŠ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat* KUR.*ḫa-ma-nim me-ser* URUDU *ú-rak-kis-ma*

86) *ṣe-er pirig-gal-le-e ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*šin e-mid* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* MUNUS.ÁB.ZA.ZA-*a-ti*

87) *pi-ti-iq ú-ru-de-e ša za-ḫa-lu-u lit-bu-šá ù* MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq* GU.AN.NA *ša nu-⸢um-mu-ru gat-ta⸣-šin*

88) GIŠ.*tim-me* GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.EREN GIŠ.*dup-ra-ni* ŠIM.LI *ù* GIŠ.*ta-ti-du iḫ-ze-et pa-⸢šal-li ù kas⸣-pi*

89) *ṣe-ru-uš-šin ul-ziz-ma ša kúm-me mu-šab be-lu-ti-ia e-mid* GIŠ.GAN.DU$_7$.MEŠ-*šú-⸢un* KUN$_4$⸣.MEŠ NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL

90) *ù* KUN$_4$.MEŠ NA$_4$.*pi-i-li* GAL.MEŠ *a-sur-ru-šin ú-šá-as-ḫi-ra a-na tab-ra-a-te ú-šá-lik ⸢áš⸣-[šú u*$_4$*-mi-šam-ma* A].MEŠ

91) *di-lu-ú-ti da-lum eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR *ù ḫar-ḫa-ri* ZABAR *ú-⸢še-piš-ma⸣ ki-⸢mu⸣-[ú ma-ka-a-ti giš]-maḫ-ḫi*

92) *ù a-la-mit-ta ṣe-er* ⸢PÚ⸣.MEŠ *uš-ziz* É.GAL.MEŠ *šá-ti-na ú-šá-lik as-mì-iš si-ḫir-ti* É.GAL *a-na tab-rat kiš-šat* UN.MEŠ *ul-la-a*

the prince, the god Ninšiku, had granted to me (and) taking counsel with myself, I intensively pondered how to perform this work. Then, with my (own) ideas and knowledge, I created a cast work of copper and expertly carried out its artful execution.

79b–83a) By divine will, I created clay mold(s) of tree trunks and date [pal]m(s), the tree of abundance, (of) twelve raging lions, as well as (of) twelve magnificent bull colossi with perfect features (and) twenty-two sphinxes that are coated in allure and charm (and) that have pride (and) exuberance heaped upon them, and I poured copper into it. Just like the cast work of (an object weighing only) a half shekel, I perfected their form(s).

83b–85a) I made bull colossi with copper features, two of which were overlaid with *zaḫalû*-silver, (and) bull colossi of alabaster, together with bull colossi and sphinxes of white limestone, hold the door bolts of my palatial halls.

85b–86a) I fastened bands of copper on magnificent copper columns, as well as on large cedar columns, which are the product of Mount Amanus, and (then) I installed (them) upon lion colossi and positioned cross-beams (upon them) as a cornice for their gates.

86b–89a) Sphinxes of alabaster, as well as sphinxes of cast *urudû*-copper that were overlaid with *zaḫalû*-silver, and sphinxes of cast ...-metal, whose features were brilliant: I erected over them columns of ebony, cypress, cedar, *daprānu*-juniper, juniper, and *tatīdu*-wood, with *pašallu*-gold and silver inlays, and (then) I positioned the architraves of the inner rooms of my lordly residence (on those columns).

89b–90a) I surrounded their (the palace rooms') lower courses with slabs of breccia (and) alabaster, and large limestone slabs (and) made (them) an object of wonder.

90b–92a) In [order to] be able to draw [water] by bucket [every day], I had bronze wire chains and bronze cables made and, inste[ad of poles], I had [tre]e trunks and date palm(s) placed over wells.

92b–93a) I made those palatial halls beautiful. To be an object of wonder for all of the people, I raised the superstructure of the entire palace. I called it the "Palace Without a Rival."

79b–90a Cf. the earlier versions of these passages in text no. 39 lines 51b–69 and text no. 40 lines 31´´b–42´´a.

85 Cf. text no. 17 vii 28, which adds *ù* AN.NA "and tin" after URUDU "copper."

85 GIŠ.*ta-ti-du* "*tatīdu*-wood": Cf. text no. 17 vii 37, text no. 44 line 55, and text no. 46 line 150, which have GIŠ.*si-in-da-a* "Indian wood."

90b–92a *⸢aš⸣-[šú]* ... *ṣe-er* ⸢PÚ⸣.MEŠ *uš-ziz* "in [order to] ... I had ... placed over wells": Ex. 2 omits this passage, probably due to space considerations.

93) *re-ši-šá* É.GAL *ša šá-ni-na la i-šu-u ni-bit-sa*
az-kur GIŠ.KIRI$_6$.MAḪ-*ḫu tam-šil* KUR.*ḫa-ma-nim*
ša gi-mir ŠIM.⸢ḪI.A GURUN *ṣip-pa-a-ti*⸣ GIŠ.MEŠ

94) *tuk-lat šad-di-i ù* KUR.*kal-di qé-reb-šú ḫur-ru-šú*
i-ta-a-šá az-qup a-na miṭ-ra-a-ti šum-mu-ḫi
ul-⸢*tu pa*⸣*-a-ṭi* URU.*ki-si-ri a-di*

95) *ta-mir-ti* NINA.KI KUR-*a i-na ak-kul-la-ti*
AN.BAR *ú-šat-tir-ma ú-še-šir* ⸢ÍD⸣.*ḫar-ru* ⸢1 1/2⸣
KASKAL.GÍD *qaq-qa-ru ul-*⸢*tu*⸣ *qé-reb*

96) ÍD.*ḫu-su-ur ma-a-me da-ru-ú-ti a-šar-šá*
ú-šar-da-a qé-reb miṭ-ra-a-te šá-ti-na
ú-šaḫ-bi-ba pat-ti-iš a-na šup-šu-uḫ

97) *a-lak-ti* A.MEŠ *ša* GIŠ.KIRI$_6$.MEŠ ÍD.*a-gam-mu*
ú-šab-ši-ma ṣu-ṣu-ú qé-reb-ša as-ti-il
ÍGIRA.MUŠEN.MEŠ ŠAḪ.MEŠ GIŠ.GI *a-lap*

98) *qí-i-ši i-na lìb-bi ú-maš-šir i-na ṭè-em*
DINGIR-*ma qé-reb* GIŠ.KIRI$_6$.MEŠ GIŠ.GEŠTIN *u*
gi-mir GURUN GIŠ.*se-er-du ù* ŠIM.ḪI.A *ma-gal*

99) *iš-mu-ḫu* GIŠ.ŠUR.MÌN GIŠ.MES.MÁ.KAN.NA
nap-ḫar GIŠ.MEŠ *i-ši-ḫu-ma ú-ṣar-ri-šú*
pa-pa-al-lum ap-pa-ra-a-ti ma-gal i-ši-ra MUŠEN
AN-*e*

100) ÍGIRA.MUŠEN *qin-na iq-nun-ma* ŠAḪ GIŠ.GI *a-lap*
qí-i-ši ú-rap-pi-šú ta-lit-tu GIŠ.MES.MÁ.KAN.NA
GIŠ.ŠUR.MÌN *tar-bit ṣip-pa-a-ti* GI

101) AMBAR.MEŠ *ša qé-reb* ÍD.*a-gam-me ak-šiṭ-ma*
a-na šip-ri ḫi-šiḫ-ti É.GAL.MEŠ *be-lu-ti-ia lu*
e-pu-uš ul-tu šip-ri

102) É.GAL-*ia ú-qat-tu-ú aš-šur* EN GAL DINGIR.MEŠ *ù*
^{d}IŠ.TAR.MEŠ *a-ši-bu-ut* KUR *aš-šur*.KI *i-na*
qer-bi-šá aq-re-ma

103) ⸢UDU⸣.SISKUR.MEŠ *taš-ri-iḫ-te aq-qí-ma*
ú-šat-lim kàd-ra-a-a Ì.GIŠ GIŠ.*sér-di ù ḫi-bi-iš-ti*
ú-raq-qa-⸢*a*⸣ *a-na ru-uš-te*

104) *i-na taš-ri-it* É.GAL *ša ba-ḫu-la-te* KUR-*ia*
ú-šá-áš-qa-a muḫ-ḫa-ši-in [GEŠTIN.MEŠ]
⸢*du-uš*⸣-[*šu*]-⸢*pu*⸣

105) ⸢*ṣur-ra*⸣*-ši-in* ⸢*am*⸣*-kir i-na qí-bit aš-šur a-bu*
DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD ⸢*dum*⸣*-qí*

106) [^{d}LAMMA *dum*]-*qí qé-reb* É.GAL *šá-a-tu da-riš*

93b–94a) I planted alongside it (the palace) a botanical garden, a replica of Mount Amanus, which has all kinds of aromatic plants (and) fruit trees, trees that are the mainstay of the mountains and Chaldea, *collected* inside it.

94b–96a) To make (those) planted areas luxuriant, I cut with iron picks a canal straight through a mountain, from the border of the city Kisiru to the plain of Nineveh. I caused an inexhaustible supply of water to flow there for a distance of one and a half leagues from the Ḫusur River (and) made (it) gush through feeder canals into those planted areas.

96b–100a) I created a marsh to moderate the flow of water for (those) gardens and planted a canebrake in it. I let loose in it herons, wild boars (lit. "pigs of the reeds"), (and) *roe deer*. By divine will, vines and all kinds of fruit trees, olive trees, (and) aromatic trees flourished greatly in (those) gardens. Cypress trees, *musukkannu*-trees, (and) all kinds of trees grew tall and sent out shoots. The marshes thrived greatly. Birds of the heavens, heron(s), made nest(s) and wild boars (and) *roe deer* gave birth in abundance.

100b–101a) I cut down *musukkannu*-trees (and) cypress trees grown in the orchards (and) marsh reeds from the swamps and I used (them) in the work required (to build) my lordly palatial halls.

101b–105a) After I had finished the work on my palace, I invited inside it the god Aššur, the great lord, (and) the gods and goddesses living in Assyria, and (then) I made splendid offerings and presented my gift(s). I made fine oil from olives and aromatics. At the inauguration of the palace, I had the heads of the subjects of my land drenched (and) I watered their insides with swe[e]t [wine].

105b–106) By the command of the god Aššur, the father of the gods, and the goddess Ištar, the queen, may the good *šēdu* (and) [the go]od [*lamassu*] last

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94 Cf. text no. 17 vii 56, which adds *a-di* GIŠ.MEŠ *na-áš* SÍG.ḪI.A "together with cotton trees (lit. "trees bearing wool")" after KUR.*kal-di* "Chaldea."
95 Cf. text no. 16 viii 17, which adds *ù bi-ru-tú* "and *valley*" after KUR-*a* "mountain."
96 *miṭ-ra-a-te* "planted areas": Cf. text no. 16 viii 22 and text no. 17 viii 30, which have *ṣip-pa-a-ti* "gardens."
97 The copy of ex. 1 has *a-lap a-lap*. This is probably a modern copyist/typesetting error.
98 *u* "and": Cf. text no. 16 viii 35 and text no. 17 viii 50, which have EDEN *šá-ab-bur-ti* "on newly tilled soil."
99 *pa-pa-al-lum* "shoots": In ex. 1 (MS A), *pa-pa-*; one of the PA-signs is omitted in the copy in ICC.
100 Cf. text no. 16 viii 41b–42a and text no. 17 viii 57, which add *ša a-šar-šú ru-ú-qu* "whose home(s) are far away" after ÍGIRA.MUŠEN "heron(s)."
101 This text does not include *iṣ-ṣu na-áš ši-pa-a-ti ib-qu-mu im-ḫa-ṣu ṣu-ba-ti-iš* "they picked cotton (lit. "trees bearing wool") (and) wove (it) into clothing" after *lu e-pu-uš* "I used"; cf. text no. 16 viii 50–51 and text no. 17 viii 64.
102 *aq-re-ma*: The copy of ex. 1 in Layard, MS A (ex. 1a) has *šit-ma-lu*, which should be corrected to *aq-re-ma*.
103 Cf. text no. 16 viii 58 and text no. 17 viii 72, which add *ša* GIŠ.KIRI$_6$.MEŠ EDIN *šá-ab-bur-ti* "from the orchards (planted) on newly tilled soil" after *ḫi-bi-iš-ti* "aromatics."
105 ^{d}ALAD "*šēdu*": The copy of ex. 1 clearly has ^{d}ALAD, not AN-*e*.

liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá	forever and ever in that palace. May they never leave it.

44

Four human-headed winged bull colossi (*aladlammu*), which lined the façade of Court H (Bulls/Slabs 1, 3, 10, and 12) of the South-West Palace, are inscribed with the same text summarizing Sennacherib's first five campaigns, the campaigns that took place in the eponymies of Šulmu-Bēl (696) and Aššur-bēlu-uṣur (695), as well as the first part of his sixth campaign (against the Bīt-Yakīn exiles living in Elam), and recording the construction and decoration of the "Palace Without a Rival." The inscription is known from A.H. Layard's unpublished field copies, G. Smith's published (composite) Neo-Assyrian typeset copy, a late nineteenth century copy of a squeeze once in the British Museum, in situ fragments (photographs published by J.M. Russell), and fragments now in the Vatican Museum (Rome) and the Kestner Museum (Hannover). Because the text is written on a single bull, rather than on a pair of bulls (like text nos. 41–43 and 46), the building report omits and abbreviates several passages concerning the construction of Sennacherib's palace. The *terminus post quem* for the inscription is the first part of Sennacherib's sixth campaign, which took place in 694 (Sennacherib's 11th regnal year), and thus the approximate date of composition is late 694 to early 693; the colossi with this text appear to have been inscribed shortly before those with text no. 46. Exs. 1 and 2 may be G. Smith's "Bull 3" and "Bull 2" (G. Smith, Senn. pp. 3, 30–31, 51–52, 67–68, 86 and 88–89) respectively. The three fragments of ex. 1 in Rome are referred to in previous literature as the "Papal Bull"; those pieces were given as a gift to Pope Pius IX in 1855. Ex. 3 is called the "Hannover Bull" in earlier editions and studies; that piece is named after the city in which it now resides.

CATALOGUE

Ex.	Museum Number/ Source	Provenance	Lines Preserved	cpn
1	G. Smith, Senn. pp. 3, 30–31, 51–52, 67–68, 86 and 88–89 (Bull 3) (+)? Meissner and Rost, BiS pl. 8 (+)? Russell, Final Sack p. 202 pl. 207 (+)? VAT/15022 (+) VAT/15023 + VAT/15024	Nineveh, South-West Palace, Court H, Façade Bull 12	1–49	(p)
2	Russell, Final Sack pp. 200–201 pls. 204–206 and pp. 243–244	Nineveh, South-West Palace, Court H, Façade Bull 3	15–33, 53–73	(p)
3	Russell, Final Sack p. 199 pls. 202–203 (+)? Kestner Museum no. 1891,12 (Hannover)	Nineveh, South-West Palace, Court H, Façade Bull 1	14–28, 50–59, 68–73	(p)
4	Or. Dr. 1 no. 33	Nineveh, South-West Palace, Court H, Façade Bull 10	—	n

COMMENTARY

In a popular account of his explorations in Ottoman lands, A.H. Layard (Discoveries p. 138) reported the following about the Court H façade bulls: "On the four bulls of the façade were two inscriptions, one inscription being carried over each pair, and the two being of precisely the same import." Layard and F.C. Cooper made at least two drawings of the in situ remains of Court H, the "Grand Entrance," Slabs 10–12 (=Bull 10, Slab 11, and Bull 12), images that not only show the state of preservation of the colossi and their inscriptions, but also a glimpse of how Layard unearthed the long lost ruins of Sennacherib's palace (the so-called "Kouyunjik King"). For reproductions of Or. Dr. 1 no. 33 and Or. Dr. 2 no. 49b, see J.M. Russell, Final Sack p. 66 pls. 16–17. Since the drawings did not include accurate, legible copies of the inscribed surfaces of the colossi, since most of the then-known bull inscriptions were written on pairs of colossi, and since there are no surviving copies or squeezes of the texts, Layard's statement about the text written on the Court H façade bulls was not called into question. This assessment of Layard's, however, has caused a great deal of confusion, especially with regard to identifying these bulls with Smith's "Bull 3" and "Bull 2" (see below). In 1989–90, J.M. Russell carefully re-examined and photographed the in situ remains of all four Court H façade bulls, documenting their progressive and extensive deterioration since Layard's initial discovery; on the poor state of preservation of the colossi, see J.M. Russell, Final Sack pp. 61–62 pls. 8–9 and 11, pp. 67–68 pls. 18–20 and pp. 199–202 pls. 202–207. Although little remained of the inscribed surfaces, Russell was able to significantly improve our understanding of the text written on those once majestic colossi adorning one of the grand entrances of the South-West Palace. The most important discovery was the fact that each bull was inscribed with a complete text and that all four bulls were inscribed with the exact same text, and not as stated by Layard, "one inscription being carried over each pair." Thus, the Court H façade bulls are like the colossi inscribed with text nos. 39 and 45; copies of this text were inscribed on a single colossus, rather than on a pair of colossi, like the other throne room suite bulls (text nos. 42–43 and 46). On exs. 1 and 2, the inscription began between the hind legs and concluded under the belly, but, in exs. 3 and 4, the inscription began under the belly and concluded between the hind legs. See below for details on the lineation of the edition.

Or. Dr. 1 no. 33 and Or. Dr. 2 no. 49b show the state of preservation of Bulls 10 and 12 as they were in Layard's day. The inscribed surfaces of both colossi were fairly intact at that time. The surface beneath the belly of Bull 10 (ex. 4) is preserved, with the exception of the first half of the first fifteen lines, which are broken away. The surface between the hind legs of that bull is fully intact. The surface between the hind legs of Bull 12 (ex. 1) is completely preserved and most of the surface beneath its belly is preserved. Layard does not appear to have copied the texts since no facsimiles have been found in his notebooks (MS A, MS B, MS C, and MS D), perhaps because he made paper squeezes (see below). When T. Madhloom re-excavated Sennacherib's throne room suite (Rooms I–V, Court H, and Court VI) for the Iraq Department of Antiquities and Heritage in 1965–71, little of those two colossi survived, as suggested by the remains recorded in a plan published in Sumer 23 (1967; pl. IX after p. 82, English section); those in situ remains more or less correspond with the photographs of the colossi published by Russell (Final Sack pp. 67–68 pls. 18–20 and p. 202 pl. 207). Thus, Layard's Bull 10 and Bull 12 have disappeared almost completely since their initial discovery. Even less is known about the state of preservation of Bulls 1 and 3 in Layard's day, presumably since both colossi were already in very poor condition. Layard may have made paper squeezes of some of the extant text (see below). Although Layard and later nineteenth century excavators backfilled most of the trenches and tunnels in the throne room area — L.W. King reports that he had to re-excavate this section of the South-West Palace in search for clay tablets — some of the sculptures were removed from the site by European visitors. For example, G. Bennhi sent three fragments of one of the Court H façade bulls, possibly Bull 12 (ex. 1), to Pope Pius IX in 1855; those fragments (VAT/15022, VAT/15023, and VAT/15024) are now in the Vatican Museum in Rome. In 1855, the Court H façade bulls were probably exposed, as H.C. Rawlinson uncovered them in 1854 in order to saw off the inscribed surfaces of the Court H, Door *a* bulls (see the commentary to text no. 46); presumably, he did not backfill the area. The fragment presented to the Kestner Museum in Hannover (no. 1891,12) in 1860 was probably also left exposed by Rawlinson in 1854; the Hannover fragment, which was sawn and trimmed on three sides — probably to highlight the mention of Hezekiah — was "brought from Maskat [Oman] in 1860 and presented to the Museum, said to be from Nineveh" (Galter et al., ARRIM 4 [1986] p. 32 A). For details about the destruction and deterioration of the throne room suite sculptures, see J.M. Russell, Final Sack pp. 45–51.

Layard probably made paper squeezes of some of the extant text of the Court H Bulls and Smith is generally thought to have made use of at least two of these for his editions of Sennacherib's annals; these are probably the sources for his "Bull 2" and "Bull 3" (see below). For their editions of building reports of Sennacherib, B. Meissner and P. Rost (BiS pl. 8 = "Unnumbered Cast no. 2") made use of an unnumbered squeeze then in the British Museum; this is likely one of the squeezes made by Layard during his excavations of Sennacherib's throne room suite at Nineveh (see below). Unfortunately, none of those squeezes survive today since S. Smith had them destroyed.

There has been much ink spilt over the identification of the bulls from which Meissner's and Rost's "Unnumbered Cast no. 2" (BiS pl. 8) and Smith's "Bull 2" and "Bull 3" (G. Smith, Senn. pp. 3, 30–31, 51–52, 67–68, 86 and 88–89) originate. As already pointed out by Russell (Writing on the Wall pp. 267–268 and 280–281), Meissner and Rost, BiS pl. 8 probably comes from under the belly of Bull 12 (ex. 1) since the copy of the squeeze then in the British Museum duplicates the sign forms and lineation of two of the fragments in the Vatican Museum (except for one variant, which is likely a modern copyist error) and since the lineation of that copy matches perfectly the in situ remains of Bull 12. Thus, Meissner and Rost, BiS pl. 8 (= BM —; squeeze), J.M. Russell, Final Sack p. 202 pl. 207, VAT/15022 and VAT/15023 + VAT/15024 are tentatively edited together as a single exemplar (ex. 1).

The identification of Smith's "Bull 2" and "Bull 3" has proven to be even more of a challenge. This is due in part to Layard's statement in Discoveries (p. 138) that each pair of Court H façade bulls carried a single inscription and in part to the lack of information published by Smith (Senn. pp. 3, 30–31, 51–52, 67–68, 86 and 88–89) about these two sources, which he published as a conflated text, noting the occasional textual or orthographic variant. For the text's prologue ("Bull Inscription, Nos. 1, 2, and 3, Lines 1 to 10"), he conflates the contents of three sources: "Bull 1," "Bull 2," and "Bull 3"; the lineation for this section matches exactly that of a text copied on pp. 24–28 of Layard, MS D (text no. 39 ex. 1a) and that text must have been the source for Smith's "Bull 1." For his editions of the reports of Sennacherib's first five campaigns and the campaigns that took place in the eponymies of Šulmu-Bēl (696) and Aššur-bēlu-uṣur (695), however, Smith uses two sources: "Bull 2" and "Bull 3." Four variants are given for the conflated edition of Smith's "Bull 1," "Bull 2," "Bull 3": *a-bu* "father" for AD in line 5 (lineation of Bull 1); the addition of *ina ta-mir-ti kiš*.KI "in the plain of Kish" after *i-na ta-ḫa-az* EDIN "in a pitched battled" in line 7; *e-la-me-e* "Elamites" for LÚ.ELAM.MA.KI in line 10; and the addition of *tar-bit bir-ki-ia* "(whom I) raised on my (own) knee" after DUMU-*ú-a reš-tu-ú* "my first-born son" in line 11.

There is a general consensus in previous studies and editions that the inscription on the Room I, Door *d* bulls (text no. 42 ex. 1), an inscription long known from Layard, ICC pls. 59–62, was not the source for Smith's "Bull 2," even though that text includes the aforementioned variants *ina ta-mir-ti kiš*.KI "in the plain of Kish" and *tar-bit bir-ki-ia* "(whom I) raised on my (own) knee." The principal evidence is twofold: (1) the orthography of Layard, ICC pls. 59–62 is not consistent with that of G. Smith, Senn. pp. 3, 30–31, 51–52, 67–68 and 86; and (2) the historical narration of Layard, ICC pls. 59–62 ends with a summary of the fifth campaign, but that of Smith's "Bull 2" (G. Smith, Senn. p. 86) ends with a one-line summary of the campaign that took place in the eponymy of Aššur-bēlu-uṣur (695). For further details, see J.M. Russell, Programmatic Study pp. 29–33, 36–41 and 509–513; Galter et al., ARRIM 4 (1986) pp. 28–30 nos. 2–3; Frahm, Sanherib pp. 113–116 T 25–27; and J.M. Russell, Writing on the Wall pp. 270–272. Galter, Levine, and Reade, as well as Frahm, assumed that Smith used Layard, ICC pls. 59–62 and proposed that that inscription was the source of Smith's "Bull 1." As it turns out, that assumption is not correct. In fact, Layard, MS D pp. 24–28 (text no. 39 ex. 1a), not Layard, ICC pls. 59–62, is the source for "Bull 1"; for details, see the commentary to text no. 39.

Previous studies and editions generally agree that the Court H bulls were the sources for Smith's "Bull 2" and "Bull 3," but disagree on which bull(s). All earlier attempts to identify Smith's sources have been hampered by the assumption that each pair of bulls (Bulls 1+3 and Bulls 10+12) on the façade of Court H carried an entire inscription. In his doctoral study, Russell (Programmatic Study pp. 31–33) concluded that both pairs of bulls (Bulls 1+3 and Bulls 10+12) served as the source for "Bull 3"; at that time, he thought "Bull 2" was Layard, ICC pls. 59–62. Based on the lineation and state of preservation (see Or. Dr. 1 no. 33 and Or. Dr. 2 no. 49b), Galter, Levine, and Reade (ARRIM 4 [1986] pp. 28–30 nos. 2–3) tentatively suggested that Bulls 10+12 were the source for "Bull 2" and that Bulls 1+3 were the source for "Bull 3." Frahm (Sanherib pp. 113–116) followed the suggestion of Galter, Levine, and Reade. However, as Bulls 1, 3, 10, and 12 each contained a complete inscription (see above), those proposals must be amended. The lineation of "Bull 3" is consistent with that of a text inscribed between the hind legs and, therefore, only Bull 3 and Bull 12 are potential candidates. The lineation of the in situ remains of Bull 3 does not correspond to that of G. Smith, Senn. pp. 3, 30–31, 51–52, 67–68, 86 and 88–89, so that colossus can be ruled out. As already concluded by Russell (Writing on the Wall p. 266), Court H, Bull 12 is the most likely candidate for Smith's "Bull 3"; that colossus' state of preservation in Or. Dr. 1 no. 33 and Or. Dr. 2 no. 49b support Russell's proposal. Assuming the lineation of "Bull 2" and "Bull 3" were similar, then Court H, Bull 3 is a possible candidate for Smith's "Bull 2." Russell (Writing on the Wall p. 269), who first proposed this identification, suggests that the omission of the report of Sennacherib's sixth campaign was because Smith had no record of the in situ remains, which preserved an account of that campaign, and thus used only the part of that bull that preceded the sixth campaign. Assuming that the lineation of "Bull 2" and "Bull 3" was not similar, one could tentatively suggest that Court H, Bull 1 or Bull 10 was the source for "Bull 2." Bull 10 is unlikely since part of the sixth campaign was preserved on that bull (see Or. Dr. 1 no. 33 and Or. Dr. 2 no. 49b). Very little is known about Bull 1, so no evidence for or against it being the source for "Bull 2" can be offered. Court H, Bull 3 is tentatively regarded here as Smith's "Bull 2." In the edition presented below, "Bull 2" is edited as ex. 2 (along with the other Court H, Bull 3 sources) and "Bull 3" is edited as ex. 1 (along with the other Court H, Bull 12 sources).

The fragment in the Kestner Museum in Hannover (no. 1891,12) originates from under the belly of a colossus and could belong to either Court H, Bull 1 (ex. 3) or Bull 10 (ex. 4). This piece is arbitrarily edited as coming from Bull 1 (ex. 3). Should that fragment come from Bull 10 (ex. 4), then the *terminus post quem* for its destruction can be established as 1860 since the piece was presented to the Kestner Museum in that year. E. Bleibtreu (Barnett et al., Sculptures from the Southwest Palace 1 p. 49 no. 8d) has tentatively suggested that a photograph taken during King's 1903–4 excavations (ibid. 2 pl. 25 no. 8d) shows the in situ remains of Bull 10, Slab 11, and Bull 12. Russell, however, has pointed out that this attribution is unlikely since the east wall of Room I is largely missing and, therefore, these may have been two of the bulls discovered by King in the southwestern section of the palace. In that area of the palace, King found part of an entrance façade, of which he uncovered one pier consisting of two bull colossi and a "Gilgamesh" figure. For additional photographs of that area of the palace, which was ca. 18.3 m southwest of Layard's outer (grand) façade, and the problem of determining the actual position and alignment of the new façade in relation to Layard's plan of the palace, see Barnett et al., Sculptures from the Southwest Palace 1 pp. 34–36 (Turner) and p. 143 nos. 788–789 (Bleibtreu); and 2 pl. 521 nos. 788–789. However, should that photograph prove to be of Bulls 10 and 12, the bull fragment in the Kestner Museum cannot have come from Bull 10 since the inscribed surfaces of the left-facing colossus are intact.

The *terminus post quem* for the inscription is the first part of Sennacherib's sixth campaign, which took place in 694, and thus the approximate date of composition is late 694 to early 693. Based on the contents of the building report, the Court H façade bulls appear to have been inscribed with this text shortly after the colossi in Court H, Door *c* were inscribed with text no. 43 and shortly before the bulls in Court H, Door *a* were inscribed with text no. 46. See the commentary to text no. 43 for further information.

The lineation and master text follow ex. 1 for lines 1–49, ex. 2 for lines 57–73 (with restorations from ex. 3), and ex. 3 for lines 50–56. Note that ex. 1 lines 1–32, the text and lineation of which are based entirely on Smith's transliteration (Senn. pp. 3, 30–31, 51–52, 67–68, 86 and 88–89), could very well be a composite text of his "Bull 2" (ex. 2) and "Bull 3" (ex. 1). Furthermore, the lineation of lines 1–7 here is conjectural since the lineation of the prologue in G. Smith, Senn. p. 3 followed the lineation of his "Bull 2" (text no. 39 ex. 1). The building report and concluding formulae (lines 32b–73) duplicate (with some variation) text no. 42 lines 12b–15a, 21b–15´a, 28´b–42´a, and 52´–56´; text no. 43 lines 6b–9a, 14b–67a, 79b–93a, and 101b–106; and text no. 46 lines 106b–109a, 116b–139a, 143b–153a, and 161b–164. The restorations are based on those texts. A score is presented on the CD-ROM. Since Smith (Senn. pp. 3 and 30–31) suggests that the prologue and summaries of the first and fourth campaigns were preserved on his "Bull 2," ellipses (...) appear for ex. 2 in lines 1–14 except where Smith has noted a variant. Because Or. Dr. 1 no. 33 shows ex. 4 mostly preserved, with every line preserved, an ellipsis (...) appears for each line of that exemplar in the score.

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2003 Mayer in Grabbe, 'Like a Bird in a Cage' p. 194 nos. 6–7 (lines 17–22a, edition)

TEXT

1) É.GAL ^{md}30-PAP.MEŠ-SU
2) LUGAL GAL LUGAL *dan-nu*
3) LUGAL ŠÚ LUGAL KUR *aš-šur*.KI

4) LUGAL *kib-rat* LÍMMU-*tim mi-gir* DINGIR.MEŠ GAL.MEŠ
5) ^{d}*aš-šur* AD DINGIR.MEŠ *ina kul-lat ma-li-ki*
6) *ke-niš* IGI.BAR-*ni-ma* UGU *gi-mir a-šib pa-rak-ki*
7) *ú-šar-ba-a* GIŠ.TUKUL.MEŠ-*ia i-na ta-ḫa-az* EDIN *as-kip*
8) ^{md}AMAR.UTU-IBILA-SUM.NA LUGAL KUR.*kár-dun-ía-àš*
9) *e-ki-ma be-lut-su gim-ri* LÚ.*kal-di a-di gi-piš*
10) *um-ma-na-a-ti* LÚ.ELAM.MA.KI *re-ṣi-šu ú-ra-sib*
11) *i-na* GIŠ.TUKUL.MEŠ ^{m}*aš-šur-na-din*-MU DUMU-*ú-a reš-tu-ú*
12) *i-na* GIŠ.GU.ZA LUGAL-*ti-šu ú-še-šib-ma* KUR URI.KI DAGAL-*tum ú-šad-gil*
13) *pa-nu-uš-šú as-suḫ na-gab* LÚ.*aḫ-la-me-e* LÚ.*su-ti-i*
14) *ba-ḫu-la-ti* URU.*ḫi-rim-me i-na* GIŠ.TUKUL *ú-šam-qit-ma*
15) *la ez-zi-ba pe-re-ʾi-šú-un ak-šud*^{ud} LÚ.*ia-su-bi-gal-la-a-a*
16) LÚ.KÚR *ak-ṣi* KUR.*el-li-pi ú-šal-pit-ma ú-ab-bit da-ád-me-šá*
17) *ù* ^{m}*lu-li-i* LUGAL URU.*ṣi-du-un-ni e-du-ra ta-ḫa-zi a-na* KUR.*ia-ad-na-na*
18) *ša qé-reb tam-tim in-na-bit-ma i-ḫu-uz mar-qí-tum i-na* KUR-*tim-ma šá-a-tu*
19) *i-na ra-šub-bat* GIŠ.TUKUL ^{d}*aš-šur* EN-*ia e-mid šad-da-šú* ^{m}*tu-ba-aʾ-lu i-na* GIŠ.GU.ZA

20) LUGAL-*ti-šú ú-še-šib-ma man-da-at-tu be-lu-ti-ia*

1–3) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), (and) favorite of the great gods:

4–6) The god Aššur, father of the gods, looked steadfastly upon me among all of the rulers and he made my weapons greater than (those of) all who sit on (royal) daises.

7–11a) In a pitched battled, I repulsed Marduk-apla-iddina (II) (Merodach-baladan), the king of Karduniaš (Babylonia), (and) took away his rulership. I killed with the sword all of the Chaldeans, together with the massed body of Elamite troops, his allies.

11b–13a) I placed Aššur-nādin-šumi, my first-born son, on his royal throne and entrusted him with the wide land of Akkad.

13b) I uprooted all of the Aḫlamû (Arameans) (and) Sutians.

14–15a) I put to the sword the inhabitants of the city Ḫirimmu, not sparing (any of) their offspring.

15b–16) I conquered (the land of) the Yasubigallians, a dangerous enemy. I ruined the land Ellipi and destroyed its settlements.

17–20a) Moreover, Lulî, the king of the city Sidon, became frightened of doing battle with me, fled to Iadnana (Cyprus), which is in the midst of the sea, and took refuge (there). In that same land, he disappeared on account of the awesome terror of the weapon of the god Aššur, my lord. I placed Tu-Baʾlu on his royal throne and imposed upon him payment (in recognition) of my overlordship.

20b–22a) I ruined the wide district of the recalcitrant

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5 AD "father": Or *a-bu*. G. Smith, Senn. p. 3 cites the variant, but does not indicate whether this variant is in his "Bull 2" (ex. 2), his "Bull 3" (ex. 1), or in both sources. This variant in the prologue of Sennacherib's inscriptions is only known from Smith's publication.

ú-kin ṣe-ru-uš-šu ú-šal-pit
21) *rap-šu na-gu-ú* KUR.*ia-ú-di šep-ṣu mit-ru* ᵐ*ḫa-za-qi-a-a-ú* LUGAL-*šu ú-šak-niš*
22) *še-pu-ú-a* LÚ.MEŠ URU.*tu-mur-ra-a-a a-ši-bu-ut* KUR.*ni-pur* KUR-*i mar-ṣi ina* GIŠ.TUKUL
23) *ú-šam-qit* URU.*uk-ku a-di nap-ḫar da-ád-me-šú ki-ma* DU$_6$ *a-bu-bi ú-ab-bit*
24) UN.MEŠ KUR.*ḫi-lak-ki a-ši-bu-ut ḫur-šá-ni zaq-ru-ti ú-ṭeb-bi-iḫ as-li-iš* URU.DU$_6$-*ga-rim-me*
25) *ša pa-a-ṭi* KUR.*ta-ba-li* KUR-*ud-ma ú-še-me kar-meš ba-ḫu-la-a-ti* KUR.*kal-di*
26) *ša ti-ib ta-ḫa-zi-ia e-du-ru-ma* DINGIR.MEŠ *nap-ḫar* KUR-*šu-un i-na šub-ti-šú-un*
27) *id-ku-ú tam-tim i-bi-ru-ma i-na* URU.*na-gi-a-ti id-du-ú šu-bat-sun*
28) *i-na* GIŠ.MÁ.MEŠ KUR.*ḫa-at-ti* EGIR-*šú-un e-bir* URU.*na-gi-a-tu*
29) URU.*na-gi-a-tu-di-iʾ-bi-na* KUR.*ḫi-il-mu* KUR.*pil-la-tu*
30) *ù* KUR.*ḫu-pa-pa-nu na-ge-e ša e-ber-tan* ÍD.*mar-ra-ti ak-šud*^{ud}-*ma*
31) *te-ne-šet* KUR.*kal-di a-di* DINGIR.MEŠ-*ni-šú-nu* UN.MEŠ LUGAL KUR.ELAM.MA.KI
32) *áš-lu-lam-ma la ez-zi-ba mul-taḫ-ṭu i-na u*$_4$-*me-šu-ma* [*te*]-⸢*ne*⸣-*šet na-ki-ri*
33) *ki-šit-ti* ŠU.II-*ia tup-šik-ku* [*ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu* SIG$_4$ É.GAL MURUB$_4$ URU *ša* URU.*ni*]-⸢*na*⸣-[*a*] *ša* 3 ME [60 *ina* 1].KÙŠ UŠ
34) [95 *ina* 1.KÙŠ SAG.KI *ma-ra-ku šit-ku-na-at-ma ṣu-uḫ-ḫu-rat šu-bat-sa*] ÍD.*te-bil-ti i-ta-a-*[*šá i-ba*]-*ʾu-ma*
35) [*i-na uš-ši-šá ab-bu ú-šab-šu-ú ú-ri-ib-bu tem-me-en-šá ša* LUGAL.MEŠ *a-li-kut*] *maḫ-ri* AD.MEŠ-*ia a-na ri-mit be-*[*lu-ti*]-*šu-un*
36) [*ú-še-pi-šu-ma la ú-nak-ki-lu ši-pir-šá* É.GAL.TUR.RA *šá-a-tu a-na si*]-*ḫir-ti-ša aq-qur ša* ÍD.*te-bil-ti* <*ma-lak-šá*> *ul-*[*tu qa*]-⸢*bal*⸣-*ti* URU

(and) strong land Judah (and) I made Hezekiah, its king, bow down at my feet.

22b–23) I put to the sword the men of the city Tumurrum, who live on Mount Nipur, a rugged mountain. I destroyed the city Ukku, together with every one of its settlements, (so that they looked) like a ruin hill (created by) the Deluge.

24–25a) I slaughtered the people of the land Ḫilakku, who live in the high mountains, like sheep. I conquered the city Tīl-Garimme, which is on the border of the land Tabal, and turned (it) into ruins.

25b–32a) The inhabitants of Chaldea, who had become frightened by my battle array, and (then) had dislodged the gods of their entire land from their abodes, had crossed the sea, and had taken up residence inside the city Nagiʾatu (Nagītu) — I crossed the sea after them in boats of the land Ḫatti. (30) I conquered the cities Nagiʾatu (Nagītu), Nagiatu-diʾbina (Nagītu-diʾbina), Ḫilmu, Pillatu, and Ḫupapanu, districts on the other shore of the Bitter Sea, and (then) I carried off the people of Chaldea, together with their gods, (and) the people of the king of the land Elam. I did not leave (behind) a (single) escapee.

32b–36a) At that time, [I made the] enemy [pe]ople whom I had captured [carry] baskets (of earth) [and they made bricks. The palace in the citadel of Ni]nev[eh], whose extent was 3[60 cu]bits on (its) longer side (and) [95 cubits on (its) shorter side, and whose site was too small]; alongside of wh[ich] the Tebilti River [had flow]ed, (35) [caused erosion in its foundations, (and) shaken its base; (and) which earl]ier [kings], my ancestors, [had had constructed] for their lo[rdly] dwelling, [but whose construction they had carried out inexpertly]:

36b–37a) I tore down [that small palace in] its [ent]irety. [I diverted] <the course of> the Tebilti River fr[om the ce]nter of the city [and] directed its outflow [into the meadow behind the city].

34b–36a There does not appear to be sufficient space to restore *ša ul-tu u*$_4$*-me ru-qu-ti* "which from distant days" before ÍD.*te-bil-ti* "the Tebilti River." Like text no. 39 and 50, this text does not include a passage stating that previous kings transported colossi at the wrong time of year. Instead, it includes the reference to the Tebilti River damaging the foundation platform with the description of the former palace, rather than as a separate statement about that watercourse. Cf. lines 33b–36a to text no. 43 lines 7b–14a and text no. 46 lines 106b–116a.

36b–37a *ša* ÍD.*te-bil-ti ... ú-še-šìr mu-ṣu-ša* "... of the Tebilti River ... I directed its outflow": Like text no. 46 (lines 117b–118a), this text follows text no. 17 v 85–87. Cf., for example, text no. 42 lines 21b–22a and text no. 43 lines 14b–15a, which have *ša* ÍD.*te-bil-ti ma-lak-šá uš-te-eš-na-a ú-še-šir mu-ṣu-šá* "I changed the course of the Tebilti River (and) directed its outflow."

37b–40a *qé-reb ka-tim-ti a-sur-rak-ki-šá ... ul-tu ma-a-me ú-še-lam-ma* "in the hidden depths of its subterranean waters ... I raised ... out of the water": This text follows earlier bull inscriptions; see, for example, text no. 42 lines 22b–24a and text no. 43 lines 15b–17a. Cf. text no. 17 v 88–vi 4a and text no. 46 lines 118b–121a, which have *i-na* 1/2 IKU *ma-lak* A.MEŠ 4 NA$_4$.*pi-i-li* GAL.MEŠ *it-ti* ESIR.UD.A *ak-si-ma* GI.MEŠ *a-pe ù ku-pe-e ú-šat-ri-ṣa* UGU-*šú-un* 3 ME 40 *ina* 1.KÙŠ UŠ 2 ME 89 *ina* 1.KÙŠ SAG.KI *qaq-qa-ru ul-tu qé-reb* ÍD.*ḫu-su-ur ù ta-mir-ti* URU / *ki-ma a-tar-tim-ma lu aṣ-ba-ta* "in a one-half *ikû* (stretch) of the water's (natural) course, I bonded together with bitumen four large limestone (blocks) and spread marsh reeds and rushes over them. As an addition, I took a plot of land that was 340 cubits long (and) 289 cubits wide from the Ḫusur River and from the plain of the city." [*a-na*] *tar-pa-še*$_{20}$*-e ú-ter* " I converted (it) [into] an *empty lot*": Cf. text no. 42 line 24 and text no. 43 line 17, which have *ú-ter tar-pa-šu-ú* UGU *šá u*$_4$*-me pa-ni ú-šar-bi* "I converted (it) to dry land. I made the area larger than before"; text no. 17 (vi 4) and text no. 46 (line 121) do not include either passage.

37) [*ap-ru-us-ma i-na ta-mir-ti ku-tal* URU] *ú-še-šir mu-ṣu-ša qé-reb ka-tim-ti a-sur-rak-ki-šá* [*šap-la*]-*nu* GI.MEŠ 38) [*e-la-niš* ESIR.UD.A *it-ti* NA$_4$.*pi-i-li* GAL.MEŠ *dun*]-*nu*-<*niš*> *ak-si* 5 ME 54 *i-na* 1.KÙŠ GÍD.DA 2 ME 89 [*ina* 1].KÙŠ DAGAL 39) [A.ŠÀ *ul-tu ma-a-me ú-še-lam-ma a-na*] *tar-pa-še*$_{20}$-*e ú-ter ṣe-er me-ši-iḫ-ti tam*-⸢*li*$^{?}$⸣-[*i*] ⸢*maḫ*⸣-*re-e* 40) [*lu ú-rad-di-ma a-na si-ḫi-ir-ti-šu i-na* 1 ME 90 *ti*]-*ib-ki ul-la-a re-ši-šú a-na* 9 ME 14 *ina* AS$_4$.LUM GAL-*ti* [UŠ] ⸢*ù*⸣ 4 ME 40	37b–41a) In the hidden depths of its subterranean waters I very firmly bonded reeds [be]low (and) [bitumen above with large (blocks of) limestone. I raised a plot of land that] was 554 cubits long (and) 289 [cu]bits wide out of the water [and] converted (it) [into] an *empty lot*. (40) [I added (it)] to the former dimensions of the terra[ce, and] raised its superstructure [in its entirety 190 cou]rses of brick. [I en]larged [the structure of the palace] to 914 large cubits [along (its) longer side] and 440 [large cubits along (its) shorter side] and (thus) I made its site bigger.
41) [*ina* AS$_4$.LUM GAL-*tim* SAG.KI *ši-kit-ti* É.GAL *ú*]-⸢*ter*⸣-*ma šu-bat-sa uš-rab-bi* É.GAL.MEŠ KÙ.GI KÙ.BABBAR ZABAR NA$_4$.[AN.ZA].GUL.ME 42) [NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI] GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam*-⸢*ma-ku*⸣ [GIŠ.*si*]-⸢*in*⸣-*da-a* 43) [*a-na mu-šab be-lu-ti-ia ab-ni-ma*] É *mu-ter*-<*re*>-*e-ti tam-šil* É.GAL KUR.*ḫat-ti mé-eḫ-ret ba-ba-a-ti* [*ú*]-*še-piš*	41b–43) [I built] palatial halls of gold, silver, bronze, [...]...-stone, [breccia, alabaster, elephant ivory], ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, *elammaku*-wood, (and) [Ind]ian wood, [for my lordly residence; then I h]ad a house with double doors, a replica of a Hittite palace, constructed opposite (its) gates.
44) [GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN *ú-šat-ri-ṣa*] *e-li-šin* GIŠ.IG.MEŠ GIŠ.*li-ia-ri* GIŠ.ŠUR.MÌN *me-ser* KÙ.BABBAR *ù* ⸢URUDU⸣ [*ú-rak*]-*kis-ma*	44–45a) [I roofed] them (the palatial halls) [with beams of cedar (and) cypress. I fast]ened bands of silver (and) copper on doors of white cedar (and) cypress and [I installed (them) in their gates].
45) [*ú-rat-ta-a ba-bi-šin i-na ba-rak-ka*]-*a-ni ap-ti bi-ir-ri ú-pat-ta-a* MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.[GAL ZÚ] AM.SI	45b–46a) [In the corrido]rs, I made openings for latticed windows. [At their gates, I sta]tioned apotropaic figures of alabas[ter] (and) elephant [ivory, whose hands are *folded*], and (thus) I made (them) an object of wonder.
46) [*ša kit-mu-sa rit-ta-šin i-na* KÁ.MEŠ-*ši-in ul*]-*ziz-ma a-na tab-ra-a-ti ú-šá-lik sik-kàt kar-ri kas-pi* URUDU *qé-reb*-[*šin ú-šal*]-*me*	46b–47a) [I decora]ted [them] with silver (and) copper knobbed nails. [I adorned] the arches, friezes, and all of the copings [with baked bricks (glazed in the color of) obsidian (and) lapis lazuli].
47) [*i-na* SIG$_4$.AL.ÙR.RA NA$_4$.ZÚ NA$_4$.ZA.GÌN *us-si*]-*ma se-el-lum né-bé-ḫi ù gi-mir pa-as-qí-ši-in* [*áš-šú šip-ri* É.GAL]-⸢*ia*⸣	47b–49) [So that the construction of] my [palace might be carried out correctly, at that time, the god Aššur and the goddess Ištar, who l]ove my priestly

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38 5 ME 54 "554": Earlier inscriptions have 3 ME 40 (for example, text no. 17 v 91 and text no. 42 line 23) and 4 ME 54 (text no. 43 ex. 1 line 16).

41b–42 É.GAL.MEŠ KÙ.GI ... [GIŠ.*si*]-⸢*in*⸣-*da-a* "palatial halls of gold, ... (and) [Ind]ian wood": Like text no. 46 (lines 123b–124a), this text follows text no. 17 (vi 14b–18). Cf. text no. 42 lines 28b–29a and text no. 43 lines 20b–21a, which have É.GAL NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku* "a palace of breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, (and) *elammaku*-wood."

43 É *mu-ter*-<*re*>-*e-ti* "a house with double doors": Like text no. 46 (line 125), this text follows text no. 17 (vi 20). Earlier bull and lion inscriptions, text nos. 42 (line 29) and 43 (line 22) for example, have É *ap-pa-a-ti* "a portico."

47 Due to space, this text does not include *ša e-ri-su-un ṭa-a-bu bi-nu-ut* KUR.*ḫa-ma-nim ù* KUR.*si-ra-ra* KUR.MEŠ KÙ.MEŠ "whose scent is sweet, product(s) of Mount Amanus and Mount Sirāra, the holy mountains" after GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN "beams of cedar (and) cypress"; cf., for example, text no. 17 vi 24–25 and text no. 46 line 126. GIŠ.IG.MEŠ GIŠ.*li-ia-ri* GIŠ.ŠUR.MÌN "doors of white cedar (and) cypress": Text no. 17 vi 27–28a has GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*si-in-da* "doors of cedar, cypress, juniper, (and) Indian wood"; and text no. 43 line 24 and text no. 46 line 126 have GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI "doors of cedar, cypress, (and) juniper." Some earlier bull and lion inscriptions (text nos. 39 [line 34] and 40 [line 5´]) also record that Sennacherib hung white cedar doors in his palace.

45 There does not appear to be sufficient room to restore *ša qé-reb* É.PA.PAḪ.MEŠ-*ni* "that are within the *papāḫu*-chambers."

46 There does not appear to be sufficient space to restore *ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin bal-tu ku-uz-bu ḫi-it-lu-pa lu-le-e ma-la-a i-na* KÁ.MEŠ-*ši-in* "whose *folded* hands hold *poppies*, who are laden with pride (and) allure, (and) who are filled with exuberance, at their gates." There is probably room for only *ša kit-mu-sa rit-ta-šin i-na* KÁ.MEŠ-*ši-in* "whose hands are *folded*, at their gates." Furthermore, due to space, this text does not include *ṣu-lul ta-ra-a-ni ša qé-reb ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la-a u*$_4$-*mì-iš uš-nam-mir* "The covering of the roof that (hangs) over the corridors — I made their somber atmosphere cheerful, making (them) as bright as day" between *ú-šá-lik* and *sik-kàt*; cf., for example, text no. 17 vi 37–39 and text no. 46 line 129.

48) [*šu-te-šu-ri i-na u*$_4$*-me-šu-ma* ^{d}*aš-šur ù* ^{d}*iš-tar ra*]*-ʾi-mu* LÚ.SANGA-*ti-ia na-bu-ú* MU-*ia* [*giš-maḫ-ḫi* GIŠ.*ere-ni*] 49) [*ša ul-tu* UD.MEŠ SÙ.MEŠ *ik-bi-ru qé-reb* KUR.*si-ra-ra* KUR-*i*] *i-na pu-uz-ri na-an-zu-zu ú-*[*šak-li-mu-in-ni ṣi-i-su-un*]	service (and) who selected me (lit. "who called my name"), re[vealed to me a source of trunks of cedar, which since distant days grew thick] as they stood in seclusion [in the Sirāra mountain range].
50) [*ša* NA$_4$.GIŠ.NU$_{11}$.GAL] ⸢*ša*⸣ [*i*]-⸢*na tar-ṣi*⸣ [LUGAL.MEŠ-*ni* AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru i-na sa-pan* KUR.*am-ma-na*]-⸢*na*⸣	50–51a) [In the uplands of Mount Ammanā]na (northern Anti-Lebanon), [they (Aššur and Ištar) disclosed to me the locat]ion [of alabaster], which [i]n the time of [the kings, my ancestors, was too expensive (even) for the pommel of a sword].
51) [*ú-šap-tu-ni pa*]-⸢*ni*⸣-*šu ù* NA$_4$.DÚR.MI.NA.BÀN.⸢DA⸣ [*ma-la* DUG.*bur-zi-gal-li ša la in-nam-ru ma-ti-ma i-na* URU.*kap-ri-da-ar*]-⸢*gi*⸣-*la*-⸢*a*⸣ 52) [*ú-kal-lim ra-ma*]-⸢*nu*⸣-*uš i-te-e* NINA.KI *i-*[*na er-ṣe-et* URU.*ba-la-ṭa-a-a ki-i ṭè-em* DINGIR-*ma* NA$_4$.*pi-i-lu pe-ṣu-ú a-na mu-ʾu-de-e in*]-⸢*na*⸣-*mir-ma* 53) [^{d}ALAD].⸢^{d}LAMMA⸣.MEŠ NA$_4$.GIŠ.⸢NU$_{11}$⸣.GAL *ša i-na* 1-[*en* NA$_4$ *ib-ba-nu-ú mi-na-a-ti šuk-lu-lu* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *ša zi-i-me nu-us-su-qa ki*]-⸢*ma*⸣ *u*$_4$*-me* 54) [*na-par-de*]-*e nu-um-mu-ru zu-mur-šin* KUN$_4$.MEŠ [NA$_4$.DÚR.MI.NA.BÀN.DA *ṣi-ra-a-ti ab-ni ki*]-⸢*lal*⸣-*la-an*	51b–52a) Moreover, breccia, [as much as is needed (for making) *burzigallu*-bowls, (a stone) that had never been seen before, revealed its]elf [at Kapridar]gilâ ("Dargilâ Village"). 52b–55a) Near Nineveh, i[n the territory of the city Balāṭāya, by divine will, white limestone was di]scovered [in abundance, and (then) I created bull co]lossi of alabaster that [are sculpted] from a sin[gle stone, (whose) proportions are perfect; sphinxes of alabaster whose features are exquisite] (and) whose bodies shine [li]ke a [brillia]nt day; (and) [magnificent] slabs of [breccia]. I cut (them) free [on bo]th sides [fr]om their mountains, and (then), for the construction of my palace, [I had (them) dragged into Nineveh].
55) [*i*]-⸢*na*⸣ *šad-di-šu-un ab-tuq-ma a-na šip-ri* É.GAL-⸢*ia*⸣ [*ú-šal-di-da qé-reb* NINA.KI ^{d}ALAD.^{d}LAMMA].MEŠ 56) [GAL].MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe*-⸢*ṣe*⸣-[*e i-na lip-ta-at* ^{d}*nin-kur-ra i*]-⸢*na*$^{?}$ *er*⸣-*ṣe-et* ⸢URU.*ba-la-ṭa-a-a*⸣	55b–57a) I had [large bull colossi] and sphinxes of whit[e] limestone created [in] the territory of the city Balāṭāya and [their forms] perfec[ted through the craft of the deity Ninkura].
57) ⸢*ú*⸣-*šá-aʾ-lid-ma ú-šak*-⸢*li*⸣-[*la gat-ta-šu-un ki-i ṭè-em*] ⸢DINGIR-*ma*⸣ [*ša*] ⸢*giš-maḫ*⸣-*ḫi a-di* ⸢*a-la*⸣-*mit*-⸢*ta*⸣ [GIŠ *meš-re-e*] 58) ⸢12⸣ UR.MAḪ.⸢MEŠ *né-ʾi-ru-ti*⸣ [*a-di*] ⸢12 ^{d}⸣ALAD.⸢^{d}LAMMA.MEŠ MAḪ.MEŠ⸣ [*ša šuk*]-⸢*lu-lu*⸣ *nab-ni*-⸢*tu* 22 MUNUS.ÁB.ZA⸣.[ZA-*a-ti*] *ša ku*-⸢*uz-bu*⸣ 59) [*ù ul-ṣu ḫi-it*]-⸢*lu-pa bal*⸣-[*tu la-la-a kúm-mu-ru ṣe-ru-uš-šin zi-iʾ-pi ṭi-iṭ-ṭi ab-ni-ma*] ⸢*e*⸣-*ra-a* ⸢*qé-reb*$^{?}$⸣-[*šú*]	57b–60a) [By divine will, I created clay mold(s) of] tree trunks together with date palm(s), [the tree of abundance], (of) twelve raging lions, [as well as] (of) twelve magnificent bull colossi [with per]fect features (and) twenty-two sphi[nxes that are coa]ted in allure [and charm (and) that have] pri[de (and) exuberance heaped upon them, and I poured] copper into [it. Just like the cast work of (an object weighing only) a half shekel, I perfected their form(s)].
60) [*áš-tap-pa-ka ki-i pi-ti-iq* 1/2 GÍN.TA.ÀM *ú-šak-li-la nab-ni-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ *nab-nit* URUDU *ša* 2 *ina lìb*]-⸢*bi*⸣ [*za-ḫa*]-*lu-ú*	60b–62a) I made [bull colossi with copper features, two of wh]ich were overl[aid] with [*zaḫa*]*lû*-silver, (and) [bull coloss]i of alabas[ter, together with bull

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48 There does not appear to be sufficient room to restore *ù li-pit* ŠU.II-*ia šul-lu-me* "and that my handiwork be completed" before *i-na u*$_4$*-me-šu-ma* "at that time." Here, and in the next line, this text appears to follow text no. 39; see lines 38–70 of that text.

49 There does not appear to be sufficient room to restore *ša ul-tu* UD.MEŠ SÙ.MEŠ *i-ši-ḫu-ma ik-bi-ru ma-gal i-na qé-reb* KUR.*si-ra-ra* KUR-*i* "which since distant days grew tall and very thick in the Sirāra mountain range." For the proposed restoration, see text no. 39 line 40.

53 Text no. 17 vi 65, text no. 43 line 52, and and text no. 46 line 136 add *ù ṣa-lam meš-re-ti* "and (other) statues with limbs" after ^{d}ALAD.^{d}LAMMA.MEŠ "bull colossi." Its omission in this text is probably due to space considerations. Furthermore, based on spacing in both exs. 2 and 3, there does not appear to be sufficient space to restore *i-na ki-gal-li ram-ni-šú-nu šá-qiš na-an-zu-zu* "who stand high on their own pedestals" between *šuk-lu-lu* "perfect" and MUNUS.ÁB.ZA.ZA-*a-ti* "sphinxes."

57 Like text no. 39 (line 51), this text does not include the passage in which Sennacherib records how previous kings exhausted their workmen and depleted materials making inferior statues and how he invented a new, superior bronze casting technique; cf. text no. 17 vi 80–vii 8, text no. 43 lines 67b–78a, and text no. 46 lines 139b–143a, and text no. 44 lines 67b–78a. The omission of these passages is due to space considerations. *a-di* "together with": Cf. text no. 17 vii 9, text no. 43 line 79, and text no. 46 line 144, which have *ù* "and."

⸢*lit-bu*⸣-[*šú*]

61) [^{d}ALAD.^{d}LAMMA].⸢MEŠ⸣ NA$_4$.⸢GIŠ.NU$_{11}$⸣.[GAL *a-di* ^{d}ALAD.^{d}LAMMA.MEŠ *ù*] ⸢MUNUS.ÁB⸣.ZA.ZA-⸢*a*⸣-*ti* NA$_4$.*pi-i-li* ⸢*pe*⸣-*ṣe-e*

62) [*ša* É.GAL.MEŠ]-⸢*ia*⸣ *ú-šá-aṣ*-[*bi-ta* SI.GAR-*ši-in tim-me* URUDU] ⸢MAḪ.MEŠ⸣ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat* KUR.*ḫa-ma-nim me-ser* URUDU

63) [*ú-rak-kis*]-⸢*ma*⸣ *ṣe-er pirig*-⸢*gal*⸣-[*le-e ul-ziz-ma dáp-pi ku-lul* KÁ].⸢MEŠ⸣-*šin e-mid* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* MUNUS.<ÁB>.ZA.ZA-*a-ti*

64) [*pi-ti*]-⸢*iq*⸣ *ú-ru-de-e* [*ša za-ḫa-lu-ú lit-bu-šá ù* MUNUS].ÁB.ZA.ZA-*a-ti pi-ti-iq* GU.AN.NA *ša nu-um-mu-ru gat-ta-ši-in*

65) [GIŠ.*tim-me*] GIŠ.ESI GIŠ.ŠUR.⸢MÌN⸣ [GIŠ.EREN GIŠ.*dup-ra-ni*] ⸢ŠIM⸣.LI *ù* GIŠ.*si-in-da-a iḫ-ze-et pa-šal-li*

66) ⸢*ù kas-pi*⸣ *ṣe-ru*-⸢*uš*⸣-[*šin ul-ziz-ma ša kúm-me mu-šab be*]-*lu-ti-ia e-mid* GIŠ.GAN.DU$_7$.MEŠ-*šu-un*

67) ⸢KUN$_4$⸣.[MEŠ NA$_4$.DÚR.MI.NA].BÀN.DA <<*a*>> [NA$_4$.GIŠ.NU$_{11}$.GAL *ù*] ⸢KUN$_4$⸣.MEŠ NA$_4$.*pi-i-li* GAL.MEŠ *a-sur-ru-ši-in*

68) [*ú-šá-as-ḫi-ra a-na tab-ra-a-ti ú-šá-lik*] *áš*-⸢*šu u*$_4$*-me*⸣-*šam-ma* A.MEŠ *di-lu-ú-ti*

69) [*da-lum eb-li gu*]-⸢*ḫaṣ-ṣa-a-ti* ZABAR⸣ [*ù ḫar-ḫa-ri*] ⸢ZABAR⸣ *ú-še-piš-ma ki-mu-ú ma-ka-a-ti*

70) [*giš-maḫ-ḫi*] ⸢*ù*⸣ *a-la-mit*-⸢*ta*⸣ URUDU *ṣe-er* [PÚ].⸢MEŠ *uš*⸣-*ziz* É.GAL.MEŠ *šá-ti-na ú-šá*-<<*a*>>-*lik as-mì-iš*

71) *si-ḫir-ti* ⸢É.GAL⸣ *a-na tab-ra-a-ti kiš*-⸢*šat*⸣ UN.MEŠ *ul-la-a re-ši-šá* É.GAL *ša šá-ni-na*

72) *la i-šu-ú ni-bit-sa az-kur i-na qí-bit* ^{d}*aš-šur* AD DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD *dum-qí*

73) ^{d}LAMMA *dum-qí qé-reb* É.GAL *šá-a*-⸢*tu*⸣ *da-a-riš liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*

colossi] (and) sphinxes of white limestone, [hold the door bolts of] my [palatial halls].

62b–63a) [I fastened] bands of copper [on] magnificent [copper columns], as well as on large cedar columns, which are the product of Mount Amanus, and (then) [I installed] (them) upon lion colo[ssi and] positioned [cross-beams (upon them) as a cornice for] their [gate]s.

63b–66) Sphinxes of alabaster, as well as sphinxes of [cas]t *urudû*-copper [that were overlaid with *zaḫalû*-silver, and sp]hinxes of cast ...-metal, whose features were brilliant: [I erected] over [them columns of] ebony, cypress, [cedar, *daprānu*-juniper], juniper, and Indian wood, with *pašallu*-gold and silver inlays, [and (then)] I positioned the architraves of [the inner rooms of] my [lo]rdly [residence (on those columns)].

67–68a) [I surrounded] their (the palace rooms') lower courses with slab[s of brecc]ia (and) [alabaster, and] large limestone slabs (and) [made (them) an object of wonder].

68b–70a) In order to [be able to draw] water by bucket every day, I had bronze [wire ch]ains [and] bronze [cables] made and, instead of poles, I had [tree trunks] together with date palm(s) of copper placed over [well]s.

70b–72a) I made those palatial halls beautiful. To be an object of wonder for all of the people, I raised the superstructure of the entire palace. I called it the "Palace Without a Rival."

72b–73) By the command of the god Aššur, the father of the gods, and the goddess Ištar, the queen, may the good *šēdu* (and) the good *lamassu* last forever and ever in that palace. May they never leave it.

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65 GIŠ.*si-in-da-a* "Indian wood": Like text no. 46 (line 150), this text follows text no. 17 (vii 37). Some earlier bull inscriptions (for example, text nos. 42 [line 37′] and 43 [line 88]) have GIŠ.*ta-ti-du* "*tatīdu*-wood."

70 [*giš-maḫ-ḫi*] ⸢*ù*⸣ *a-la-mit*-⸢*ta*⸣ URUDU "[tree trunks] and date palm(s) of copper": For further details, see Grayson and Novotny, RINAP 3/1 p. 142, the on-page note to text no. 17 vii 48. This is the only known bull inscription of Sennacherib that includes the word *erû* "copper." Note that text no. 46 (line 152), which was written later than this text, also does not have URUDU after *a-la-mit-ta* "date palm(s)."

72 Due to space considerations, this text does not include the passages recording the creation of a botanical garden, the digging of a canal from the city Kisiru, and the creation of a marsh, as well as the statement about the palace's inauguration; cf., for example, text no. 43 lines 93b–105a and text no. 46 lines 153b–163a.

45

A small fragment of a colossus from the South-West Palace at Nineveh (original location not known) preserves parts of six lines of an inscription summarizing some of Sennacherib's campaigns and recording the construction and decoration of the "Palace Without a Rival." The fragment is housed in Room V of the Sennacherib Site Museum and originates from the inscribed surface between the colossus' hind legs. Like two of the bulls lining the façade of Court H (Bulls/Slabs 3 and 12), the inscription on this colossus, possibly a human-headed winged bull (*aladlammu*), began between the hind legs and concluded beneath the belly. Since only a small portion of the summary of campaigns (the second and third campaigns) is extant, late 695 to late 694 or early 693 is suggested here as the text's date of composition.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Russell, Writing on the Wall fig. 114	Nineveh, South-West Palace	22×40	p

COMMENTARY

Based on the lineation, it is certain that the fragment originates from between the colossus' hind legs and that it is part of the first inscribed surface on the colossus, just like text no. 44 exs. 1–2. Presumably, like text nos. 39 and 44, the entire inscription was written on a single colossus; note that the only colossi in Sennacherib's palace whose inscriptions begin between the hind legs are those inscribed with an entire text. The original location of the colossus in the South-West Palace is not known. The extant text duplicates text no. 42 lines 7–10 and text no. 44 lines 16–21, but with one variant line 3′. The restorations are based on those texts.

BIBLIOGRAPHY

1998	J.M. Russell, Final Sack p. 203 pl. 211 (photo, study)
1999	J.M. Russell, Writing on the Wall pp. 281–282 and p. 338 fig. 114 (edition, study)

TEXT

Lacuna

1′) ⸢LÚ⸣.KÚR *ak-*⸢*ṣi*⸣ [KUR.*el-li-pi ú-šal-pit-ma*
ú-ab-bit da-ád-me-šá ù ^{m}*lu-li-i*]
2′) LUGAL URU.*ṣi-du-un-*⸢*ni*⸣ [*e-du-ra ta-ḫa-zi a-na*
KUR.*ia-ad-na-na ša qé-reb tam-tim*]
3′) *ki-ma nu-ú-ni ip-*[*par-šid-ma i-ḫu-uz*
mar-qí-tum i-na KUR-*tim-ma šá-a-tu*]
4′) *i-na ra-šub-*⸢*bat* GIŠ⸣.[TUKUL ^{d}*aš-šur* EN-*ia e-mid*
šad-da-šú ^{m}*tu-ba-a*ʾ*-lu i-na* GIŠ.GU.ZA]

Lacuna

1′–5′) a dangerous enemy. [I ruined the land Ellipi and destroyed its settlements. Moreover, Lulî], the king of the city Sidon, [became frightened of doing battle with me], fl[ed] like a fish [to Iadnana (Cyprus), which is in the midst of the sea, and took refuge (there). In that same land, he disappeared] on account of the awesome terror of the w[eapon of the god Aššur, my lord]. I p[laced Tu-Baʾlu on] his [roy]al [throne and

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3′ *ki-ma nu-ú-ni ip-*[*par-šid-ma*] "he fl[ed] like a fish [and]": Cf. text no. 44 line 18, which has *in-na-bit-ma* "he fled and."

5′)	[LUGAL]-⸢*ti*⸣-*šú* ⸢*ú*⸣-[*še-šib-ma man-da-at-tu be-lu-ti-ia ú-kin ṣe-ru-uš-šu*]	imposed upon him payment (in recognition) of my overlordship].
6′)	[*ú-šal*]-⸢*pit rap*⸣-[*šu na-gu-ú* KUR.*ia-ú-di* ...]	6′) [I rui]ned [the] wi[de district of the land Judah (and) ...]
Lacuna		Lacuna

46

A pair of large human-headed winged bull colossi, which were stationed in the main entrance of Sennacherib's throne room (Court H, Door *a*), is inscribed with an annalistic narration of his first five campaigns and the first part of his sixth campaign (against the Bīt-Yakīn exiles living in Elam) and with a building report describing the construction and decoration of the "Palace Without a Rival," as well as other public works at Nineveh (see below). This 164-line inscription, which is the longest extant bull inscription of Sennacherib, is known from the originals and H.C. Rawlinson's published copy; the four inscribed surfaces of the colossi were cut off and sent to the British Museum (London). The military narration includes accounts of six campaigns: (1) against Marduk-apla-iddina II (biblical Merodach-baladan) and his Chaldean and Elamite allies in Babylonia; (2) against the Kassites and Yasubigallians, and the land Ellipi; (3) to the Levant, against an Egyptian-led coalition that had been organized by the nobles and citizens of the city Ekron, and against the Judean king Hezekiah; (4) against Bīt-Yakīn; (5) to Mount Nipur and against Maniye, the king of the city Ukku; and (6) against the Chaldeans living in Elam. The account of the sixth campaign in this bull inscription is the longest and earliest attested report of those events and it records in detail how Sennacherib used well-trained sailors from Tyre, Sidon, and Cyprus (or Ionia) and Syrian ships to sail down the Tigris and across the Gulf. Like all the texts on Sennacherib's other gateway colossi, this one is not dated. The *terminus post quem* for the inscription is the first part of his sixth campaign, which took place in 694 (Sennacherib's 11th regnal year), and thus the approximate date of composition is late 694 to early 693; the colossi with this text appear to have been inscribed shortly after those with text no. 44. This inscription is G. Smith's "Bull 4" (G. Smith, Senn. pp. 3–4, 32–34, 43–67, 85 and 89–98).

CATALOGUE

Ex.	Museum Number/ Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1a	BM 118815a–b (+) BM 118817 (+) BM 118819 (+) BM 118821	Nineveh, South-West Palace, Court H, Door a	Widths: 286, 292, 171, 167	1–164	c
1b	3 R pls. 12–13	See ex. 1a	—	1–164	n

COMMENTARY

Like text nos. 40–43 and 49–50, this text was inscribed on two colossi. The inscription began under the belly of the first bull (lines 1–46), continued between its hind legs (lines 47–85), between the hind legs of the second bull (lines 86–121), and then concluded under its belly (lines 122–164). A.H. Layard unearthed "the great bulls forming the centre portal of the grand entrance" (Discoveries p. 138; = Court H, Door *a*, Bull 6 and Bull 7) and stated that they were inscribed with 152 (error for 162) lines of text; for the state of preservation of Bull 7 at the time of its discovery, see Or. Dr. 2 no. 49b (J.M. Russell, Final Sack p. 66 pl. 16). Layard appears not to have copied the inscription before leaving Nineveh since no facsimiles have been found in his notebooks (MS A, MS B, MS C, and MS D). A partial squeeze of one of the surfaces was once in the British Museum (Galter et al., ARRIM 4 [1986] p. 28 no. 1) and this probably indicates that Layard had squeezes made of the text, making it not necessary for him to copy them. In 1854, three years after leaving Nineveh, Layard wanted the Court H, Door *a* bulls for the British Museum, and requested that Rawlinson, who was then supervising the Museum's excavations in "Assyria," remove them and send them to London. In a letter dated to May 13th, 1854, Rawlinson complains to Sir H. Ellis, Principal Librarian (Director) of the British Museum, about this request. Rawlinson complied with it, but in order to lighten his load, he sawed off the four inscribed slabs, in the process destroying the uninscribed, sculptured parts of the colossi and leaving only the bases. For photographs of the in situ remains, see J.M. Russell, Final Sack p. 65 pls. 14–15 and p. 216 fig. 30. The four inscribed surfaces made their way to London, where they were displayed in the British Museum. BM 118815a–b (formerly BM 819) is the surface under the belly of the first bull (Bull 6), BM 118821 (formerly BM 817) is the surface between the hind legs of that bull, BM 118819 (formerly BM 821) is the surface between the hind legs of the second bull (Bull 7), and BM 118817 (formerly BM 823) is the surface under the belly of that second colossus; note also that the surface under the belly of the first bull (BM 118815a–b) was cut in half. The base of Bull 6 measures 652 cm in length; the inscribed surface of that colossus (BM 118815a–b + BM 118821) is 453 cm long.

With regard to the provenance of the bulls in the nineteenth century records and publications, the heading in 3 R (pl. 12) refers to them as "the Kouyunjik Bulls." In a letter dated December 1st, 1854, Rawlinson refers to them as "the large bulls at the grand entrance," while an original British Museum inventory describes the slabs as "from Bull on E. side of the Grand Entrance of the South Palace" and "Do. Do. from Bull on W. Side." From the in situ remains, it is certain that the four slabs now in the British Museum originate from Court H, Door *a* of the South-West Palace. Furthermore, a comparison of the lineation and text of these inscribed slabs (and the fuller text in 3 R) with G. Smith, Senn. pp. 3–4, 32–34, 43–67, 85 and 89–98 shows that this inscription is Smith's "Bull 4."

The *terminus post quem* for the inscription is the first part of Sennacherib's sixth campaign, which took place in 694, and thus the approximate date of composition is ca. late 694–early 693, as suggested by E. Frahm (Sanherib pp. 118 and 123); note that L. Levine (JCS 34 [1982] pp. 41–48) proposes that the text dates to mid- to late 694 on the grounds that the inscription describes only the first phase of the sixth campaign and so it must have been composed while that military expedition was still in progress. Based on the contents of the building report, the Court H, Door *a* bulls appear to have been inscribed with this text shortly after the Room I, Door *c* bulls were inscribed with text no. 43 and the Court H façade bulls were inscribed with text no. 44. See the commentary to text no. 43 for further information.

The slabs are so badly worn that in many places the readings are very uncertain. To put a question mark in each of these places would make the transliteration very difficult to follow. The copy in 3 R generally shows much more text than is now preserved. Frahm collated the originals and noted numerous passages where the copy in 3 R is erroneous. Both authors also collated the originals and most of their readings agree with those of Frahm. The reports of Sennacherib's first five campaigns are abbreviated versions of the accounts known from earlier inscriptions written on clay prisms; compare lines 3b–47 to text no. 16 i 27–v 32 and text no. 17 i 22–iv 60. The account of the first part of the sixth campaign is not otherwise attested in the extant Sennacherib corpus, except for a few lines which are preserved on a clay prism fragment (text no. 20). Compare, for example, the later annalistic account of this event in text no. 22 iv 32–53. The concluding passage of the military narration (lines 102b–106a), which records the number of archers and shield bearers added to Sennacherib's army, also duplicates material from earlier prism inscriptions, but with deviation in the numbers; cf. text no. 16 v 33–40 and text no. 17 v 15–22. The building report and concluding formulae duplicate (with some variation) those sections of earlier prism, bull, and lion inscriptions. Compare lines

106b–164 to text no. 17 v 56b–vii 57 and viii 46–76, text no. 42 lines 13b–56′, text no. 43 lines 7b–106, and text no. 44 lines 33b–73. Restorations are based on those texts. When possible, preference is given to text nos. 17 and 44.

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1890 Bezold in Schrader, KB 2 pp. 80–101 C1 (variants)
1893 Meissner and Rost, BiS pp. 2 and 6–42 (partial edition)
1915 Paterson, Senn. pls. 5–6 (copy)
1924 Luckenbill, Senn. pp. 21, 66–76 and 117–125 F1 (lines 1–106a, edition; lines 106b–164, variants [of text no. 17])
1927 Luckenbill, ARAB 2 pp. 140–147 §§299–322 (lines 1–106a, translation)
1939 Salonen, Wasserfahrzeuge pp. 181–184 (lines 48–115a, transliteration) and pls. I–II (photo)
1975 Reade, JCS 27 pp. 192–193 (study)
1979 Borger, BAL^2 pp. 65–68, 70–71, 73 and 75–80 (study, variants [of text no. 22])
1982 Levine, JCS 34 pp. 41–48 (study)
1985 J. M. Russell, Programmatic Study pp. 25–28 and 33 (study)
1986 Galter et al., ARRIM 4 p. 28 no. 1 (study)
1987 Engel, Dämonen pp. 152–69 (lines 109–115, 127b–129a and 135b–150a, edition)
1991 J.M. Russell, Senn.’s Palace pp. 10–16 and 244–245 fig. 125 (study; BM 118815a–b and 118821, photos [inscription illegible])
1997 Frahm, Sanherib pp. 113 and 116–118 T 29 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 48 no. 5 (study); and 2 pls. 22–23 no. 5 (photo)
1999 Gallagher, Sennacherib’s Campaign pp. 12, 99–102, 105–110 and 130 (lines 18b–20a, 29b–30a, 57b–62a, translation; study)
1999 J.M. Russell, Writing on the Wall pp. 128–132, 262–265 and 334 fig. 108 (study; BM 118815a–b and BM 118821, photos [inscription illegible])
2003 Mayer in Grabbe, ‘Like a Bird in a Cage’ pp. 170 and 194–197 no. 8 (lines 18–32, edition)
2010 Barbato, Kaskal 7 p. 180 (lines 74b–76a, 79b–80a, translation, study)
2011 Jeffers, Iraq 73 p. 96 n. 24 (study)
2013 Dalley, Hanging Garden p. 101 (lines 74b–76a, 79b–80a, translation, study)

TEXT

1)	É.GAL ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur* ⸢LUGAL *kib*⸣-*rat* ⸢LÍMMU⸣-*tim mi-gir* ⸢DINGIR.MEŠ GAL⸣.MEŠ *er-šu* ⸢*it-pe*⸣-*šú zi-ka-ru qar*-⸢*du*⸣ [*a*]-*šá-red* ⸢*kal mal-ki*⸣	1–2a) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), the wise (and) capable favorite of the great gods, virile warrior, [fo]remost of all rulers, the bridle that controls the insubmissive, (and) the one who strikes enemies with lightning:
2)	⸢*rap*⸣-*pu la-ʾi-iṭ la ma-gi-ri mu-šab-ri-qu za-ma-a-ni* ^{d}*aš-šur* ⸢KUR GAL⸣ LUGAL-*ut la šá-na-an ú-šat-li-ma-an-ni-ma* ⸢UGU *gi*⸣-*mir a-šib pa-rak*-⸢*ki*⸣ *ú-šar-ba-a* ⸢GIŠ⸣.[TUKUL].⸢MEŠ⸣-*ia*	2b–3a) The god Aššur, the great mountain, granted to me unrivalled sovereignty and made my w[eapon]s greater than (those of) all who sit on (royal) daises. He made all of the rulers of the (four) quarters (of the world) from the Upper Sea of the Setting Sun to the [Lo]wer Sea of the Rising Sun bow down at my feet.
3)	*ul-tu* A.AB.BA ⸢*e*⸣-*le-ni-ti ša šul-mu* ^{d}UTU-*ši a-di tam-tim* [*šap*]-*li-ti ša ṣi-it* ^{d}UTU-*ši gim-ri ma-al-ki ša kib-ra-a-ti ú*-⸢*šak*⸣-*niš še-pu-u-a i*-⸢*na maḫ-ri*⸣-*i*	3b–5a) On my first campaign, I brought about the defeat of Marduk-apla-iddina (II) (Merodach-baladan), king of Karduniaš (Babylonia), together with the troops of (the land) Elam, his allies, in the plain of Kish. He, in order to save his (own) life, fled alone, and (then) I seized the chariots, wagons, horses (and) mules that he had abandoned.
4)	*ger-ri-ia ša* ^{md}AMAR.UTU-⸢IBILA⸣-SUM.NA LUGAL KUR.*kár*-^{d}*dun-ía-àš a-di* ⸢ERIM.ḪI.A⸣ ELAM.MA.KI *re-ṣi-šu i-na ta*-⸢*mir*⸣-*ti kiš*.KI *áš-ta*-⸢*kan*⸣ BAD$_5$.BAD$_5$-*šú šu-ú a-na šu-zu-ub na-piš-ti*-⸢*šú*⸣ *e-diš*	
5)	*ip-par-šid-ma* GIŠ.GIGIR.MEŠ GIŠ.*ṣu-um-bi* ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ ⸢*šá*⸣ *ú-maš-ši-ru ik-šu-da* ŠU.II-*a-a a-na* É.GAL-*šú* ⸢*šá*⸣ *qé-reb* KÁ.⸢DINGIR.RA⸣.KI *e-ru-um-ma ap-te-e-ma*	5b–6a) I entered his palace, which is in Babylon, and (then) I opened his treasury and carried off gold, silver, gold (and) silver utensils, precious stones, the possessions (and) property of his palace.
6)	É *ni-ṣir-ti-šú* KÙ.GI KÙ.BABBAR *ú-nu-ut* KÙ.GI	6b–7a) I captured and plundered his strong cities

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1 ⸢GAL⸣.MEŠ “great”: The MEŠ is definitely there despite the copy in 3 R.

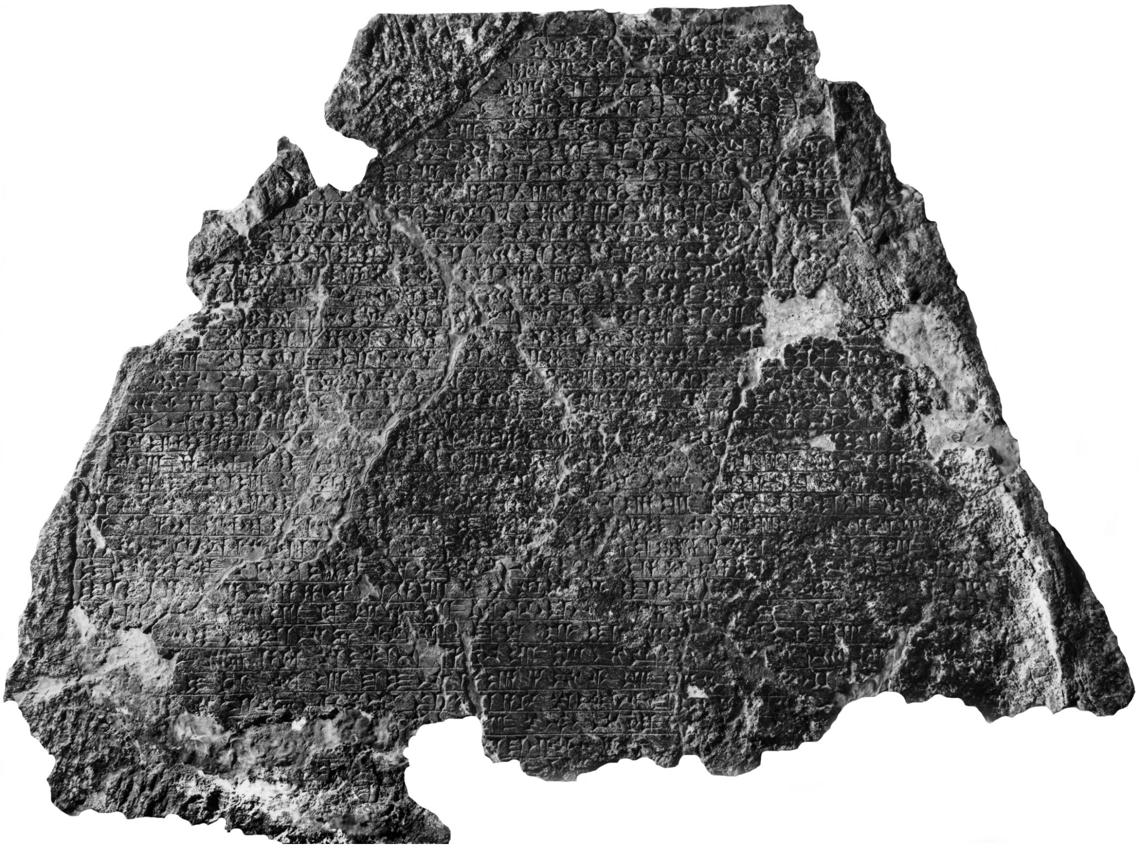

Figure 9. BM 118821 (text no. 46), the slab from between the hind legs of the first Court H, Door a bulls (Layard's Bull 6), sawn from the in situ remains by H.C. Rawlinson. © Trustees of the British Museum.

KÙ.BABBAR ⸢NA$_4$⸣ *a-⸢qar-tú* NÍG.ŠU NÍG⸣.GA
É.GAL-*šú áš-lu-la* URU.MEŠ-*šú dan-nu-ti* É
BÀD.MEŠ *ša* KUR.*kal-di a-⸢di* URU⸣.MEŠ TUR.MEŠ
ša li-mi-ti-šú-nu

7) KUR-*ud-ma áš-lu-la šal-la-su-un i-na*
ta-a-a-ar-ti-ia ⸢LÚ⸣.*a-⸢ra-me⸣ ša šid-di* ÍD.IDIGNA
ÍD.BURANUN.KI *ak-šud*^{ud}-⸢*ma*⸣ *áš-lu-la*
šal-la-su-un i-na mé-ti-iq ger-ri-ia

8) *ša* LÚ.*qí-pi* URU.*ḫa-ra-ra-ti man-da-ta-šú*
ka-bit-tu am-ḫur ⸢*ba-ḫu-la*⸣*-a-ti* URU.*ḫi-rim-me*
LÚ.KÚR *ak-ṣi i-na* GIŠ.TUKUL.MEŠ
⸢*ú*⸣*-šam-qit-ma e-⸢du⸣ ul e-zib* URU *šu-a-tu a-na*
eš-šu-ti

9) *aṣ-bat 1-en* GU$_4$ 10 UDU.MEŠ 10 ⸢ANŠE
GEŠTIN⸣.MEŠ 20 ⸢ANŠE⸣ ZÚ.LUM.MA *re-še-ti-⸢šú*
a⸣*-na* DINGIR.MEŠ KUR *aš-šur*.KI *ú-kin i-na 2-e*
ger-ri-ia a-na KUR LÚ.*kaš-ši-⸢i ù*⸣ KUR
LÚ.*ia-su-⸢bi-gal⸣-la-a-a lu al-lik qé-reb*
⸢*ḫur-šá*⸣*-a-ni*

10) A.ŠÀ *nam-ra-ṣi i-na* ANŠE.KUR.RA ⸢*ar-kab áš*⸣*-ru*
šup-šu-qu i-na GÌR.II-*ia ri-ma-niš at-tag-giš*
URU.É-^{m}*ki-lam-za-aḫ* URU.⸢*ḫar-diš*⸣*-pi*
URU.É-^{m}*ku-bat-ti* URU.MEŠ-*šú-nu* É

(and) the fortresses of Chaldea, together with the small(er) settlements in their environs. On my return march, I defeated and plundered the Aramaens (living) on the banks of the Tigris River (and) the Euphrates River.

7b–9a) In the course of my campaign I received a substantial payment from the official in charge of the city Ḫararatu. I put to the sword the population of the city Ḫirimmu, a dangerous enemy, and I did not spare a single one. I reorganized that city (and) imposed one ox, ten sheep, ten homers of wine, (and) twenty homers of dates as his first-fruits offerings to the gods of Assyria.

9b–10a) On my second campaign, I marched to the land of the Kassites and the land of the Yasubigallians. In the mountains, difficult terrain, I rode on horseback. In very rugged terrain I roamed about on foot like a wild bull.

10b–11a) I conquered and plundered the cities Bīt-Kilamzaḫ, Ḫardišpu, (and) Bīt-Kubatti, their fortified walled cities. Moreover, I destroyed (and) devastated their small(er) settlements, which were without num-

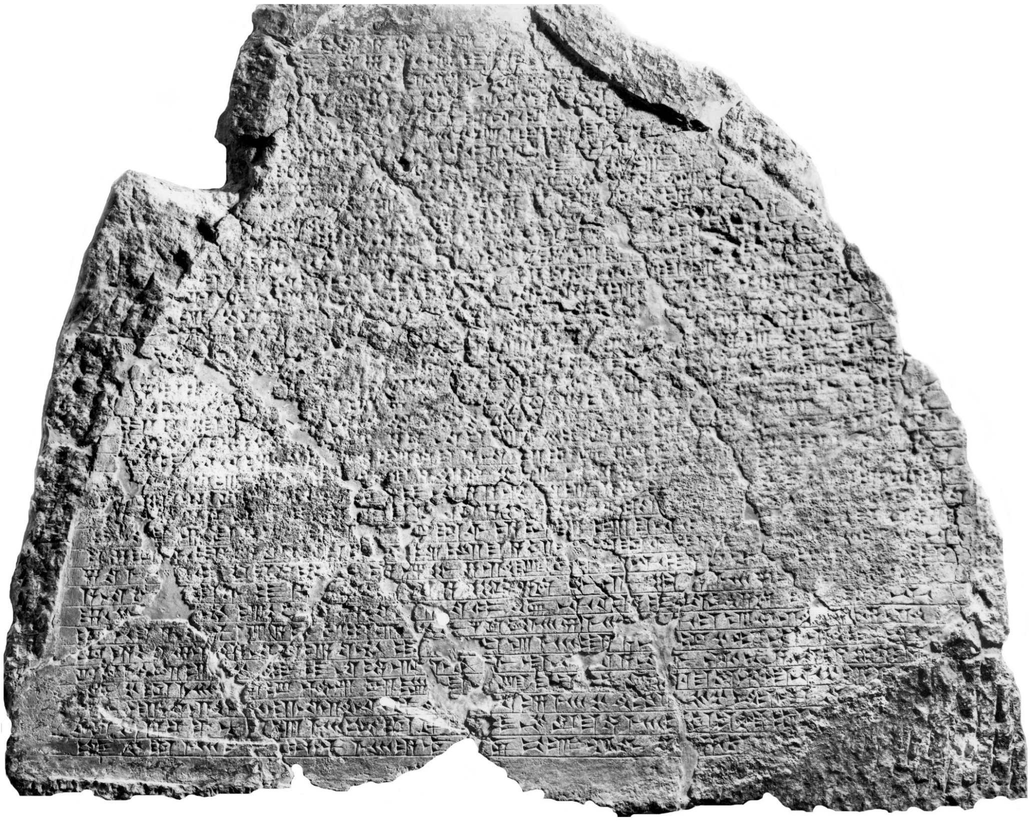

Figure 10. BM 118819 (text no. 46), the slab from between the hind legs of the second Court H, Door a bulls (Layard's Bull 7), sawn from the in situ remains by H.C. Rawlinson. © Trustees of the British Museum.

Figure 11. BM 118817 (text no. 46), the complete slab from under the belly of the second Court H, Door a bulls (Layard's Bull 7), sawn from the in situ remains by H.C. Rawlinson. © Trustees of the British Museum.

⸢BÀD⸣.MEŠ-*ni dan-nu-ti*

11) KUR-*ud-ma áš-lu-la šal-la-su-<nu> ù* URU.MEŠ-*šú-nu* ⸢TUR.MEŠ⸣ *ša ni-ba la i-šu-ú ap-pul aq-qur* É EDIN ⸢*kul-ta*⸣*-ri-šú-nu i-na* ^{d}GIŠ.BAR *aq-mu ú-ter-ma* URU.É-^{m}*ki-lam-za-aḫ šu-a-tu*

12) *a-na bir-tu-ti aṣ-bat* UN.MEŠ KUR.KUR *ki-šit-*⸢*ti* ŠU.II⸣-*ia i-na lìb-bi ú-še-šib i-na* ŠU.II LÚ.EN.NAM URU.LÍMMU-*ḫa am-nu-šú-nu-ti pa-an* ⸢*ni*⸣*-ri-ia ú-ter-ma a-na* KUR.*el-li-pi*

13) *aṣ-ṣa-bat ḫar-ra-nu el-la-mu-a* ^{m}*is-pa-*⸢*ba-a-ra*⸣ LUGAL-*šú-un* URU.MEŠ-*šú dan-nu-ti ú-*⸢*maš-šir-ma*⸣ *a-na ru-qé-e-ti in-na-bit* URU.*mar-ú-biš-ti* URU.*ak-ku-ud-du* URU.MEŠ É LUGAL-*ti-šú*

14) *a-di* URU.MEŠ *ša li-mi-ti-šú-nu* KUR-*ud-*⸢*ma*⸣ *áš-lu-la šal-la-su-un ap-pul aq-qur i-na* ^{d}GIŠ.BAR *aq-mu* URU.*ṣi-ṣi-ir-tú* URU.*ku-um-ma-aḫ-lu* URU.MEŠ *dan-nu-*⸢*ti*⸣ *a-di* URU.MEŠ ⸢TUR⸣.MEŠ

15) *ša li-mi-ti-šú-nu* ⸢KUR⸣-*ud* KUR.É-^{m}*ba-ar-ru-ú na-gu-ú a-na gi-mir-ti-*⸢*šú ul-tu qé-reb* KUR-*šú ab-tuq*⸣*-ma* UGU *mi-ṣir* KUR *aš-šur*.⸢KI *ú*⸣*-rad-di* URU.*el-en-za-áš a-na dan-na-at na-ge-e*

16) *šu-a-tu aṣ-bat* MU-*šú ú-nak-kir-ma* URU.*kar-*^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba at-*⸢*ta-bi ni-bit-su*⸣ UN.MEŠ KUR.KUR *ki-šit-ti* ⸢ŠU⸣.II-*ia i-na lìb-bi ú-še-šib i-na* ŠU.II LÚ.EN.NAM URU.*ḫar-ḫar*

17) *am-nu i-na ta-a-a-ar-ti-ia ša* KUR.*ma-da-a-a ru-qu-ú-ti ša* LUGAL.MEŠ ⸢AD.MEŠ-*ia la iš-mu-ú zi-kir*⸣ KUR-*šú-un man-da-ta-šú-nu am-ḫur a-na ni-ri-ia ú-šak-ni-*⸢*su*⸣*-nu-ti*

18) *i-na šal-ši ger-ri-ia a-na* KUR.*ḫa-at-ti lu al-lik* ^{m}*lu-li-i* LUGAL URU.*ṣi-du-un-ni* ⸢*pu-luḫ-ti me-lam-me-ia is-ḫup*⸣*-šu-ma ul-tu qé-reb* URU.*ṣur-ri a-na* KUR.*ia-ad-na-na*

19) *ša* MURUB$_4$ *tam-tim in-na-bit-*⸢*ma*⸣ KUR-*šú e-mid* ^{m}*tu-ba-aʾ-lu i-na* GIŠ.GU.ZA LUGAL-*ti-šú ú-še-šib-ma* ⸢*man-da-at-tu be-lu-ti-ia ú-kin*⸣ *ṣe-ru-uš-šú* LUGAL.MEŠ KUR MAR.TU.KI ⸢*bi-lat-su-un ka*⸣*-bit-tú*

20) *i-na ta-mir-ti* URU.*ú-šu-ú a-di maḫ-ri-ia ú-bi-lu-ni ù* ^{m}*ṣi-id-qa-a* LUGAL ⸢URU.*is-qa-al-lu-na ša la ik-nu-šú a-na ni*⸣*-ri-ia* DINGIR.MEŠ É AD-*šú šá-a-šu a-di ki-im-ti-*[*šu*]

21) ⸢*as-su-ḫa*⸣*-am-ma a-*⸢*na*⸣ KUR *aš-šur*.KI *ú-*⸢*raš*⸣*-šu* ^{m}LUGAL-*lu-dà-a-*⸢*ri*⸣ DUMU ^{m}*ru-kib-ti* LUGAL-*šú-nu* [*maḫ-ru-ú* UGU UN].⸢MEŠ URU.*is-qa-al-lu-na áš*⸣*-kun-ma man-*⸢*da-at-tu*

ber. I burned with fire pavilions (and) their tents.

11b–12a) I made that city Bīt-Kilamzaḫ a fortress again, and (then) I settled therein the people of the lands that I had conquered. I placed them under the authority of the governor of the city Arrapḫa.

12b–15a) I turned around (lit. "I turned the front of my yoke") and took the road to the land Ellipi. Before my arrival, Ispabāra, their king, abandoned his fortified cities and fled far away. I conquered and plundered the cities Marʾubištu (and) Akkuddu, cities of his royal house, together with small(er) settlements in their environs, (and then) I destroyed (them), devastated (them), (and) burned (them) with fire. I conquered the cities Ṣi(ṣ)ṣirtu (and) Kummaḫlum, fortified cities, together with the small(er) settlements in their environs. I detached from his land the district of the land Bīt-Barrû in its entirety, and I added (this area) to the territory of Assyria.

15b–17a) I took the city Elenzaš as a fortress for that district, (and then) I changed its (former) name and called it Kār-Sennacherib. I settled therein the people of the lands that I had conquered. I placed (it) under the authority of the governor of the city Ḫarḫar.

17b) On my return march, I received a substantial payment from the distant Medes, of whose land none of the kings, my ancestors, had heard mention. (Thus) I made them bow down to my yoke.

18–19a) On my third campaign, I marched to the land Ḫatti. Fear of my brilliance overwhelmed Lulî, the king of the city Sidon, and he fled from the city Tyre to Iadnana (Cyprus), which is in the midst of the sea, and disappeared. I placed Tu-Baʾlu on the royal throne and imposed upon him payment (in recognition) of my overlordship.

19b–20a) In the plain of the city Ušû, the kings of the land Amurru brought their substantial tribute before me.

20b–21a) Moreover, (as for) Ṣidqâ, the king of the city Ashkelon who had not submitted to my yoke, I forcibly removed the gods of his father's house, himself, together with [his] family, and took him to Assyria.

21b) I set Šarru-lū-dāri, son of Rūkibtu, their [former king, over the peopl]e of the city Ashkelon and imposed up[on] him the payment (in recognition) of my overlordship.

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18 URU.*ṣur-ri* "the city Tyre": The reading is clear despite 3 R which has KUR.*a-mur-ri* "the land Amurru."

be-lu-ti-ia⸣ *ú-kin ṣe-*[*ru*]*-uš-šu*

22) ⸢*i-na mé-ti-iq ger*⸣*-ri-ia* URU.MEŠ-*šú ša a-na* GÌR.II-*ia la ik-nu-šu-*⸢*ma*$^{?}$ *áš-lu-la šal-la-su-un* GÌR.NÍTA.MEŠ *ù*⸣ UN.MEŠ ⸢URU.*am-qar-ru*⸣*-na ša* ^{m}*pa-di-i* ⸢LUGAL⸣-*šu-nu*

23) ⸢EN *a-de-e ša* KUR⸣ *aš-šur*.KI *bi-re-tu* AN.BAR *id-du-ma a-*⸢*na*⸣ ^{m}*ḫa-za-qi-a-ú* KUR.*ia-ú-*⸢*da-a-a id-di-nu-šú a*⸣*-na an-zil-*[*li*] *e-pu-šú* ⸢*ip-làḫ* <ŠÀ>-*šú-nu*⸣ LUGAL.MEŠ KUR.*mu-ṣu-ri* ERIM.MEŠ GIŠ.PAN

24) ⸢GIŠ.GIGIR.MEŠ ANŠE.KUR.RA.MEŠ⸣ *ša* LUGAL KUR.*me-luḫ-ḫa e-mu-qí la ni-bi ik-te-ru-ni i-na* ⸢*ta*⸣*-mir-ti* URU.*al-ta-qu-ú it-ti-šú-un am-da-ḫi-iṣ-ma áš-ta-kan* BAD$_5$.BAD$_5$-*šú-un* LÚ.[EN] GIŠ.GIGIR.MEŠ

25) ⸢*ù* DUMU.MEŠ LUGAL KUR.*mu-ṣu*⸣*-ra-a-a a-di* ⸢LÚ.EN⸣ GIŠ.GIGIR.MEŠ *ša* LUGAL KUR.*me-luḫ-ḫa* ⸢*bal-ṭu-su-un i-na qa-ti aṣ-bat a-na* URU.*am-qar-ru-na*⸣ [*aq-rib-ma*] ⸢GÌR.NÍTA.MEŠ *ša ḫi-iṭ-ṭu*⸣

26) *ú-šab-šu-ú i-na* GIŠ.TUKUL.MEŠ *a-duk* DUMU.MEŠ URU *e-piš an-ni a-na šal-la-ti am-nu si-it-*⸢*tu-te-šú-nu ša gul-lul*⸣*-ta-*⸢*šú-un la ib-šu-ú*⸣ [*uš-šur-šu-un aq-bi*] ^{m}*pa-di-i* LUGAL-*šú-nu*

27) ⸢*ul*⸣*-tu qé-reb* URU.*ur-sa-li-im-ma ú-še-ṣa-am-ma i-na* GIŠ.GU.ZA ⸢UGU⸣-*šú-un ú-še-šib-ma man-da-at-tú* ⸢*be-lu*⸣*-ti-ia ú-kin ṣe-*⸢*ru-uš-šú ša* ^{m}*ḫa-za-qi-a-ú*⸣ [KUR].⸢*ia*⸣*-ú-da-a-a* <*ša*> *la ik-nu-šú*

28) ⸢*a-na ni*⸣*-ri-ia* 46 URU.MEŠ-*šú* É BÀD.MEŠ *dan-nu-ti ù* URU.MEŠ *ša li-me-ti-šú-nu* ⸢*ša ni*⸣*-ba la i-šu-ú al-me* KUR-⸢*ud áš-lu-la šal-la-tiš am-nu šá-šu*⸣ [GIM MUŠEN *qu-up-pi*] *qé-reb*

29) ⸢URU.*ur-sa-li*⸣*-im-ma* URU LUGAL-*ti-šú e-sír-šu* URU.ḪAL.ṢU.MEŠ UGU-*šu ú-rak-kis* URU.MEŠ-*šú ša* ⸢*áš*⸣*-lu-la ul-tu qé-reb* KUR-*šú ab-tuq-*⸢*ma a-na* LUGAL⸣.[MEŠ URU.*as-du*]-⸢*di* URU.*is-qa-al-lu-na*⸣

30) ⸢URU.*am-qar-ru*⸣*-na* URU.*ḫa-zi-ti ad-din-ma ú-ṣa-aḫ-*<*ḫi*>*-*⸢*ir*⸣ KUR-*su e-li* GUN *maḫ-ri-ti na-dan šat-ti-šú-un man-da-at-tú ú-rad-*⸢*di*⸣*-ma ú-kin* ⸢*ṣe-ru-uš-šu-un šu-ú* ^{m}*ḫa-za-qi-a-ú pul-ḫi me-lam-me*⸣

31) ⸢*be-lu-ti*⸣*-ia is-ḫu-pu-šu-ma* LÚ.*úr-bi ù* LÚ.ERIM.MEŠ-*šú* SIG$_5$.MEŠ *ša a-na qé-reb* URU.*ur-sa-li-im-ma* URU LUGAL-*ti-šú ú-še-ri-bu-ma it-*[*ti* 30] ⸢GUN⸣ KÙ.GI 8 ME ⸢GUN KÙ.BABBAR⸣

32) ⸢*mim-ma šum*⸣*-šu ni-ṣir-ti* ⸢É⸣.GAL-*šú ù* DUMU.MUNUS.MEŠ-*šú* ⸢MUNUS⸣.UN.MEŠ É.GAL-*šú* LÚ.NAR.MEŠ MUNUS.⸢NAR⸣.MEŠ ⸢*a-na*⸣ *qé-reb* NINA.KI *ú-še-bi-lam-ma a-na* ⸢*na-dan*⸣

22–24a) In the course of my campaign, I plundered the cities of his (Ṣidqâ's) that had not submitted to me. (As for) the governors and the people of the city Ekron who had thrown Padî, their king who was bound by treaty to Assyria, into iron fetters and who had handed him over to Hezekiah of the land Judah, they became frightened on account of the villaino[us acts] they had committed. They formed a confederation with the kings of Egypt (and) the archers, chariots, (and) horses of the king of the land Meluḫḫa, forces without number.

24b–25a) In the plain of the city Eltekeh, I fought with them and defeated them. I captured alive the Egyptian [cha]rioteers and princes (lit. "the sons of the king"), together with the charioteers of the king of the land Meluḫḫa.

25b–26a) [I approached] the city Ekron [and] I killed with the sword the governors who had committed crime(s); I counted the citizens who had committed the crimes as booty; (and) [I commanded that] the rest of them, (those) who were not guilty of wrongdoing, [be allowed to go free].

26b–27a) I brought out Padî, their king, from the city Jerusalem and placed (him) on the throne over them, and (then) I imposed upon him payment (in recognition) of my overlordship.

27b–28a) (As for) Hezekiah of [the land] Judah, <who> had not submitted to my yoke, I surrounded, conquered, (and) plundered forty-six of his fortified walled cities and settlements in their environs, which were without number. I counted (them) as booty.

28b–30a) As for him (Hezekiah), I confined him inside the city Jerusalem, his royal city, [like a bird in a cage]. I set up blockades against him. I detached from his land the cities of his that I had plundered and I gave (them) to the king[s of] the cities [Ashdo]d, Ashkelon, Ekron, (and) Gaza, and (thereby) made his land smaller. To the former tribute, their annual giving, I added the payment (of) gifts and imposed (it) upon them.

30b–32) As for him, Hezekiah, fear of my lordly brilliance overwhelmed him and, he had the auxiliary forces and his elite troops whom he had brought inside the city Jerusalem, his royal city, along with 30 talents of gold, 800 talents of silver, every kind of treasure of his palace, as well as his daughters, his palace women, male singers, (and) female singers brought into Nineveh and he sent a mounted messenger of his to me to deliver (this) payment.

man-⸢da-at-ti iš-pu-ra rak⸣-bu-šú
33) *⸢i-na* 4⸣*-e ger-ri-ia a-na* KUR.É-^{m}*ia-kin*$_{7}$ *lu*
al-li-ik i-na mé-ti-iq ger-ri-ia ⸢ša ^{m}*šu-zu-bi*
LÚ.*kal-da⸣-a-a a-šib qé-reb* ÍD.*a-⸢gam-me i-na⸣*
URU.*bi-⸢it-tu-ti áš⸣-ta-kan*

33–34a) On my fourth campaign, I marched to the land Bīt-Yakīn. In the course of my campaign, I defeated Šūzubu (Mušēzib-Marduk), a Chaldean who lives in the marshes, at the city Bittūtu. As for him, he became frightened of my weapons, and (then) he fled alone and his (hiding) place could not be found.

34) ⸢BAD$_{5}$.BAD$_{5}$-*šú*⸣ *šu-ú* GIŠ.TUKUL.MEŠ-*ia e-dúr-ma*
e-diš ip-par-šid-ma ul in-na-mir a-šar-šú ⸢pa-an
ni-ri-ia ú⸣-ter a-na KUR.⸢É-^{m}*ia-kin*$_{7}$⸣ *aṣ-ṣa-bat*
ḫar-ra-⸢nu šu⸣-ú
35) ⸢^{md}⸣AMAR.UTU-IBILA-SUM.NA *ša i-na a-lak*
ger-ri-ia ⸢maḫ⸣-re-e áš-ku-nu BAD$_{5}$.BAD$_{5}$-*šú*
ri-gim GIŠ.TUKUL.MEŠ-*ia dan-nu-ti e-dúr-ma*
a-⸢na URU.*na-gi-i⸣-ti ša* MURUB$_{4}$ *tam-tim*
in-na-bit
36) ⸢ŠEŠ⸣.MEŠ-*šú* NUMUN É AD-*šú ša ú-maš-ši-⸢ru⸣*
a-ḫi tam-tim si-it-ti UN.MEŠ KUR-*šú ul-tu*
KUR.É-*ia-kin*$_{7}$ *qé-reb* ÍD.⸢*a-gam-me u*
ap-pa-ra⸣*-a-ti ⸢áš-lu-la⸣ ú-ter-ma* URU.MEŠ-*šú*

34b–37a) I turned around (lit. "I turned the front of my yoke") and took the road to the land Bīt-Yakīn. He — Marduk-apla-iddina (II) (Merodach-baladan), whom I had defeated during my first campaign — became frightened by the clangor of my mighty weapons. He fled to the city Nagītu, which is in the midst of the sea. I carried off his brothers, the seed of his father's house, whom he had abandoned at the shore of the sea, (together with) the rest of the people of his land, out of the land Bīt-Yakīn, which is in the swamps and marshes. Once again I destroyed (and) burned with fire his cities. On my return march, I placed Aššur-nādin-šumi, my son, on his lordly throne and entrusted him (with the land of Sumer and Akkad).

37) *ap-pul i-na* ^{d}GIŠ.BAR *aq-mu i-na ta-a-a-ar-ti-ia*
^{m}*aš-šur-na-din*-MU DUMU-⸢*ú*⸣-*a i-na* GIŠ.GU.ZA
be-lu-ti-šú ú-⸢še-šib⸣-ma ⸢ú⸣-šad-gi-la
pa-nu-uš-šú i-na 5 ⸢*ger*⸣-*ri-ia*
38) LÚ.MEŠ URU.*tu-mur-ra-a-a šá* GIM *qin-ni*
⸢TI$_{8}$.MUŠEN⸣ *ṣe-er zuq-ti* KUR.*ni-pur* KUR-*i*
mar-ṣi šu-bat-su-un šit-ku-na-at-ma la
⸢*kit-nu-šu*⸣ *a-⸢na ni*⸣*-ri-ia i-na* GÌR.II KUR.*ni-pur*
ka-ra-ši

37b–39a) On my fifth campaign: The men of the city Tumurrum, whose dwellings are situated like the nests of eagles, on the peak of Mount Nipur, a rugged mountain, and who had not bowed down to my yoke — I had my camp pitched at the foot of Mount Nipur.

39) *ú-šá-áš-kin-ma it-ti* LÚ.ERIM.MEŠ MÈ-*ia la*
ga-me-lu-ti a-na-ku GIM GU$_{4}$.AM *ek-di*
pa-nu-uš-šú-un aṣ-bat ḫur-ri ⸢me⸣-le-e KUR.MEŠ
mar-ṣu-ti i-na GIŠ.⸢GU.ZA *áš-ta-am⸣-di-iḫ*
40) *a-šar a-na* GIŠ.⸢GU.ZA *šup⸣-šu-qu i-na* GÌR.II-*ia*
áš-taḫ-ḫi-iṭ GIM *ar-me a-šar bir-ka-a-a ir-ma-a*
i-šá-a ma-na-⸢aḫ-tú ṣe⸣-er NA$_{4}$ KUR-*i ú-šib-ma*
A.MEŠ ⸢KUŠ⸣.ÙMMU

39b–41a) Like a fierce wild bull, with my merciless combat troops, I took the lead of them (the soldiers in my camp). I proceeded through the gorges (and) the rugged mountain slopes in (my) chair. Where it was too difficult for (my) chair, I leapt forward on my (own) two feet like a mountain goat. Where my knees gave out (and) became tired, I sat down upon the mountain rock and drank cold water from a water skin to (quench) my thirst.

41) *ka-ṣu-ti a-na ṣu-me-ia lu áš-ti i-na* ŠU.SI.MEŠ
ḫur-šá-a-ni ar-de-šú-nu-ti-ma áš-ta-kan
taḫ-ta-šú-un URU.MEŠ-*šú-nu* KUR-*ud-ma*
áš-lu-la šal-⸢la-su⸣-un

41b–42a) I pursued them on the peaks of the mountains and defeated them. I conquered, plundered, destroyed, devastated, (and) burned with fire their cities.

42) *ap-pul aq-⸢qur⸣ i-na* ^{d}GIŠ.BAR *aq-mu pa-an*
ni-ri-ia ú-ter-ma ṣe-er ^{m}*ma-ni-ia-e* LUGAL
URU.*uk-ki la kan-še aṣ-ṣa-bat ḫar-ra-nu ur-ḫi*
pa-áš-qu-ti ša la-⸢pa-an⸣ KUR.MEŠ
43) *mar-ṣu-ti qé-reb-šú-un ma-nam-ma la il-li-ku*
LUGAL *pa-ni maḫ-ri-ia i-na* GÌR.II KUR.*a-na-ra ù*
KUR.*up-pa* KUR.MEŠ *dan-nu-ti ka-ra-ši*
ú-šá-áš-kin-ma

42b–44) I turned around (lit. "I turned the front of my yoke") and took the road against Maniye, the insubmissive king of the city Ukku. None of the kings of the past, (who came) before me, had marched through the difficult paths on account of the rugged mountains. I had my camp pitched at the foot of Mount Anara and Mount Uppa, mighty mountains, and I myself, in an armchair, with my combat troops,

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33 *al-li-ik* "I marched": E. Frahm (Sanherib p. 117) reads *al-lik*, but the original agrees with the copy in 3 R.

34 *ip-par-šid-ma* "he fled and": The *-ma* is clear on the original; it is omitted in the copy in 3 R.

38 *šá* GIM "which like": *šá* is clear on the original; the copy in 3 R has *ša*.

40 ⸢KUŠ⸣.ÙMMU "water skin": The logogram (Borger, MZ p. 436 ÙMMU = A.EDIN.LÁ) is clear on the original; the copy in 3 R has ⸢KUŠ⸣.A.EDIN-[*a-di*].

44) *a-na-ku i-na* GIŠ.GU.ZA *né-me-di it-ti* LÚ.ERIM.MEŠ MÈ-*ia mar-ṣi-iš i-te-el-la-a* ŠU.SI.MEŠ KUR.MEŠ *pa-áš-qa-a-ti*
45) *šu-ú* ^{m}*ma-ni-ia-e a-lak ge-er-ri-ia* ⸢*iš*⸣*-me-ma* URU.*uk-ku* URU LUGAL-*ti-šú e-zib-ma* ⸢*a-na ru*⸣*-qé-ti in-na-bit e-ru-um-ma*
46) *a-na qé-reb* É.GAL-*šú mim-ma šum-šú* NÍG.ŠU NÍG.GA *la* ⸢*ni*⸣*-bi áš-lu-la ni-ṣir-ta-šú ka-bit-tú* URU.MEŠ-*šú ap-pul aq-qur i-na* ⸢^{d}GIŠ.BAR⸣ *aq-mu-ma*
47) ⸢*ki*⸣*-ma* DU$_6$ *a-bu-bi ú-še-*⸢*me*⸣
48) *i-na* 6 *ger-ri-ia* ⸢*a-na*⸣
49) URU.*na-gi-ti* URU.*na-gi-*⸢*ti*⸣*-di-iʾ-bi-na*
50) URU.MEŠ ⸢*ša*⸣ LUGAL KUR.⸢*e-lam*⸣*-ti ša i-na*
51) ⸢*e-ber-tan*⸣ ÍD.*mar-ra-ti šit-*⸢*ku-na*⸣*-at*
52) ⸢*šu-bat*⸣-[*su-un* UN].MEŠ KUR.É-^{m}*ia-kin*$_7$ *la-*⸢*pa-an*⸣
53) GIŠ.TUKUL ^{d}⸢*aš-šur*⸣ [*dan*]*-nu-ti iš-ḫu-*[*tu*]*-ma ez-ze-bu*
54) *da-ád-me-*⸢*šu-nu* ÍD.*mar-ra-tù*⸣ *i-*[*bi*]*-ru-ú-ma*
55) *ki-šá-da a-ḫe-en-na-*[*a x x x*]*-ú x x ni-iḫ-ti*
56) ^{d}*aš-šur* ⸢*be-lí*⸣ *ú-*⸢*tak-kil-an*⸣*-ni-*⸢*ma*⸣ *ṣe-*⸢*ru*⸣*-uš-šú-un a-na*
57) KUR.*na-gi-ti a-*⸢*la*⸣-[*ku*] ⸢*aq-bi* LÚ.ERIM.MEŠ⸣ KUR.[*ḫa*]-⸢*at*⸣*-ti* ⸢*ḫu-bu-ut*⸣
58) [GIŠ.PAN.MEŠ]-*ia i-na* ⸢NINA.KI *ú-še-šib*⸣*-ma* GIŠ.⸢MÁ.MEŠ⸣ *ṣi-*⸢*ra-a*⸣*-ti*
59) ⸢*e-piš-ti* KUR-*šu-un ib-nu-ú nak-liš*⸣ LÚ.MÁ.⸢LAḪ$_5$.MEŠ⸣ URU.⸢*ṣur-ra-a-a*⸣
60) ⸢URU.*ṣi*⸣*-du-*⸢*un-na-a-a* KUR.*ia*⸣-[*am*$^{?}$]-⸢*na*⸣*-a-a ki-šit-ti* ⸢ŠU.II⸣-*ia ú-*⸢*šá-ḫi-su-nu*⸣*-ti*
61) ⸢*ur-tum qé-reb* ÍD.IDIGNA *it-ti ši*⸣*-na-ti a-na qid-*⸢*da*⸣*-ti a-di* URU.*ú-pi-a*
62) *ú-še-qel-pu-*⸢*ú ù* TA URU.*ú-pi-a na-ba-liš ú-še-lu-ši*⸣*-na-ti-ma*
63) ⸢*ṣe*⸣*-er* GIŠ.⸢*gúr-gu-ge*$^{?}$ *a*⸣-[*na*$^{?}$ ZIMBIR.KI$^{?}$] ⸢*il-du-du-ši-na*⸣-[*ti-ma*] ⸢*qé*⸣*-reb* ÍD.*a-raḫ-ti*
64) *id-*⸢*du-ši-na-ti a-na ḫar-ri*⸣ É-⸢*dak-ku*⸣*-ri* ⸢*ša* KUR⸣.*kal-di ú-še-qel-pu-ú*
65) *šu-x i-na* [*x*] ⸢*an*⸣ *al-*⸢*lik*⸣ *x* [*x*] *ma* ⸢*qu*⸣ *x* (*x*) ⸢MEŠ⸣-*ia šam-*⸢*ru-ti*⸣
66) *šá la* ⸢*i*⸣-[*du-ú*] ⸢*a-da*$^{?}$*-ru* LÚ⸣.*qur-bu-ti* ⸢GÌR.II-*ia gít-ma-lu-ti ù*⸣ LÚ.ERIM.MEŠ *ta-*⸢*ḫa-zi-ia*⸣
67) *qar-du-ti* ⸢*ša la* (traces) *i-na qé*⸣*-reb* GIŠ.MÁ.⸢MEŠ⸣ *ú-šar-kib-šu-nu-ti-ma*
68) *ṣi-di-tu ad-din-*[*šu-nu*]*-ti* ⸢ŠE.IM *ù* ŠE.IN.NU.ḪI.A *a-na*⸣ *mu-ur-*⸢*ni-is-qí*⸣ *ú-še-la-*⸢*a*⸣
69) *it-*⸢*ti-šú-un qu-ra-du-ú*⸣*-a i-na* GIŠ.⸢MÁ.MEŠ *i-qel-pu*⸣*-ú* ⸢ÍD⸣.*pu-rat-tu* ⸢*a-na-ku*⸣

ascended with a struggle the steep mountain peaks.

45–47) He, Maniye, heard about the advance of my expeditionary force, and (then) he abandoned the city Ukku, his royal city, and fled afar. I entered his palace and carried off every kind of possession (and) property, (which were) without number, his substantial treasure. I destroyed, devastated, (and) burned with fire his cities, and made (them) like ruin hill(s) (created by) the Deluge.

48–55) On my sixth campaign: Against the cities Nagītu (and) Nagītu-diʾbina, cities of the king of the land Elam whose dwellings are situated on the other shore of the Bitter Sea, (and) [the people of] Bīt-Yakīn, who became afraid of the [mig]hty weapon(s) of the god Aššur and abandoned their settlements, cr[oss]ed the Bitter Sea, and [...] ... on the far shore.

56–62a) The god Aššur, my lord, encouraged me and I ordered the mar[ch] against them, to the land Nagītu. I settled in Nineveh the people of the land [Ḫa]tti plundered by my [bow(s)] and they skillfully built magnificent ships, a product characteristic of their land. I gave orders to sailors of the cities Tyre (and) Sidon, (and) the land *Io*[*n*]*ia*, whom I had captured. They (my troops) let (the sailors) sail down the Tigris River with them downstream to the city Opis.

62b–76a) Then, from the city Opis, they lifted them (the boats) up onto dry land and dragged th[em] on *rollers* t[*o Sippar* and] guided them into the Araḫtu canal, (where) they let them sail downstream to the canal of Bīt-Dakkuri, which is in Chaldea. (65) ... I loaded onto boats my fierce ...s, who do not k[now] *fear*, my crack bodyguard, and my valiant combat troops, who do not ..., and I gave [the]m provisions. I loaded grain and straw for the steeds with them. My warriors sailed down the Euphrates River on the boats, (70) while I accompanied them on dry land, and (then) I made my way to the city Bāb-salimeti. When I lifted [my] head, [...] ... from the bank of the Euphrates to the shore of [the sea], a distance covered in two double hours of marching. [...] ... [... I was not conc]erned. I pitched camp in that place. The high tide of the sea

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44–46 Nothing is missing at the ends of these lines; cf. the copy in 3 R.

60 ⸢KUR.*ia*⸣-[*am*$^{?}$]-⸢*na*⸣*-a-a* “of the land *Io*[*n*]*ia*”: Or possibly ⸢KUR.*ia*⸣-[*ad*$^{?}$]-⸢*na*⸣*-a-a* “of the land *Ia*[*d*]*na* (Cyprus).” Our reading follows Salonen, Wasserfahrzeuge p. 181; Frahm, Sanherib p. 117; Lanfranchi, Melammu 1 pp. 28–29 n. 94; Rollinger, Melammu 2 p. 242; and Rollinger, SAAB 16 (2007) p. 82 n. 63. Apart from text no. 20, this is the only known reference to Ionians in the Sennacherib corpus.

61 URU.*ú-pi-a* “the city Opis”: The reading is clear on the original; the copy in 3 R has URU.*ú-pu-a*.

63 ⸢*ṣe*⸣*-er* GIŠ.⸢*gúr-gu-ge*$^{?}$ *a*⸣-[*na*$^{?}$ ZIMBIR.KI$^{?}$] ⸢*il-du-du-ši-na*⸣-[*ti-ma*] “they dragged th[em] on *rollers t*[*o Sippar*]”: The reading of the line follows Frahm, Sanherib p. 117.

70) *⸢a-na i-ti-šú-un na-ba-lu ṣab⸣-ta-ku-ma a-na* URU.KÁ-*sa-⸢li-me-ti ú-šar-da-a ur-ḫi⸣*
71) *⸢i-na ul-lu-ú re-ši⸣-[ia] ⸢ul⸣-tu a-ḫi* ÍD.*pu-rat-ti a-di kib-⸢ri⸣ [tam-tim] ⸢ma-lak* 2 KASKAL.GÍD *qaq-qa-ru⸣*
72) *⸢ka-li ka-lu⸣-[...] šá i-na a-a-ri-⸢du⸣-ú-a* (traces)
73) (traces) *a-mat* (traces) *[a]-⸢na⸣ [lìb-bi-ia ul] ⸢áš⸣-du-ud*
74) *⸢i-na áš-ri šu-a-tù at-ta-di ka⸣-ra-ši e-du-ú ta-ma-ti ⸢gap-šiš iš-šá-am-ma qé-reb⸣*
75) GIŠ.*za-ra-ti-ia e-ru-um-ma ⸢ni-ti⸣-iš il-ma-a gim-⸢ri⸣ ka-ra-ši-ia ⸢i-na⸣* [A].⸢MEŠ *dan-nu⸣-ti*
76) 5 u_4*-me ⸢ù* GE$_6$ *ki-ma qú⸣-up-⸢pe⸣-e šur-bu-ṣa gi-mir ba-⸢ḫu-la⸣-a-ti-ia* ⸢GIŠ.MÁ.MEŠ *qu-ra-di⸣-ia*
77) *a-na raq-[qa]-at pi-i* ⸢ÍD *ik-šu-da⸣ a-šar* ÍD.*pu-rat-tu* A.MEŠ-*šá ⸢ú-šeš-še-ru⸣*
78) *qer-bu-[uš tam]-tim ga-⸢lit-ti a⸣-na-⸢ku a⸣-na mé-ḫe-er-ti-šú-un i-na* GÚ ÍD.⸢*mar-ra*⸣*-ti*
79) *az-ziz-ma a-⸢na⸣* ^{d}*é-a* LUGAL$^{?}$ ZU.AB *ú-še-pi-šá* UDU.SISKUR.MEŠ KÙ.MEŠ ⸢*it-ti*⸣ GIŠ.MÁ KÙ.GI KU$_6$ KÙ.GI
80) *al-lut-tú* KÙ.GI *a-na qé-reb tam-tim [ad-di-ma]* GIŠ.MÁ.MEŠ-*ia ⸢a-na⸣* UGU KUR URU.*na-gi-i-ti*
81) *ur-ru-ḫi-iš ú-še-bir i-na kib-ri tam-tim gal-la-ti ⸢šá⸣ a-na ši-ik-nu a-na e-le-e*
82) ⸢ANŠE⸣.KUR.RA.MEŠ ⸢*ù*⸣ *šit-kun* GÌR.II LÚ *la ⸢na⸣-ṭu ma-gal ⸢šum-ru-uṣ⸣-ma ba-ḫu-la-ti* KUR.*kal-di*
83) *[a]-⸢šib⸣* URU.*na-gi-⸢ti⸣* URU.*na-gi-ti-⸢di-iʾ-bi⸣-na* UN.MEŠ KUR.*ḫi-il-mu* KUR.*pil-la-tú*
84) *ù* KUR.*ḫu-pa-pa-nu* ⸢GIŠ⸣.MÁ.MEŠ *qu-ra-di-⸢ia⸣ i-mu-ru-ma* ERIM.MEŠ GIŠ.PAN GIŠ.*ṣu-um-⸢bi⸣*
85) ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ *e-muq [la] ni-bi ú-kap-pi-tú ⸢mit⸣-ḫa-riš*
86) *el-la-me-šú-un i-na*
87) ÍD.*ú-la-a na-a-ru ša kib-ru-šá*
88) DÙG.GA *si-id-ru šit-ku-nu*
89) *me-le-e* ERIM.ḪI.A-*ia ṣab-tu-ma*
90) *ú-šá-ʾa-lu* GIŠ.TUKUL.MEŠ-*šú-un*
91) *qu-ra-du-ú-a a-na ka-a-ri*
92) *ma-kal-le-e ik-šu-du ṣe-ru-uš-šú-un*
93) *ul-tu qé-reb* GIŠ.MÁ.MEŠ *a-na kib-ri ⸢a-ri⸣-biš*
94) *ip-par-šu-ma iš-ku-nu taḫ-ta-šú-un* URU.*na-gi-tu*
95) URU.*na-gi-tu-di-iʾ-bi-na* KUR.*ḫi-il-mu* KUR.*pil-la-tu*
96) ⸢*ù*⸣ KUR.*ḫu-pa-pa-nu* URU.MEŠ *ša* LUGAL KUR.*e-lam-ti ik-⸢šu⸣-du*
97) *⸢dan-nu-su⸣-un te-ne-šet* LÚ.*kal-di* DINGIR.MEŠ *gim-ri* KUR.⸢É-^{m}*ia-kin*$_7$⸣
98) *[a-di]* ⸢NÍG.GA-*šú-nu ù* UN⸣.MEŠ *e-la-mì-i* GIŠ.*ṣu-um-bi* [ANŠE.KUR.RA.MEŠ]

rose mightily, and (then) (75) entered my tent and completely surrounded my entire camp. For five days and nights, on account of the strong [wate]r, all of my soldiers had to sit curled up as though they were in cages.

76b–81a) The boats of my warriors reached the marshy area at the mouth of the river, where the Euphrates River debouches its water in[to] the roiling [s]ea. I took my stand on the shore of the Bitter Sea opposite them and had pure sacrifices performed for the god Ea, *king* of the *apsû*. [I cast (them)] into the sea with a gold boat, a gold fish, (and) a gold crab, and (then) I immediately had my boats cross over to the land of the city Nagītu.

81b–90) At the shore of the roiling sea — which was unsuitable and very difficult for (ships) to dock, horses to climb, and men to set foot on — the inhabitants of Chaldea [li]ving in the cities Nagītu (and) Nagiatu-diʾbina, the people of the lands Ḫilmu, Pillatu, and Ḫupapanu saw the boats of my warriors and they gathered together archers, wagons, horses, (and) mules, a force [without] number. Before their (my warriors') arrival, while drawing up in battleline at the Ulāya River, a river with good shores, (and) holding my troops (landing place on) high ground (where) my troops, they (the Chaldeans and Elamites) sharpened their weapons.

91–99a) My warriors reached the quay of the harbor (and) like locusts they swarmed out of the boats onto the shore against them and defeated them. They conquered the cities Nagītu, Nagiatu-diʾbina Nagītu-diʾbina, Ḫilmu, Pillatu, and Ḫupapanu, cities of the king of the land Elam. They carried off their garrisons, the population of Chaldea, the gods of all of the land Bīt-Yakīn, [together with] their property, and the people of (the) Elamite (king), wagons, [horses], mules, (and) donkeys.

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79 GIŠ.MÁ "a boat": There is no MEŠ after GIŠ.MÁ; cf. the copy in 3 R.

99) ⸢ANŠE⸣.KUNGA.MEŠ ANŠE.NÍTA.MEŠ *iš-lu-lu-ni qé-reb* GIŠ.MÁ.[MEŠ-*šú-nu*]
100) ⸢*ú*⸣*-še-lu-ma a-ḫa-an-na-a a-na* URU.KÁ-*sa-li-me-ti* ⸢*a*⸣-[*di maḫ-ri-ia*]
101) *ú-še-bi-ru-ni* URU.MEŠ *šá-tu-nu ip-pu-lu iq-qu-ru i-na* ^{d}GIŠ.BAR *aq-mu*
102) UGU KUR.ELAM.MA.KI DAGAL-*tim it-bu-ku šá-aḫ-ra-*⸢*ar*⸣*-tú i-na šal-lat* KUR.MEŠ
103) 30 LIM 5 ME GIŠ.⸢PAN⸣ 20 LIM ⸢2$^{?}$⸣ ME GIŠ.*a-ri-tú i-na lìb-bi-šú-nu* ⸢*ak-ṣur*⸣*-ma* UGU [*ki-ṣir*]
104) LUGAL-*ti-ia ú-rad-*⸢*di si-it*⸣*-ti šal-lat* ⸢*na-ki-ri ka*⸣*-bit-ti a-na* ⸢*gi*⸣-[*mir*]
105) KARAŠ-*ia* LÚ.⸢EN.NAM.MEŠ⸣-*ia ù* UN.MEŠ ⸢*ma-ḫa-za-ni-ia* GIM$^{?}$⸣ *ṣe-*⸢*e*⸣-[*ni*]
106) *lu ú-za-ʾi-iz i-na u*$_4$*-me-šú-ma* É.GAL ⸢MURUB$_4$ URU *ša* NINA.KI⸣ *ša* 3 ME 60 *ina* 1.KÙŠ [UŠ]
107) 95 *ina* 1.KÙŠ SAG.KI *ma-ra-ku šit-ku-na-*[*at*]*-ma ṣu-uḫ-ḫu-rat šu-bat-sa ša* LUGAL.[MEŠ]
108) *a-li-kut maḫ-ri* AD.MEŠ-*ia a-na ri-mit be-lu-ti-šú-un ú-še-pi-šú-ma la ú-nak-*[*ki-lu*]
109) *ši-pir-šá* ^{d}ALAD.^{d}LAMMA.MEŠ *ša* NA$_4$.*pi-i-li pe-ṣe-e i-na* URU.*ta-as-ti-a-te ib-*[*tu-qu*]
110) *a-na mu-kil* KÁ.MEŠ-*šin a-na šu-pu-uš* GIŠ.MÁ.MEŠ ⸢*qé-reb*⸣ GIŠ.TIR.MEŠ GIŠ.[MEŠ] GAL.MEŠ *ú-*⸢*qé*⸣-[*ru*]
111) *i-na nap-ḫar* KUR.ME-*šú-un i-na* ITI.GU$_4$ *u*$_4$*-mu a-*⸢*dan-ni*⸣ *e-de-e* [*pa-an šat*]*-ti i-na* GIŠ.MÁ.[MEŠ]
112) *ṣi-ra-a-ti a-na a-ḫa-an-*⸢*na*⸣*-a ú-šeb-bi-ru-*⸢*ni*⸣ *mar-ṣi-iš* ⸢*i-na né*⸣*-ber* ⸢*ka*⸣*-a-ri*
113) ⸢GIŠ⸣.MÁ.[GU].⸢LA⸣.MEŠ *ú-ṭe-eb-bu-ú ba-ḫu-la-ti-šú-un ú-šá-ni-ḫu* [*ú-lam-me*]*-nu*
114) [*ka-ras*]*-sin i-na da-na-ni ù šup-šu-qí mar-ṣi-*⸢*iš ú-bi*⸣*-lu-nim-ma ú-*[*šá-aṣ-bi-tu*]
115) [KÁ.MEŠ]-*ši-in* ÍD.*te-bil-ti a-gu-ú šit-mu-ru ša* [*ul-tu* UD].MEŠ ⸢SÙ⸣.[MEŠ *ṭe-eḫ*]
116) [É.GAL] *i-ba-ʾu-ú-ma i-na* ILLU-*šá gap-ši ú-rib-bu* [*tem-me*]*-en-*[*šá* É.GAL.TUR.RA]
117) [*šá-a-tu*] ⸢*a-na*⸣ *si-ḫi-ir-ti-šá aq-qur ša* ÍD.*te-bil-ti ma-*⸢*lak-šá ul-tu*⸣ [*qa-bal-ti* URU]
118) [*ap-ru-us-ma i-na ta-mir-ti ku-tal* URU] *ú-še-šir*

99b–102a) They loaded (them) onto [their] boat[s] and brought (them) to this side (of the sea), to the city Bāb-salimeti, b[efore me]. They destroyed, devastated, (and) burned with fire those cities. They poured out deathly silence over the wide land of Elam.

102b–106a) From the booty of those lands, I conscripted 30,500 archers (and) 20,200 shield bearers and added (them) to my royal [contingent]. I divided up the rest of the substantial enemy booty like sheep and go[ats] among my ent[ire] camp and my governors, (and) the people of my cult centers.

106b–109a) At that time, the palace in the citadel of Nineveh, whose extent wa[s] 360 cubits on (its) [longer side] (and) 95 cubits on (its) shorter side, and whose site was too small; which earlier king[s], my ancestors, had had constructed for their lordly dwelling, but whose construction they had carri[ed out] in[expertly]:
109b–115a) They q[uarried] bull colossi of white limestone in the city Tastiate, to be their (the palatial halls') gatekeepers. Throughout all of their lands they depl[eted] forests of large tree[s] to have boats built. In the month Ayyāru (II), the time of [sprin]g floods, they brought (the colossi) across to this side (of the river) with difficulty in magnificent boat[s]. They sank la[rg]e boats at the quay dock (and then) made their crews struggle (and) [stra]in. With might and main, they struggled to transport (the colossi) and in[stall (them) in] their [gates].

115b–116a) The Tebilti River, a tempestuous flood (of water) which had flowed [from] distant [day]s [by the side of the palace] (and) had shaken [its ba]se when its flood was in full spate:
116b–118a) I tore down [that small palace] in its entirety. [I diverted] the course of the Tebilti River from [the center of the city and] directed its outflow [into the meadow behind the city].
118b–122a) [In a one-half *ikû* (stretch) of the water's

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109 ^{d}ALAD.^{d}LAMMA.MEŠ "bull colossi": This text follows text no. 17 v 64; cf., for example, text no. 43 line 9, which has UDU.MEŠ *šad-di* ^{d}LAMMA "mountain sheep colossi."

111 KUR.ME-*šú-un*: The copy in 3 R omits ME.

117b–118a *ša* ÍD.*te-bil-ti ... ú-še-šir mu-ṣu-šá* "of the Tebilti River ... directed its outflow": Like text no. 44 (lines 37b–38a), this text follows text no. 17 v 85–87. Cf., for example, text no. 42 lines 21b–22a and text no. 43 lines 14b–15a, which have *ša* ÍD.*te-bil-ti ma-lak-šá uš-te-eš-na-a ú-še-šir mu-ṣu-šá* "I changed the course of the Tebilti River (and) directed its outflow."

118b–121a [*i-na* 1/2 IKU *ma-lak* A.MEŠ] ... [*ki-ma a-tar-tim*]*-ma* [*lu aṣ-ba-ta*] "[in a one-half *ikû* (stretch) of the water's (natural) course] ... [As an addition, I took]": Apart from the dimensions, this text follows no. 17 v 88–vi 4a. Cf., for example, text no. 43 lines 15b–17a *qé-reb a-sur-rak-ki-šá šap-la-nu* GI.MEŠ *e-la-niš* ESIR.UD.A *it-ti* NA$_4$.*pi-i-li* GAL.MEŠ *dun-nu-niš ak-si* 4 ME 54 *ina* 1.KÙŠ GÍD.DA 2 ME 89 *ina* 1.KÙŠ DAGAL A.ŠÀ *ul-tu ma-a-me ú-še-lam-ma na-ba-liš ú-ter tar-pa-šu-ú* UGU *šá u*$_4$*-me pa-ni ú-šar-bi* "in its subterranean waters I very firmly bonded reeds below (and) bitumen above with large (blocks of) limestone. I raised a plot of land that was 454 cubits long (and) 289 cubits wide out of the water and converted (it) to dry land. I made the area larger than before"; and text no. 44 lines 37b–39a, which have *qé-reb ka-tim-ti a-sur-rak-ki-šá* [*šap-la*]*-nu* GI.MEŠ [*e-la-niš* ESIR.UD.A *it-ti* NA$_4$.*pi-i-li* GAL.MEŠ *dun*]*-nu-<niš> ak-si* 5 ME 54 *i-na* 1.KÙŠ GÍD.DA 2 ME 89 [*ina* 1].KÙŠ DAGAL [A.ŠÀ *ul-tu ma-a-me ú-še-lam-ma* *mu-ṣu-šá* [*i-na* 1/2 IKU *ma-lak* A.MEŠ]

119) [4 NA$_4$.*pi-i-li* GAL.MEŠ *it-ti* ESIR.UD.A *ak*]-⸢*si*⸣-*ma* GI.MEŠ *a*-⸢*pe*⸣ [*ù ku-pe-e ú-šat-ri-ṣa* UGU-*šú-un*]

120) [5 ME 54 *ina* 1.KÙŠ UŠ 2 ME 89 *ina* 1].⸢KÙŠ SAG⸣.[KI *qaq-qa-ru ul-tu qé-reb* ÍD.*ḫu-su-ur ù*]

121) [*ta-mir-ti* URU *ki-ma a-tar-tim*]-*ma* [*lu aṣ-ba-ta ṣe-er me-ši-iḫ-ti tam-li-i maḫ-re-e lu ú-rad-di-ma*]

122) *a-na si-ḫi-ir-ti-šu i-na* 1 ME 90 *ti-ib-ki ul-la-a re-ši-šu a-na* ⸢9 ME⸣ [14 *i-na*] ⸢AS$_4$.LUM⸣ GAL-*tim* UŠ *ù* 4 ME 40 *ina* AS$_4$.LUM

123) GAL-*tim* SAG.KI *ši-kit-ti* É.GAL *ú-ter-ma šu-bat-sa uš-rab-bi* É.GAL.MEŠ KÙ.GI KÙ.BABBAR ZABAR NA$_4$.AN.ZA.GUL.ME NA$_4$.DÚR.MI.NA.BÀN.DA

124) NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku* GIŠ.*si-in-da-a a-na mu-šab be-lu-ti-ia*

125) *ab-ni-ma* É *mu-ter-re-te tam-šil* É.GAL KUR.*ḫa-at-ti mé-eḫ-ret ba-ba-a-ti ú-še-piš* GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN *ša e-ri-su-un*

126) [*ṭa-a-bu*] *bi-nu-ut* KUR.*ḫa-ma-nim* KUR.*si-ra-ra* KUR.MEŠ KÙ.MEŠ *ú-šat-ri-ṣa e-li-šin* GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI [*me*]-*ser* KI.SAG *ù* URUDU

127) *ú*-⸢*rak*⸣-*kis-ma ú-rat-ta-a* ⸢*ba-bi-šin i*⸣-*na ba-rak-ki ša qé-reb* É.PA.PAḪ.MEŠ-*ni ap-ti bi-ir-ri ú-pat-ta-a* MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL

128) ZÚ AM.SI *ša il-lu-ru na-šá*-[*a*] ⸢*kit*⸣-*mu-sa* [*rit*]-*ta-šin bal-tu ku-uz-bu ḫi-it-lu-pa lu*-⸢*le*⸣-*e ma-la-a i-na* KÁ.MEŠ-*ši-in ul-zi-iz-ma*

129) *a-na* ⸢*tab*⸣-*ra-a-ti ú-šá-lik* [*ṣu-lul ta*]-⸢*ra*⸣-[*a*]-*ni ša qé-reb ba-rak-ka-ni e-ṭu-su-un ú-šaḫ-la-a u*$_4$*-mì-iš uš-nam-mir sik-kàt kar-ri*

130) *kas-pi ù* URUDU *qé-reb-šin* ⸢*ú-šal*⸣-[*me i*]-*na* [SIG$_4$].AL.ÙR.RA NA$_4$.ZÚ NA$_4$.ZA.GÌN *us-si-ma se-el-lum né-bé-ḫi ù gi-mir pa-as-qí-šu áš-šú šip-ri* É.GAL-*ia*

131) *šu-te-šu-ri ù li-pit* ŠU.II-*ia šul*-[*lu-me*] *i*-[*na*] *u*$_4$*-me-šu-ma* ^{d}*aš-šur ù* ^{d}*iš-tar ra-ʾi-mu* LÚ.SANGA-*ti-ia na-bu* MU-*ia giš-maḫ-ḫi* GIŠ.*ere-ni*

132) *ša ul-tu* UD.MEŠ SÙ.MEŠ [*i-ši*]-⸢*ḫu*⸣-[*ma*] *ik-bi-ru*

(natural) course, I bon]ded [together with bitumen four large limestone (blocks)] and [spread] marsh reeds [and rushes over them. As an addition, I took a plot of land that was 554 cubits long (and) 289 c]ubits wi[de from the Ḫusur River and from the plain of the city (and) added (it) to the dimensions of the former terrace]. In its (the terrace's) entirety, I raised its superstructure 190 courses of brick high.

122b–123a) I enlarged the structure of the palace to 9[14] large cubits along (its) longer side and 440 large cubits along (its) shorter side and (thus) I made its site bigger.

123b–125a) I built a palace of gold, silver, bronze, ...-stone, breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, *elammaku*-wood, (and) Indian wood, for my lordly residence, and (then) I had a house with double doors, a replica of a Hittite palace, constructed opposite (its) gates.

125b–127a) I roofed them (the palatial halls) with beams of cedar (and) cypress, whose scent [is sweet], product(s) of Mount Amanus and Mount Sirāra, the holy mountains. I fastened [ba]nds of silver (and) copper on doors of cedar, cypress, (and) juniper and I installed (them) in their gates.

127b–129a) In the corridors that are within the *papāḫu*-chambers, I made openings for latticed windows. At their gates, I stationed apotropaic figures of alabaster (and) elephant ivory, whose *folded* [ha]nds hol[d] *poppies*, who are laden with pride (and) allure, (and) who are filled with exuberance, and (thus) I made (them) an object of wonder.

129b–130a) [The covering of the r]o[o]f that (hangs) over the corridors — I made their somber atmosphere cheerful, making (them) as bright as day. I decora[ted] them with silver and copper knobbed nails. I adorned the arches, friezes, and all of its copings [w]ith baked [bricks] (glazed in the color of) obsidian (and) lapis lazuli.

130b–133a) So that the construction of my palace might be carried out correctly and that my handiwork be com[pleted], a[t] that time, the god Aššur and the goddess Ištar, who love my priestly service (and) who selected me (lit. "who called my name"), revealed to me a source of trunks of cedar, which since distant days [grew t]all [and] very thick as they stood in seclusion in the Sirāra mountain range.

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a-na] *tar-pa-še*$_{20}$*-e ú-ter* "in the hidden depths of its subterranean waters I very firmly bonded reeds [be]low (and) [bitumen above with large (blocks of) limestone. I raised a plot of land that] was 554 cubits long (and) 289 [cu]bits wide out of the water [and converted (it) into] an *empty lot*."

120–121 These lines were mistakenly omitted in the copy in 3 R.

120 5 ME 54 "554": The restoration is based on text no. 44 line 38.

ma-gal i-na qé-reb KUR.*si-ra-ra šad-⸢di-i⸣ i-na pu-uz-ri na-⸢an-zu⸣-zu ú-šak-li-mu-in-ni*

133) *ṣi-i-su-⸢un ša⸣* NA$_{4}$.GIŠ.NU$_{11}$.GAL *⸢ša i-na⸣ [tar]-ṣi* LUGAL.MEŠ-*ni* AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru i-na sa-pan* KUR.*am-ma-⸢na-na⸣ ú-⸢šap-tu-ni⸣ pa-ni-šu*

134) *ù* NA$_{4}$.⸢DÚR⸣.[MI].NA.BÀN.DA *ma-la* DUG.*bur-⸢zi-gal⸣-li ša la in-nam-ru ma-ti-ma i-na* URU.*kap-ri-da-ar-gi-la-a šá ⸢pa-a-ṭi⸣* URU.DU$_{6}$-*bar-si-ip*

135) *ú-kal-lim ⸢ra⸣-ma-nu-uš i-te-e* NINA.KI *i-na er-ṣe-et* URU.*ba-la-ṭa-a-a ki-i ṭè-em* DINGIR-*ma* NA$_{4}$.*pi-i-lu pe-ṣu-ú a-na mu-ʾu-de-e*

136) *in-na-mir-ma* ^{d}ALAD.^{d}LAMMA.MEŠ *ù ṣa-lam meš-re-ti* NA$_{4}$.GIŠ.NU$_{11}$.GAL *ša i-na 1-en* NA$_{4}$ *ib-ba-nu-ú ⸢mi⸣-na-a-ti šuk-lu-lu i-na ki-gal-li*

137) *ram-ni-šú-⸢nu⸣ [šá]-qiš na-an-zu-zu* MUNUS.ÁB.ZA.[ZA]-*a-ti* NA$_{4}$.GIŠ.NU$_{11}$.GAL *ša zi-i-me nu-us-su-qa* GIM *u*$_{4}$*-me na-par-de-e nu-um-mu-ru zu-mur-šin* ⸢KUN$_{4}$⸣.MEŠ NA$_{4}$.DÚR.MI.NA.BÀN.DA

138) *ṣi-ra-a-⸢ti ab⸣-ni ki-lal-la-an i-na šad-⸢di-šú-un⸣ ab-tuq-ma a-na šip-ri* É.GAL-*ia ú-šal-di-da qé-reb* NINA.KI ^{d}ALAD.^{d}⸢LAMMA.MEŠ GAL⸣.MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.*pi-i-li*

139) *pe-ṣe-e ⸢i-na⸣ lip-ta-at* ^{d}⸢*nin*⸣-*kur-ra i-na er-ṣe-et* URU.*ba-la-ṭa-a-a ú-šá-aʾ-lid-ma ú-šak-li-la gat-ta-šú-un ⸢ša ul⸣-tu ul-la* LUGAL.MEŠ AD.MEŠ-*ia ṣa-lam* URUDU

140) *tam-šil gat-ti-[šú]-un a-na šu-zu-zi qé-reb* É.KUR.MEŠ *ib-nu-ma i-na e-piš-ti-šú-nu ú-šá-ni-ḫu gi-mir* DUMU.MEŠ *um-ma-a-ni i-na la [bi-šit] uz-ni la ḫa-sa-as a-ma-ti a-na šip-ri*

141) *ḫi-šiḫ-ti-[šú-nu* Ì.GIŠ] *iš-ku-ru ⸢na-al⸣-ba-áš ṣe-e-ni ú-qé-ru qé-reb* KUR.MEŠ-*šú-un ia-a-ti* ^{md}30-PAP.MEŠ-SU *a-šá-red kal mal-⸢ki⸣ [mu]-de-e šip-ri ka-la-ma tim-me* URUDU GAL.MEŠ

142) *ur-maḫ-ḫi [pe-tan] bir-ki ša ma-na-ma ⸢la⸣ ip-ti-qu* LUGAL *pa-ni maḫ-ri-ia i-na uz-ni ni-kil-ti ša ú-šat-li-ma ru-bu-ú* ⸢^{d}*nin*⸣-*ši-kù i-na ši-tul-ti ram-ni-ia*

143) *a-na e-[peš šip]-⸢ri⸣ šu-a-tu ra-⸢biš am⸣-tal-lik-ma i-na mì-lik ṭè-⸢me⸣-ia ù me-reš ka-bat-ti-ia pi-ti-iq* ⸢URUDU⸣ *ú-ba-áš-šim-ma ú-nak-ki-la nik-lá-su ša giš-maḫ-ḫi*

144) *⸢ù⸣ a-la-⸢mit⸣-[ta]* GIŠ *meš-re-e* 12 UR.MAḪ.MEŠ *né-ʾi-ru-ti a-di* 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ *ša šuk-lu-lu nab-ni-tu* 22 MUNUS.ÁB.ZA.ZA-*a-ti*

133b) In the uplands of Mount Ammanāna (northern Anti-Lebanon), they (Aššur and Ištar) disclosed to me the location of alabaster, which in [the tim]e of the kings, my ancestors, was too expensive (even) for the pommel of a sword.

134–135a) Moreover, bre[cc]ia, as much as is needed (for making) *burzigallu*-bowls, (a stone) that had never been seen before, revealed itself at Kapridargilâ (“Dargilâ Village”), which is on the border of the city Tīl-Barsip.

135b–138a) Near Nineveh, in the territory of the city Balāṭāya, by divine will, white limestone was discovered in abundance, and (then) I created bull colossi and (other) statues with limbs of alabaster that are sculpted from a single stone, (whose) proportions are perfect, (and) who stand [hi]gh on their own pedestals; sph[in]xes of alabaster whose features are exquisite (and) whose bodies shine like a brilliant day; (and) magnificent slabs of breccia. I cut (them) free on both sides from their mountains, and (then), for the construction of my palace, I had (them) dragged into Nineveh.

138b–139a) I had large bull colossi and sphinxes of white limestone created in the territory of the city Balāṭāya and their forms perfected through the craft of the deity Ninkura.

139b–141a) Since time immemorial, the kings, my ancestors, created copper statues, replicas of [th]eir (own) forms, to be erected in temples, and through their manufacture they had exhausted all of the craftsmen. Through ig[nora]nce (and) failure to give thought on the matter, they depleted [the oil], wax, (and) *wool* in their lands for the work [they] desired.

141b–143a) (But) as for me, Sennacherib, the foremost of all rulers, [exp]ert in every type of work, regarding large columns of copper (and) [stri]ding lion colossi, which none of the kings of the past (who came) before me had cast: with the ingenious mind that the prince, the god Ninšiku, had granted to me (and) taking counsel with myself, I intensively pondered how to pe[rform] this [wo]rk. Then, with my (own) ideas and knowledge, I created a cast work of copper and expertly carried out its artful execution.

143b–146a) By divine will, I created clay mold(s) of tree trunks and date pa[lm(s)], the tree of abundance, (of) twelve raging lions, as well as (of) twelve magnificent bull colossi with perfect features (and) twenty-two sphinxes that are coated in allure and charm (and) that have [pri]de (and) exuberance heaped upon them, and I poured copper into it. Just like the cast work of

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137 *na-par-de-e*: The reading is clear despite Frahm, Sanherib p. 118.

ša ku-uz-bu ù ul-ṣu
145) *ḫi-it-lu-pa [bal]-tu la-la-a kúm-⸢mu⸣-ru*
ṣe-ru-uš-šin ki-i ṭè-em DINGIR-*ma zi-i'-pi ṭi-iṭ-ṭi*
ab-ni-ma e-ra-a qé-reb-šú áš-tap-pa-ka ki-i
pi-ti-iq 1/2 GÍN.TA.ÀM
146) *ú-šak-li-⸢la⸣ nab-ni-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ
nab-nit URUDU *ša* 2 *ina lìb-bi za-ḫa-lu-ú*
lit-bu-šú ^{d}ALAD.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL
a-di ^{d}ALAD.^{d}LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti*
147) NA$_4$.*pi-i-li pe-ṣe-e ša* É.GAL.MEŠ-*ia ú-šá-aṣ-bi-ta*
SI.GAR-*ši-in tim-me* URUDU MAḪ.MEŠ *a-di*
GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat*
KUR.*ḫa-ma-nim me-ser* URUDU
148) *ú-rak-kis-ma ṣe-er pirig-gal-le-e ul-ziz-ma*
dáp-pi ku-lul KÁ.MEŠ-*šin e-mid*
MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *a-di*
MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq ú-ru-de-e*
149) *ša za-ḫa-lu-ú lit-bu-šá ù* MUNUS.ÁB.ZA.ZA-*a-ti*
pi-ti-iq GU.AN.NA *ša nu-um-mu-ru gat-ta-šin*
GIŠ.*tim-me* GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.EREN
GIŠ.*dup-ra-ni* ŠIM.LI
150) *ù* [GIŠ].⸢*si*⸣-*in-da-a iḫ-ze-et pa-šal-li ù kas-pi*
ṣe-ru-uš-šin ul-ziz-ma ša kúm-me mu-šab
be-lu-ti-ia e-mid GIŠ.GAN.DU$_7$.MEŠ-*šú-un*
as-kup-pa-a-ti
151) NA$_4$.DÚR.[MI].NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL *ù*
KUN$_4$.MEŠ NA$_4$.*pi-i-li* GAL.⸢MEŠ⸣ *a-sur-ru-šin*
ú-šá-as-ḫi-ra a-na tab-ra-a-ti ú-šá-lik áš-šu
u$_4$*-mi-šam-ma* A.MEŠ *di-lu-ti*
152) ⸢*da-lum*⸣ *eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR *ù ḫar-ḫa-ri*
ZABAR *ú-še-piš-ma ki-mu-ú ma-ka-a-ti*
giš-maḫ-ḫi ù a-la-mit-ta ṣe-er PÚ.MEŠ *uš-ziz*
É.GAL.MEŠ *šá-ti-na*
153) [*ú*]-⸢*šá-lik*⸣ *as-mi-iš si-ḫir-ti* É.GAL *a-na tab-rat*
kiš-šat UN.MEŠ *ul-la-a re-ši-šá* É.GAL *ša šá-ni-na*
la i-šu-ú ni-bit-sa az-kur GIŠ.KIRI$_6$.MAḪ-*ḫu*
154) [*tam-šil*] ⸢KUR.*ḫa-ma*⸣-*nim ša gi-mir* ŠIM.ḪI.A
GURUN *ṣip-pa-a-ti* GIŠ.MEŠ *tuk-lat šad-di-i ù*
KUR.*kal-di qé-reb-šú ḫur-ru-šu i-ta-a-šá az-qup*
a-na miṭ-ra-a-ti
155) [*šum-mu*]-*ḫi ul-tu pa-a-ṭi* URU.*ki-si-ri a-di*
ta-mir-ti URU.*ni-na-a* KUR-*a i-na ak-kul-la-ti*
AN.BAR *ú-šat-tir-ma ú-še-šir* ÍD.*ḫar-ru*
156) [1 1/2] ⸢KASKAL.GÍD⸣ *qaq-qa-ru ul-tu qé-reb*
ÍD.*ḫu-su-ur ma-a-me da-ru-ú-ti a-šar-šá*
ú-šar-da-a qé-reb miṭ-ra-a-te ša-ti-na
ú-šaḫ-bi-ba pat-ti-iš
157) [*a-na šup-šu*]-*uḫ a-lak-ti* A.MEŠ *ša* GIŠ.KIRI$_6$.MEŠ
ÍD.*a-gam-mu ú-šab-ši-ma ṣu-ṣu-ú qé-reb-ša*
as-ti-il ÍGIRA.MUŠEN.MEŠ ŠAḪ.MEŠ GIŠ.GI
158) [*a*]-⸢*lap*⸣ *qí-i-ši i-na lìb-bi ú-maš-šir i-na ṭè-em*

(an object weighing only) a half shekel, I perfected their form(s).

146b–147a) I made bull colossi with copper features, two of which were overlaid with *zaḫalû*-silver, (and) bull colossi of alabaster, together with bull colossi and sphinxes of white limestone, hold the door bolts of my palatial halls.

147b–148a) I fastened bands of copper on magnificent copper columns, as well as on large cedar columns, which are the product of Mount Amanus, and (then) I installed (them) upon lion colossi and positioned cross-beams (upon them) as a cornice for their gates.

148b–150a) Sphinxes of alabaster, as well as sphinxes of cast *urudû*-copper that were overlaid with *zaḫalû*-silver, and sphinxes of cast ...-metal, whose features were brilliant: I erected over them columns of ebony, cypress, cedar, *daprānu*-juniper, juniper, and Indian [wood], with *pašallu*-gold and silver inlays, and (then) I positioned the architraves of the inner rooms of my lordly residence (on those columns).

150b–151a) I surrounded their (the palace rooms') lower courses with slabs of br[ec]cia (and) alabaster, and large limestone slabs (and) made (them) an object of wonder.

151b–152a) In order to be able to draw water by bucket every day, I had bronze wire chains and bronze cables made and, instead of poles, I had tree trunks and date palm(s) placed over wells.

152b–153a) [I m]ade those palatial halls beautiful. To be an object of wonder for all of the people, I raised the superstructure of the entire palace. I called it the "Palace Without a Rival."

153b–154a) I planted alongside it (the palace) a botanical garden, [a replica of] Mount Amanus, which has all kinds of aromatic plants (and) fruit trees, trees that are the mainstay of the mountains and Chaldea, *collected* inside it.

154b–156) To make (those) planted areas [luxuria]nt, I cut with iron picks a canal straight through a mountain, from the border of the city Kisiru to the plain of Nineveh. I caused an inexhaustible supply of water to flow there for a distance of [one and a half lea]gues from the Ḫusur River (and) made (it) gush through feeder canals into those planted areas.

157–160a) I created a marsh [to moder]ate the flow of water for (those) gardens and planted a canebrake in it. I let loose in it herons, wild boars (lit. "pigs of the reeds"), (and) [r]*oe deer*. By divine will, vines,

DINGIR-*ma qé-reb* GIŠ.KIRI$_{6}$.MEŠ GIŠ.GEŠTIN *gi-mir* GURUN GIŠ.*se-er-du ù* ŠIM.ḪI.A *ma-gal iš-mu-ḫu* GIŠ.ŠUR.⸢MÌN⸣

159) [GIŠ].MES.MÁ.KAN.NA *nap-ḫar* GIŠ.MEŠ *i-ši-ḫu-ma ú-ṣar-ri-šu* ⸢*pa*⸣*-pa-al-lum ap-pa-ra-a-te ma-gal i-ši-ra* MUŠEN AN-*e* ÍGIRA.MUŠEN *qin-na iq-nun-ma*

160) ⸢ŠAḪ GIŠ.GI *a-lap qí*⸣*-i-ši ú-rap-pi-šu ta-lit-tu* GIŠ.MES.MÁ.KAN.NA GIŠ.ŠUR.MÌN *tar-bit ṣip-pa-a-ti* GI AMBAR.MEŠ *ša qé-reb* ÍD.*a-gam-me ak-šiṭ-ma*

161) [*a-na šip-ri*] ⸢*ḫi-šiḫ*⸣*-ti* É.GAL.MEŠ *be-lu-ti-ia lu* DÙ-*uš ul-tu šip-ri* É.GAL-*ia ú-qat-tu-ú* ^{d}*aš-šur* EN GAL DINGIR.MEŠ *ù* ^{d}IŠ.TAR.MEŠ

162) [*a-ši-bu-ut* KUR *aš-šur*.KI] *i-na qer-bi-šá aq-re-ma* UDU.SISKUR.MEŠ *taš-ri-iḫ-te aq-qí-ma ú-šat-lim kàd-ra-a-a* Ì.GIŠ GIŠ.*sér-di ù ḫi-bi-iš-ti*

163) [*ú-raq-qa-a a-na ru-uš-te*] ⸢*i*⸣*-na taš-ri-it* É.GAL *ša ba-ḫu-la-ti* KUR-*ia ú-šá-áš-qa-a muḫ-ḫa-šin* GEŠTIN.MEŠ *du-uš-šu-pu ṣur-ra-šin am-kir i-na qí-bit*

164) [*aš-šur a-bu* DINGIR.MEŠ *ù* ^{d}*iš-tar*] ⸢*šar-ra-ti*⸣ ^{d}ALAD *dum-qí* ^{d}[LAMMA *dum-qí*] ⸢*qé*⸣*-reb* É.GAL *šá-a-tu da-a-riš liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*

all kinds of fruit trees, olive trees, (and) aromatic trees flourished greatly in (those) gardens. Cypress trees, *musukkannu*-[trees], (and) all kinds of trees grew tall and sent out shoots. The marshes thrived greatly. Birds of the heavens, heron(s), made nest(s) and wild boars (and) *roe deer* gave birth in abundance.

160b–161a) I cut down *musukkannu*-trees (and) cypress trees grown in the orchards (and) marsh reeds from the swamps and I used (them) [in the work] required (to build) my lordly palatial halls.

161b–163a) After I had finished the work on my palace, I invited inside it the god Aššur, the great lord, (and) the gods and goddesses [living in Assyria], and (then) I made splendid offerings and presented my gift(s). [I made fine oil] from olives and aromatics. At the inauguration of the palace, I had the heads of the subjects of my land drenched (and) I watered their insides with sweet wine.

163b–164) By the command of [(the god) Aššur, the father of the gods, and the goddess Ištar], the queen, may the good *šēdu* (and) [the good *lamassu*] last forever and ever in that palace. May they never leave it.

47

A small fragment from a colossus of the South-West Palace at Nineveh (original location not known) preserves parts of seven lines of an inscription recording the construction and decoration of the "Palace Without a Rival," in particular the discovery of alabaster at Mount Ammanāna, breccia at the city Kapridargilâ, and an abundance of white limestone in the vicinity of the city Balāṭāya, resources used for the roofing, for wall and floor slabs, and numerous human-headed winged bull colossi (*aladlammu*) and sphinxes (*apsasû*). The fragment, which is now in a private collection in Vienna, orginates from the inscribed surface under the belly of the colossus. Like two of the bulls lining the façade of Court H (Bulls/Slabs 1 and 10), the inscription on this colossus, possibly a human-headed winged bull, began under the belly and concluded between the hind legs. Since only a small portion of the building report is extant, late 695 to late 694 or early 693 is suggested here as the text's date of composition. This piece is sometimes referred to in earlier editions and studies as the "Austrian Bull."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
AfO 35 p. 35 fig. 7 (Vienna, Private collection)	Nineveh, Kuyunjik, South-West Palace	19.8×18.7×4.9	p

COMMENTARY

The original location of the colossus in the South-West Palace is not known and the fragment is presumed to have come from a human-headed winged bull, rather than a sphinx; see, for example, Frahm, Sanherib p. 119 and J.M. Russell, Writing on the Wall p. 281. Based on the lineation, it is certain that the fragment originates from under the creature's belly. Based on comparison with the inscriptions on other bulls and lions, the piece is either part of the first inscribed surface on the colossus, just like text no. 44 exs. 3–4, or part of the fourth and final inscribed surface of a pair of colossi, just like text no. 46. Because the width of each line is approximately the same as text no. 44 exs. 1 and 3, it seems more likely that the fragment originates from the first inscribed surface on the colossus and, therefore, the entire inscription was written on a single colossus (like text nos. 39 and 44), rather than on a pair of colossi. The extant text duplicates, with some variation in line 5′, text no. 44 lines 50–54 (and text no. 46 lines 133–137). The restorations are based on text no. 44.

BIBLIOGRAPHY

1988 Galter and Scholz, AfO 35 p. 35 no. 1.7 and fig. 7 (photo, transliteration)

1997 Frahm, Sanherib p. 119 T 32 (study)

1999 J.M. Russell, Writing on the Wall p. 281 (study)

TEXT

Lacuna

1′) [...] *x x* [...]

2′) [*ša* NA$_4$.GIŠ.NU$_{11}$.GAL *ša i-na tar-ṣi* LUGAL].⸢MEŠ⸣*-ni* ⸢AD⸣.[MEŠ*-ia a-na kar-ri nam-ṣa-ri šu-qu-ru i-na sa-pan* KUR.*am-ma-na-na*]

3′) [*ú-šap-tu-ni pa-ni-šu ù* NA$_4$.DÚR.MI.NA.BÀN.DA] ⸢*ma*⸣*-la* DUG.*bur-*[*zi-gal-li ša la in-nam-ru ma-ti-ma i-na* URU.*kap-ri-da-ar-gi-la-a*]

4′) [*ú-kal-lim ra-ma-nu-uš i-te-e* NINA.KI *i-na er-ṣe-et* URU.*ba-la-ṭa-a-a ki*]*-i ṭè-*⸢*em*⸣ [DINGIR*-ma* NA$_4$.*pi-i-lu pe-ṣu-ú a-na mu-ʾu-de-e in-na-mir-ma*]

5′) [^{d}ALAD.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL *ša i-na* 1*-en* NA$_4$ *ib-ba-nu-ú mi*]*-*⸢*na*⸣*-a-ti nu-*⸢*uk*⸣*-*[*ku-lu* MUNUS.ÁB.ZA.ZA*-a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *ša*

Lacuna

1′–3′a) [...] ... [... In the uplands of Mount Ammanāna (northern Anti-Lebanon), they (Aššur and Ištar) disclosed to me the location of alabaster, which in the time of the king]s, [my] ancestor[s, was too expensive (even) for the pommel of a sword].

3′b–4′a) [Moreover, breccia], as much as is needed (for making) *bur*[*zigallu*-bowls, (a stone) that had never been seen before, revealed itself at Kapridargilâ (“Dargilâ Village”)].

4′b–7′) [Near Nineveh, in the territory of the city Balāṭāya, b]y [divine] will, [white limestone was discovered in abundance, and (then) I created bull colossi of alabaster that are sculpted from a single stone, (whose) pro]portions are skillfully [made; sphinxes of alabaster whose features are exquisite] (and) whose [bodies shine like a brilliant day; (and) magnificent]

3′ Based on the proposed width of each line, which is approximately the same as that of text no. 44 exs. 1 and 3, there is probably not sufficient space to have *šá pa-a-ṭi* URU.DU$_6$*-bar-si-ip* “which is on the border of the city Tīl-Barsip” after URU.*kap-ri-da-ar-gi-la-a* “Kaprigargilâ.” See, for example, text no. 17 vi 60 and text no. 46 line 134.

5′ *nu-*⸢*uk*⸣*-*[*ku-lu*] “skillfully [made]”: Cf., for example, text no. 44 line 53 which has *šuk-lu-lu* “perfect.” Since the width of each line is approximately the same as that of text no. 44 exs. 1 and 3, there is probably not sufficient space to restore *i-na ki-gal-li ram-ni-šú-nu šá-qiš na-an-zu-zu* “who stand high on their own pedestals” between *nu-*⸢*uk*⸣*-*[*ku-lu*] “skillfully [made]” and MUNUS.ÁB.ZA.ZA*-a-ti* “sphinxes.”

zi-i-me]	slabs of [breccia. ...] ... [...]
6′) [*nu-us-su-qa ki-ma u*$_4$*-me na-par-de-e nu-um-mu-ru zu-mur*]-⌜*šin* KUN$_4$.MEŠ⌝ [NA$_4$.DÚR.MI.NA.BÀN.DA *ṣi-ra-a-ti ab-ni* ...]	
7′) [...] *x x* [...]	
Lacuna	Lacuna

48

A.H. Layard mentions that there was a "nearly illegible" inscription on the pair of sphinxes (*apsasû*) in Court XIX, Door *a*. Because no copy, transliteration, or photograph of this lion inscription is known, no edition is provided here. Although no details about the inscription have been published, it is certain that these sphinxes were inscribed with a text recording the construction and decoration of the South-West Palace; it is not known, however, if the text also included military narration.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, Discoveries p. 230	Nineveh, South-West Palace, Court XIX, Door a	—	n

COMMENTARY

H. Galter, L. Levine, and J. Reade (ARRIM 4 [1986] p. 31 no. 12) tentatively suggest that the "nearly illegible" inscription on the sphinxes in Court XIX, Door *a* could be a text copied by Layard on MS C fol. 58r, an inscription on "a fragment on part of a yellow bull at entrance." This proposed identification is unlikely since the colossi in that door of the South-West Palace are reported to have been sphinxes and since MS C fol. 58r appears to be a field copy of a bull inscription of Sennacherib's father Sargon II; lines 1′–6′, as already pointed out by E. Frahm (Sanherib pp. 122–123), parallel Fuchs, Khorsabad pp. 69–70 and 305–306 Steirkolossen lines 71–78. Therefore, the identification of the Court XIX, Door *a* colossi as the text copied on MS C fol. 58r by Layard must be rejected. That inscription will be edited in Frame, RINAP 2, as a 1000-number text.

BIBLIOGRAPHY

1983 Layard, Discoveries p. 230 (study)
1986 Galter et al., ARRIM 4 p. 31 no. 12 (study)
1997 Frahm, Sanherib p. 122 (study)

49

Several fragments of human-headed winged bull colossi (*aladlammu*) from the northeastern end of Sennacherib's palace (the so-called Eastern Building; erroneously called the *bīt nakkapti* in older literature) at Nineveh are inscribed with a text recording the construction and decoration of the South-West Palace. The colossi were first discovered by L.W. King during his 1903–4 excavations of the northeastern end of the palace (Sennacherib's Eastern Building) and re-excavated by J.M. Russell in 1989–90 as part of D. Stronach's Nineveh Project. The text is only known from King's unpublished field copies and R.C. Thompson's published copies. Because most of the inscribed pieces are small and because sections of the preserved text are not duplicated in other (bull and lion) inscriptions of Sennacherib, reconstruction of the text is problematic. The prologue more or less duplicates that of text no. 43, while the building report utilizes material from earlier bull inscriptions (especially text nos. 44 and 46). The series *abnu šikinšu* (the so-called "stone description book") was consulted in order to provide descriptions of various stones used in the construction of the palace. Despite the fact that the text is badly damaged, it is certain that it is one of the latest known bull inscriptions from the South-West Palace. It was likely composed ca. 693–691; the latter date is based on Sennacherib's boast in text no. 22 (vi 36b–37), a copy of which is dated to 20-XII-691, that his palace had been completed.

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1a	King, Notebook p. 1 no. 1, p. 2, p. 3 no. 1, p. 4, p. 11 and p. 14 nos. 1–2	Nineveh, Eastern Building	—	n
1b	Thompson, Arch. 79 nos. 122M and 122N	See ex. 1a	—	n
1c	Fragments found by J.M. Russell	See ex. 1a	—	n

COMMENTARY

In 1903–4, King discovered a poorly preserved building on the east side of the Kuyunjik mound, ca. 300 m northeast of Sennacherib's throne room; this building came to be called the Eastern Building. The most notable feature of the building was a monumental gate flanked by inscribed bull colossi. King copied a number of the inscribed fragments, but never published them; these copies are in his "Kuyunjik: Notes on Sculptures and Inscriptions" notebook, which is found in the Department of the Middle East at the British Museum. Thompson (Arch. 79 [1929] pl. LII nos. 122M and 122N) later published copies of two of the fragments, not realizing that the two pieces joined; the join between the fragments was recognized by Russell. In 1989, Russell re-excavated Sennacherib's Eastern Building and recovered seven fragments, some of which King had already copied. Nine additional fragments of the bulls from the Eastern Building have been identified among the copies in King's notebook. Most belong to this text, but some are too small to be of use (and are therefore not incorporated into this edition); two of the fragments are part of another inscription of Sennacherib (see text no. 50). The fragments edited here may come from two or more bulls with the same inscription. Russell's proposed join between Thompson, Arch. 79 (1929) pl. LII nos. 122M and 122N is not entirely certain; these pieces could come from different bulls.

Note that one or both fragments could also join King, Notebook p. 3 no. 2 (text no. 50).

Like text nos. 40–43, 46, and 50, this text was inscribed on two colossi. The inscription began under the belly of the first bull (lines 1–29), continued between the hind legs of that colossus (lines 1´–17´), between the hind legs of the second bull (lines 1´´–7´´), and then concluded under the belly of that second colossus (lines 1´´´–3´´´ and 1´´´´–6´´´´). Lines 1–5 duplicate text no. 43 lines 1–5 and text no. 50 lines 1–5; lines 11b–16a duplicate, with some variation, text no. 50 lines 12b–16a; lines 23b–28 duplicate, with some variation, text no. 44 lines 43–47 and text no. 46 lines 125b–130; lines 16´b–17´ and 1´´–7´´ duplicate, with some variation, text no. 44 lines 52 and 54b–56a and text no. 46 lines 135 and 137b–139a; and lines 5´´´´b–6´´´´ duplicate text no. 44 lines 72b–73 and text no. 46 line 164b. Lines 16b–20a are similar to other texts, but the order of the individual phrases differs to that found in any other text. Lines 20b–23a are based on text no. 44 lines 41b–43a and text no. 46 lines 126b–125a. Lines 1´–16´a are an expanded version of text no. 44 lines 50–52a and text no. 46 lines 133b–135a; the descriptions of the various stones used in the construction of the palace are from the series *abnu šikinšu* (Schuster-Brandis, AOAT 46 pp. 24–47). Lines 1´´´–3´´´ probably correspond to text no. 44 lines 63b–66a and text no. 46 lines 148b–150a. Lines 2´´´´b–5´´´´a are not duplicated verbatim in other known inscriptions of Sennacherib; for the contents, cf. text no. 34 lines 91–94 and text no. 51 lines 47´´–50´´. Restorations are based on texts nos. 43–44, 46, and 50, as well as on text nos. 15–17 (which are used to restore damaged passages in those aforementioned inscriptions).

BIBLIOGRAPHY

—	King, Notebook p. 1 no. 1, p. 2, p. 3 no. 1, p. 4, p. 11 and p. 14 nos. 1–2 (partial copy)
1929	Thompson, Arch. 79 p. 135 and pl. LII nos. 122M and 122N (lines 1´–17´, copy, edition)
1987	Engel, Dämonen pp. 167–172 (lines 3´–6´, 16´–17´, edition)
1991	Matthews and Wilkinson, Iraq 53 p. 179 (study)
1991	J.M. Russell, Senn.'s Palace pp. 85–86 (study)
1997	Frahm, Sanherib pp. 113 and 121–122 T 37 (study)
1997	J.M. Russell in Parpola and Whiting, Assyria 1995 pp. 299–301 (lines 1´–17´, edition)
1999	J.M. Russell, Writing on the Wall pp. 126 and 276 (study)

TEXT

1) [É.GAL ^{md}EN.ZU-ŠEŠ.MEŠ-SU LUGAL] ⸢GAL$^{?}$⸣ [LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*ti mi-gir*]
2) [DINGIR.MEŠ GAL.MEŠ *lu-li-mu er-šu mal*]-⸢*ku*⸣ *pit*-⸢*qu*⸣-[*du*] ⸢RE⸣.É.⸢UM⸣ [*ba*]-⸢*ḫu*⸣-[*la-ti mut-ta-ru-ú* UN.MEŠ *rap-šá-a-ti*]
3) [*a-na-ku* ^{d}*be-let*-DINGIR.MEŠ *be-let nab-ni*]-⸢*ti i*⸣-*na* ŠÀ.TÙR *a*-⸢*ga-ri-in*⸣-[*ni a*]-⸢*lit-ti*⸣-[*ia ke-niš* IGI.BAR-*an-ni-ma ú-ṣab-ba-a*]
4) [*nab-ni-ti ù* ^{d}*nin-ši-kù id-di*]-⸢*na*⸣ *kar-šu rit-pa-šú* ⸢*šin*⸣-*na-at* ⸢ABGAL *a-da*⸣-[*pà iš-ru-ka pal-ka-a ḫa-sis-su*]
5) [^{d}*aš-šur* AD DINGIR.MEŠ *gi-mir ṣal-mat* SAG].⸢DU⸣ *ú-šak-niš še-pu*-[*ú*]-*a a-na* [RE.É.UM-*ut* KUR *ù* UN.MEŠ *ul-la-a re-ši-ia*]
6) [...] *x x x x* [(*x*) GIŠ].⸢TUKUL⸣ *la* ⸢*pa-du*⸣-[*ú a-na šum-qut za-ʾi-ri ú-šat-me-eḫ*]
7) [*rit-tu-ú-a* ...] *x x* [...]
8) [...]
9) [...]-*nu* [...]
10) [...] *x* [*x*] *ri* [*x x*] *x* [...]
11) [...] *x a-na x x*$^{?}$ *šá i x x* [... *ša* LUGAL.MEŠ *a-li-kut maḫ-ri* AD.MEŠ-*e-a*]

1–3a) [Palace of Sennacherib], *great* [king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), favorite of the great gods, wise prince, circumspect ruler, shepherd of the people, (and) leader of a widespread population, I]:

3b–4) [The goddess Bēlet-ilī, the lady of creat]ion, [looked steadfastly upon me and created my features] (while I was still) in the womb of the mot[her who g]ave birth to [me. Moreover, the god Ninšiku ga]ve me wide understanding equal to (that of) the sage Ada[pa (and) endowed me with broad knowledge].

5–7a) [The god Aššur, father of the gods, made all of the black-hea]ded (people) bow down [at] my feet (and) [elevated me for shepherding the land and people. ...] ... (and) [he put in my hand a] mer[ci]less [we]apon [to fell enemies ...].

7b–12a) [...] ... [...] ... [... (and) which earlier kings, my ancestors], had [had] constructed [for their lordly dwelling], but [whose construction] they had carried out inex[pertly]:

12) [*a-na ri-mit be-lu-ti-šu-un*] *ú-*[*še*]-⸢*pi*⸣-*šu-ma la ú-nak-*[*ki-lu ši-pir-šá*] ⸢É.GAL⸣.[TUR.RA *šá-a-tu aq-qur*]

13) [*ša* ÍD.*te*]-⸢*bil-ti*⸣ *ma-lak-šá ul-tu qa-bal-ti* ⸢URU⸣ *ap-*[*ru*]-⸢*us-ma*⸣ *ṣe-er* ⸢*ta*⸣-[*mir-ti ku-tal* URU *ú-še-šir*]

14) [*mu-ṣu-šá i-na*] 1/2 IKU [*ma-lak*] ⸢A⸣.MEŠ 4 NA$_4$.*pi-i-*[*li*] GAL.MEŠ *it-ti* ESIR.UD.A *ak-*⸢*si*⸣-[*ma* GI.MEŠ *a-pe*]

15) [*ù ku-pe*]-*e ú-*⸢*šat*⸣-*ri-ṣa* UGU-*šú-un* 5 ME *x* [(*x*) *ina* 1].KÙŠ GÍD.DA 2 ME 80 *i-na* 1.⸢KÙŠ⸣ [DAGAL *qaq-qa-ru*]

16) [*ul-tu ta-mir*]-*ti* [URU] ⸢GIM⸣ *a-tar-tim-ma* ⸢*lu*⸣ *aṣ-ba-*[*ta ṣe*]-⸢*er*⸣ *me-ši-iḫ-ti* É.GAL *maḫ-*[*ri-ti ú-rad-di-ma*]

17) [*a-na* 9$^{?}$ ME 14$^{?}$ *ina* AS$_4$.LUM] ⸢GAL-*ti* UŠ⸣ *ù* 4 ME 60 *i-na* [AS$_4$].LUM GAL-[*ti*] SAG.KI *ú-ter šu-bat-sa* ⸢*uš*⸣-[*rab-bi*]

18) [*a-na si-ḫir-ti*]-*šú e-la-niš i-na* 1 ME 90 *ti-ib-ki* ul-la*-a *re-ši-šú la-ba-*⸢*riš*⸣ [*u*$_4$-*me*] *i-na* ILLU [*kiš-šá-ti*]

19) [*tem-me-en*]-⸢*šu*⸣ *la e-né-*[*še*] ⸢NA$_4$⸣.*pi-i-li* ⸢GAL⸣.MEŠ *ki-su-šú ú-šá-as-ḫi-ra* [*ú-dan-ni-na*]

20) [*šu-pu-uk-šú* É].GAL [KÙ.GI$^{?}$ É.GAL$^{?}$ KÙ.BABBAR$^{?}$ É.GAL$^{?}$] ⸢ZABAR$^{?}$⸣ É.GAL NA$_4$.AN.ZA.GUL.ME É.GAL NA$_4$.DÚR.MI.[NA.BÀN.DA]

21) [... É.GAL] NA$_4$.*a-lal-lum* É.GAL NA$_4$.GIŠ.NU$_{11}$.GAL É.⸢GAL⸣ [ZÚ$^{?}$ AM.SI$^{?}$]

22) [É.GAL$^{?}$ GIŠ.ESI$^{?}$ É.GAL$^{?}$ GIŠ.TÚG$^{?}$ É.GAL$^{?}$ GIŠ.MES.MÁ.KAN.NA$^{?}$ É.GAL$^{?}$ GIŠ].*ere-ni* É.GAL GIŠ.ŠUR.MÌN É.GAL ŠIM.LI [É.GAL$^{?}$]

23) [GIŠ.*e-lam-ma-ku*$^{?}$ É.GAL$^{?}$ GIŠ.*si-in-da-a*$^{?}$ *a-na*$^{?}$ *mu-šab*$^{?}$ *be-lu-ti-ia*$^{?}$ *ab-ni-ma*$^{?}$ É *mu*]-*ter-re-e-ti tam-šil* É.GAL KUR.*ḫat-*⸢*ti*⸣ [*mé-eḫ-ret*]

24) [*ba-ba-a-ti ú-še-piš* GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN *ú-šat*]-⸢*ri*⸣-*ṣa e-li-šin* GIŠ.IG.MEŠ GIŠ.*li-*[*ia-ri* GIŠ.ŠUR.MÌN]

12b–14a) [I tore down that small] pala[ce]. I div[er]ted the course of [the Tebi]lti [River from the center of the city and [directed its outflow] onto the me[adow behind the city].

14b–18a) [In] a one-half *ikû* (stretch) of the water's (natural) [course], I bonded together with bitumen four large limest[one] (blocks) [and] spread [marsh reeds and rush]es over them. As an addition, I to[ok a plot of land] that was five hundred and [... c]ubits long (and) two hundred and eighty cubits [wide from the pla]in of [the city] (and) [I added (it) t]o the fo[rmer] dimensions of the palace. I enlarged (it) [to *914* lar]ge cubits along (its) longer side and 460 lar[ge cu]bits along (its) shorter side (and thus) I ma[de] its site [bigger. In] its (the terrace's) [entirety], I raised its superstructure to a (total) height of 190 courses of brick.

18b–20a) In order to prevent its [foundation] from being weak[ened] over the passage of [time] by [cresting] flood(s), I surrounded its base with large limestone (slabs and thereby) [reinforced its base].

20b–24a) [I built *a palatial hall of gold*, *a palatial hall of silver*, *a palatial hall of bro*]nze, a palatial hall of ...-stone, a palatial hall of brec[cia, ..., a palatial hall of] *alallu*-stone, a palatial hall of alabaster, a palatial hall of [*elephant ivory*, *a palatial hall of ebony*, *a palatial hall of boxwood*, *a palatial hall of musukkannu-wood*, a palatial hall of] cedar, a palatial hall of cypress, a palatial hall of juniper, [*a palatial hall of elammaku-wood*, (*and*) *a palatial hall of Indian wood, for my lordly residence*, and (then) I had a house] with double doors, a replica of a Hitti[te] palace, [constructed opposite (its) gates].

24b–25a) [I roo]fed them (the palatial halls) [with beams of cedar (and) cypress. I fastened bands of silver (and) copper on] doors of whit[e cedar (and) cypress

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12b–13a There does not appear to be sufficient space at the end of the line to include *a-na si-ḫir-ti-šá* "in its entirety" after *šá-a-tu* "that"; cf., for example, text no. 17 vi 2–3 and text no. 46 line 116. Cf. text no. 50 line 12b–13a, which has [É.GAL.TUR.RA *šá-a-tu a-na si*]-*ḫi-ir-ti-šá x* [(*x*)] *x* ŠUR ŠU [...] "[that small palace in] its [ent]irety ... [...]."

13 *ṣe-er* ⸢*ta*⸣-[*mir-ti*] "onto the me[adow]": Cf. text no. 17 v 87, which has "into the meadow."

15 5 ME *x* [(*x*)] "five hundred and [...]": Based on text no. 44 line 38, one could tentatively read the signs as 5 ME ⸢54$^{?}$⸣ "five hundred and *fif*[*ty-four*]." According to L.W. King's unpublished copy, *x* starts with a vertical wedge on top of another vertical wedge, but this could be a copyist's error for 50, where the tips of the first two winkelhakens were copied as the left half of the heads of two verticals. 2 ME 80 "two hundred and eighty": One expects, 2 ME 88 "two hundred and eighty-eight"; see text no. 44 line 38. However, cf. text no. 18 vii 3, which has [*x*] ⸢ME 80⸣ "[...] hundred and eighty"; based on this text, one could read [*x*] as [2].

15b–16a There does not appear to be sufficient space to restore *qé-reb* ÍD.*ḫu-su-ur ù* "in the Ḫusur River and" between *qaq-qa-ru ul-tu* "a plot of land from" and [*ta-mir*]-*ti* [URU] "[the pla]in of [the city]"; cf. text no. 17 vi 2–3 and text no. 50 lines 15b–16a. É.GAL "palace": Text no. 43 line 17 also has É.GAL. Cf. text no. 17 vi 4 and text no. 44 line 39, which have *tam-li-i* "terrace."

17 9$^{?}$ ME 14$^{?}$: The number is tentatively restored from text no. 44 line 40 and text no. 46 line 122; see also text no. 18 vii 4, which has ⸢9 ME⸣ [*x x*] "nine hundred [and ...]." 4 ME 60 "460": This number is probably also attested in no. 18 vii 5, which has [*x*] ME 60 "[...] hundred and sixty"; cf. text no. 44 line 40 and text no. 46 line 122, which have 4 ME 40 "440." This text does not include *ši-kit-ti* É.GAL "the structure of the palace" before *ú-ter* "I enlarged"; cf., for example, text no. 17 vi 12 and text no. 46 line 123.

18 *e-la-niš* "to a (total) height": This word is not included in the other bull and lion inscriptions of Sennacherib; cf., for example, text no. 44 line 122, which does not include this word. ul-la*-a "I raised": L.W. King's unpublished copy has *ul*-TU-*a*.

20b–23a These lines are based on text no. 44 lines 41b–43b and text no. 44 lines 126b–125a. Note that this inscription adds É.GAL "palace" before each metal, stone, or wood and adds at least two new materials, including *alallu*-stone.

25) [*me-ser* KÙ.BABBAR *ù* URUDU *ú-rak-kis-ma ú-rat-ta-a ba-bi-šin i-na ba*]*-rak-ka-ni ap-ti bi-ir**-*ri* ⸢*ú*⸣-[*pat-ta-a*]
26) [MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI *ša il-lu-ru na-šá-a kit-mu-sa rit-ta*]*-šin i-na* KÁ.MEŠ*-šin ul-*⸢*ziz*⸣-[*ma a-na tab-ra-a-ti*]
27) [*ú-šá-lik ... sik-kàt kar*]-⸢*ri*⸣ *kas-pi ù* URUDU *qé-reb-*⸢*šin*⸣ [*ú-šal-me*]
28) [*i-na* SIG$_4$.AL.ÙR.RA NA$_4$.ZÚ NA$_4$.ZA.GÌN *us-si-ma se-el-lum né-bé-ḫi ù gi*]-⸢*mir*⸣ *pa-ás-*[*qí*]-⸢*šin áš-šu*⸣ [*šip-ri* É.GAL*-ia*]
29) [...] *x* [...]

Lacuna

1′) [*i-na sa-pan* KUR].⸢*am*⸣*-ma-na-na*
2′) [*ú-šap-tu*]-⸢*ni*⸣ *pa-ni-šú*
3′) [NA$_4$.^{d}ŠE.TIR *ša*] ⸢GIM⸣ NUMUN *qiš-še-*⸢*e*⸣
4′) [GAR*-šú nu-su-qu ma*]-⸢*la*⸣ NA$_4$ GÚ *aq-*⸢*ru*⸣
5′) [NA$_4$ *qa-bé-e ma*]-⸢*ga*⸣*-ri ù ri-iḫ-ṣi*
6′) [*šu-tu-qi mur*]-⸢*ṣu*⸣ *a-na* LÚ NU TE*-e*
7′) [*i-na* GÌR.II KUR.*ni-pur* KUR*-i ra-ma-nu*]*-uš ud-dan-ni*
8′) [NA$_4$.DÚR.MI.NA.BÀN].⸢DA⸣ *ša* GIM ⸢*kap*⸣*-pi kal-lat* ^{d}*šá-maš*
9′) [GAR-*šú*$^{?}$ *a-na ṣi*]*-bit nak-kap-ti nu-*[*uḫ*]*-ḫi* NA$_4$ *ḫu-ud lib-*⸢*bi*⸣
10′) [*na-mar ka-bat*]-⸢*ti*⸣ *ma-la* NA$_4$.*bur-zi-gal-*⸢*li*⸣ *ša la* ⸢*in-nam*⸣-[*ru*]
11′) [*ma*]*-te-ma ina* URU.*kap-ri-da-ar-gi-la-a* ⸢*ša*⸣ *pa-aṭ* [URU.DU$_6$*-bar-si-ip*]
12′) *ú-kal-lim ra-ma-nu-uš* NA$_4$.*a-lal-lum ša* ⸢GIM *ṣu*⸣-[*bat* GIŠ.GIŠIMMAR GAR*-šú*$^{?}$]
13′) *ù* NA$_4$.GI.RIM.ḪI.LI.BA *ša* GIM GURUN GIŠ.NU.[ÚR.MA GAR*-šú*]
14′) *ba-nu-ú la-lu-ú a-na da-ga-li* NA$_4$ ⸢NAM⸣.[ÚŠ.MEŠ]
15′) *a-na* LÚ NU TE*-e ki-lal-la-an ab-ni i-*⸢*na*⸣ [...]
16′) KUR*-i in-nam-ru ma-gal i-te-e* URU.*ni-*[*na-a i-na er-ṣe-et*]

and I installed (them) in their gates].

25b–27a) [In the cor]ridors, I m[ade openings] for latticed windows. At their gates, I stationed apotropaic [figures of alabaster (and) elephant ivory], whose [*folded* hands hold *poppies*, and (thus) I made (them) an object of wonder].

27b–28a) [... I decorated them with silver and copper knobbed nails. [I adorned the arches, friezes, and al]l of the co[pi]ngs [with baked bricks (glazed in the color of) obsidian (and) lapis lazuli].

28b–29) So that [the construction of my palace ...]

Lacuna

1′–7′) [In the uplands of Mount] Ammanāna (northern Anti-Lebanon), [they (Aššur and Ištar) disclosed to] me the location of [alabaster, ... *pendû*-stone — whose appearance is as finely granulated] as cucumber seeds, considered valuable [eno]ugh to be an amulet, [a stone for speaking (and) bei]ng accepted, as well as [making] storms [pass by], (and) preventing [illn]ess from approaching a man — made [itse]lf known to me [at the foot of Mount Nipur].

8′–12′a) Breccia, [*whose appearance*] is like the wings of a dragonfly (and the qualities of which) ca[l]m head[ach]es, a stone for happiness (and) [cheer]fulness, as much as is needed (for making) *burzigallu*-bowls, (a stone) that had n[e]ver been se[en] before, revealed itself at Kapridargilâ (“Dargilâ Village”), which is on the border of [the city Tīl-Barsip].

12′b–16′a) *alallu*-stone, [*whose appearance*] is like the ba[rk of the date palm], and *girimḫilibû*-stone — [whose appearance] is like the fruit of the pomegr[anate tree], is beautiful (and) a pleasure to behold, (and) a stone for preventing pla[gue] from approaching a man — both stones were found in abundance at Mount [...].

16′b–17′) Near Nin[eveh, in the territory of the city] Balāṭā[ya, by divine] wi[ll, white limestone]

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25 [*i-na ba*]*-rak-ka-ni* “[in the cor]ridors”: Like text nos. 39, 40, and 44, this text does not add *ša qé-reb* É.PA.PAḪ.MEŠ-(*ni*) “that are within the *papāḫu*-chambers” after *i-na ba-rak-ka-ni* “in the corridors”; cf., for example, text no. 17 vi 30 and text no. 46 line 127. *bi-ir**-*ri* “lattice”: The copy has *bi*-NI-*ir*.

26 Like text no. 44, this text omits *bal-tu ku-uz-bu ḫi-it-lu-pa lu-le-e ma-la-a* “who are laden with pride (and) allure, (and) who are filled with exuberance”; cf., for example, text no. 17 vi 34–35a, and text no. 46 line 128.

27 Between *ú-šá-lik* and *sik-kàt*, there is not sufficient space for *ṣu-lul ta-ra-a-ni ša qé-reb ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la-a u$_4$-mì-iš uš-nam-mir* “the covering of the roof that (hangs) over the corridors — I made their somber atmosphere cheerful, making (them) as bright as day”; see, for example, text no. 17 vi 37–39, and text no. 43 line 129. Perhaps this text had an abbreviated version of this passage, possibly just *ṣu-lul ta-ra-a-ni e-ṭu-su-un ú-šaḫ-la-a* “the covering of the roof that (hangs) over the corridors — I made their somber atmosphere cheerful.”

Lacuna before 1′ The translation assumes that *ša* NA$_4$.GIŠ.NU$_{11}$.GAL “of alabaster” appeared in the now-missing line immediately before line 1′ (the last line inscribed under the belly). There are probably only three, four, or five lines missing between lines 29 and 1′.

8′, 12′–13′ The descriptions of the appearances of breccia, *alallu*-stone, and *girimḫilibû*-stone in this inscription are known from lines 21 and 63 of the series *abnu šikinšu*; see Schuster-Brandis, AOAT 46 pp. 26 and 29. For further information on *alallu*-stone and *girimḫilibû*-stone, see ibid. pp. 393 no. 3 and p. 411 no. 33.

17′) [URU].*⸢ba⸣-la-⸢ṭa⸣-[a-a ki-i] ⸢ṭè⸣-[em*
DINGIR]-*⸢ma⸣* [NA$_4$.*pi-i-lu pe-ṣu-ú*]

Lacuna

1″) [...] *x x ⸢ab⸣* [...]

2″) *[nu-um]-⸢mu⸣-ru zi-mu-šú-un* ⸢KUN$_4$⸣.[MEŠ]

3″) [NA$_4$.GI].⸢RIM⸣.ḪI.LI.BA NA$_4$.*a-[lal-lum]*

4″) *[ab-ni ki-lal-la]-⸢an⸣ i-na šad-di-šu-un*
⸢ab⸣-[tuq-ma]

5″) [...] *x-iš ú-šal-di-da qé-[reb* URU.*ni-na-a*]

6″) [^{d}]ALAD.^{d}LAMMA.MEŠ ⸢*ù* MUNUS⸣.ÁB.ZA.ZA-*a-ti*
NA$_4$.*[pi]-i-[li pe-ṣe-e]*

7″) *⸢i⸣-na lip-ta-at* [^{d}]*⸢nin⸣-kur-ra ina* KI-*tim*
⸢URU⸣.*[ba-la-ṭa-a-a]*

Lacuna

1‴) [...] GAL$^{?}$ *x* [...]

2‴) [... GIŠ].*⸢si⸣-in-⸢da⸣-[a ...]*

3‴) [...] *x* [...]

Lacuna

1⁗) GEŠTIN [...]

2⁗) *x x x x x* [(...) *i-na$^{?}$ qí-bit$^{?}$* ^{d}*aš-šur$^{?}$ a-bu$^{?}$*
DINGIR.MEŠ$^{?}$ *ù$^{?}$* ^{d}*iš-tar$^{?}$ šar-ra$^{?}$]-⸢tim$^{?}$ qé$^{?}$-reb$^{?}$⸣*

3⁗) É.GAL-*ia* [... *i-na*] *⸢ṭu⸣-ub* UZU.⸢MEŠ⸣

4⁗) *ḫu-ud lib-[bi* UD.MEŠ$^{?}$ *lu-šá-ri-ka$^{?}$ li-pu-ú-a$^{?}$*
du-rí$^{?}$ da-rí$^{?}$ a-na] UD.MEŠ *ba-šu-ti*

5⁗) *⸢li⸣-ku-[nu qé-reb-šá* ^{d}ALAD *dum-qí* ^{d}LAMMA
dum-qí qé-reb] É.GAL *šá-a-tu*

6⁗) *da-a-[riš liš-tab-ru-ú a-a ip-par-ku-ú i]-da-a-šá*

Lacuna

1″–5″) [I created ...] ... [...] whose bodies shine [...]; (and) slab[s of *gi*]*rimḫilibû*-[stone] (and) *a*[*lallu*]-stone. I cu[t (them) free on both sid]es from their mountains, and (then), [...] ... I had (them) dragged in[to Nineveh].

6″–7″) [I had] bull colossi and sphinxes of [white lim]es[tone created and their forms perfected] through the craft of [the deity] Ninkura, in the territory of the city [Balāṭāya].

Lacuna

1‴–3‴) [...] ... [...] India[n wood ...]

Lacuna

1⁗–2⁗a) [...] ... [(...)].

2⁗b–6⁗) [*By the command of the god Aššur, the father of the gods, and the goddess Ištar, the que*]*en*, [*may I spend a long time*] *in* my palace, [... in] good health (and) happine[ss]. May [*my descendants*] be establi[shed therein *forever*, for] all days. [May the good *šēdu* (and) the good *lamassu* last] forever [and ever] in this palace. [May they never leave i]t.

50

Two fragments from another human-headed winged bull colossus (*aladlammu*) from the northeastern end of Sennacherib's palace (the so-called Eastern Building) at Nineveh preserve part of a text recording the construction and decoration of the South-West Palace. Like text no. 49, this text is one of the latest known bull inscriptions of Sennacherib (ca. 693–691) and it borrows material from earlier bull inscriptions and the series *abnu šikinšu*. This inscription is edited separately from the previous text since it is similar to, but not a duplicate of, that text.

Lacuna between 17′ and 1″ Based on other bull inscriptions of Sennacherib, there are probably only a few lines (ca. 3–7) missing. Cf, for example, text no. 46 lines 135b–137a.

5″ [...] *x-iš* "[...] ...": The copy does not have the expected [*a-na šip-ri* É].⸢GAL⸣-*ia* "[for the construction of] my [pal]ace."

Lacuna after 7″ The translation assumes that *ú-šá-aʾ-lid-ma ú-šak-li-la gat-ta-šú-un* "I had created and their forms perfected" appears at the beginning of the now-missing line 8″.

1‴–3‴ This passage may record the erecting of decorated wooden columns on statues of sphinxes. See, for example, text no. 46 lines 148b–150a.

2⁗b–5⁗a Since this passage is not duplicated in the other known inscriptions of Sennacherib, the proposed restorations are tentative. Cf. text no. 34 lines 91–94 and text no. 40 lines 47″–50″.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
King, Notebook p. 1 no. 2 and p. 3 no. 2	Nineveh, Eastern Building	—	n

COMMENTARY

For details on the fragments discovered in the area of Sennacherib's Eastern Building, see the commentary to text no. 49. This fragmentary inscription comes from a third colossus discovered on the east side of the Kuyunjik mound, ca. 300 m northeast of Sennacherib's throne room; it is similar to text no. 49, which is inscribed on the other colossi flanking gateways in the northeastern part of Sennacherib's palace. The text is formed by two fragments now joined together. Lines 1–19 were inscribed on the surface under the belly of the bull (the first of a pair of colossi) and lines 1´–7´ were inscribed between the hind legs of that same colossus. Based on comparisons with the other bull and lion inscriptions, the text began under the belly of this bull, continued between its hind legs, between the hind legs of a second bull (now lost), and then concluded under the belly of that second colossus. It is not impossible that the fragments belong to the same bull as the two bull fragments copied by R.C. Thompson on Arch. 79 (1929) pl. LII (nos. 122M and 122N); see the commentary to text no. 49 for further details. Because no join can be confirmed with certainty, those fragments have been tentatively edited with text no. 49. Lines 1–9a duplicate, with some variation, text no. 43 lines 1–7a and text no. 49 lines 1–5; lines 9b–12a duplicate, with some variation, text no. 44 lines 33b–36a; and lines 12b–16a and 1´–7´ duplicate, with some variation, text no. 49 lines 12b–16a and 1´–7´. Restorations are based on those texts, as well as on text nos. 1 and 15–17 (which are used to restore damaged passages in the aforementioned inscriptions).

BIBLIOGRAPHY

— King, Notebook p. 1 no. 2 and p. 3 no. 2 (copy)

TEXT

1) [É.GAL ^{md}EN.ZU-ŠEŠ.MEŠ-SU LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*ti*] *mi-gir*

2) [DINGIR.MEŠ GAL.MEŠ *lu-li-mu er-šu mal-ku pit-qu-du* RE.É.UM *ba-ḫu-la-ti mut-ta-ru-ú* UN.MEŠ *rap-šá*]-⸢*a*⸣-*ti*

3) [*a-na-ku* ^{d}*be-let*-DINGIR.MEŠ *be-let nab-ni-ti i-na* ŠÀ.TÙR *a-ga-ri-in-ni a-lit-ti-ia ke-niš* IGI.BAR-*an-ni-ma ú-ṣab*]-⸢*ba*⸣-*a*

4) [*nab-ni-ti ù* ^{d}*nin-ši-kù id-di-na kar-šu rit-pa-šú šin-na-at* ABGAL *a-da-pà iš-ru-ka pal-ka-a ḫa*]-⸢*sis*⸣-*su*

5) [^{d}*aš-šur* AD DINGIR.MEŠ *gi-mir ṣal-mat* SAG.DU *ú-šak-niš še-pu-ú-a a-na* RE.É.UM-*ut* KUR *ù* UN.MEŠ *ul-la-a re-ši*]-*ia*

6) [*id-di-na* GIŠ.GIDRU *i-šar-tu mu-rap-pi-šat ma-a-ti* GIŠ.TUKUL *la pa-du-ú a-na šum-qut za-ʾi*]-⸢*ri*$^{?}$⸣ [*ú-šat-me*]-*eḫ*

1–3a) [Palace of Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world)], favorite of [the great gods, wise prince, circumspect ruler, shepherd of the people, (and) leader of a widespread population, I]:

3b–4) [The goddess Bēlet-ilī, the lady of creation, looked steadfastly upon me and cre]ated [my features (while I was still) in the womb of the mother who gave birth to me. Moreover, the god Ninšiku gave me wide understanding equal to (that of) the sage Adapa (and) endowed me with broad kn]owledge.

5–8a) [The god Aššur, father of the gods, made all of the black-headed (people) bow down at my feet (and) elevated] me [for shepherding the land and people. He gave me a just scepter that widens the land (and) he pu]t [in my hand a merciless weapon to fell enemi]es. [... all of the rule]rs of the [four] qu[art]ers (of the

7) [*rit-tu-ú-a ... gim-ri ma*]-*al-ki* ⸢*kib*⸣-[*ra*]-*a-ti*
8) [*ar-ba-tim ... ina u*$_{4}$-*me-šu-ma te-ne-šet na-ki-ri ki-šit*]-⸢*ti*⸣ ŠU.II-⸢*ia*⸣ [*tup*]-⸢*šik*⸣-*ku*
9) [*ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu* SIG$_{4}$ É.GAL MURUB$_{4}$ URU *ša* URU.*ni-na-a ša* 3 ME 60 *ina* 1.KÙŠ UŠ] 80 ⸢*i-na*⸣ [1.KÙŠ] SAG.KI
10) [*ma-ra-ku šit-ku-na-at-ma ṣu-uḫ-ḫu-rat šu-bat-sa* ÍD.*te-bil-ti i-ta-a-šá i-ba-ʾu-ú-ma*] *i-na* ILLU-[*šá*] *gap-ši*
11) [*i-na uš-ši-šá ab-bu ú-šab-šu-ú ú-ri-ib-bu tem-me-en-šá ša* LUGAL.MEŠ *a-li-kut*] ⸢*maḫ*⸣-*ri* AD.⸢MEŠ⸣-*e-a*
12) [*a-na ri-mit be-lu-ti-šu-un ú-še-pi-šu-ma la ú-nak-ki-lu ši-pir-šá* É.GAL.TUR.RA *šá-a-tu a-na si*]-*ḫi-ir-ti-šá x* [(*x*)] *x* ŠUR ŠU
13) [... *ša* ÍD.*te-bil-ti ma-lak-šá ul-tu qa-bal-ti* URU *ap-ru-us-ma ṣe-er ta-mir-ti ku*]-⸢*tal*⸣ URU *ú-še-šir*
14) [*mu-ṣu-šá i-na* 1/2 IKU *ma-lak* A.MEŠ 4 NA$_{4}$.*pi-i-li* GAL.MEŠ *it-ti* ESIR.UD.A *ak*$^{?}$]-⸢*si*$^{?}$⸣-*ma** GI.MEŠ ⸢*a*$^{?}$⸣-*pe*
15) [*ù ku-pe-e ú-šat-ri-ṣa* UGU-*šú-un* 5 ME *x* (*x*) *ina* 1.KÙŠ GÍD.DA 2 ME 80 *ina* 1.KÙŠ DAGAL *qaq-qa-ru ul-tu*] ⸢*qé*⸣-*reb* ÍD.*ḫu-su-ur*
16) [*ù ta-mir-ti* URU *ki-ma a-tar-tim-ma lu aṣ-ba-ta* ...] *x na x x u*
17) [...] *x-ku*$^{?}$
18) [...]-⸢*ti*⸣
19) [...]-⸢*qa*⸣
Lacuna
1′) *i-na* ⸢*sa*⸣-[*pan* KUR.*am-ma-na-na*]
2′) ⸢*ú*⸣-[*šap-tu-ni pa-ni-šú*]
3′) NA$_{4}$.[^{d}ŠE.TIR *ša* GIM NUMUN *qiš-še-e*]
4′) GAR-[*šú nu-su-qu ma-la* NA$_{4}$ GÚ *aq-ru*]
5′) ⸢NA$_{4}$⸣ [*qa-bé-e ma-ga-ri ù ri-iḫ-ṣi*]
6′) ⸢*šu*$^{?}$⸣-[*tu-qi mur-ṣu a-na* LÚ NU TE-*e*]
7′) ⸢*i*$^{?}$⸣-[*na* GÌR.II KUR.*ni-pur* KUR-*i ra-ma-nu-uš ud-dan-ni*]
8′) [...]
9′) [...]
10′) *x* [...]
11′) *x* [...]
Lacuna

world) [...].

8b–9a) [At that time, I made the enemy people whom] I [had captu]red [carry bas]kets (of earth) [and they made bricks].

9b–12a) [The palace in the citadel of Nineveh, whose extent was 360 cubits on (its) longer side] (and) 80 [cubits] on (its) shorter side, [and whose site was too small; alongside of which the Tebilti River had flowed and which had caused erosion in its foundation] when [its] flood was in full spate (and) [had shaken its base; (and) which earl]ier [kings], my ancestors, [had had constructed for their lordly dwelling, but whose construction they had carried out inexpertly]:

12b–14a) ... [... that small palace in] its [ent]irety. [I diverted the course of the Tebilti River from the center of the city and] directed [its outflow onto the meadow be]hind the city.

14b–16) [In a one-half *ikû* (stretch) of the water's (natural) course, *I bonded to*]*gether*, [with bitumen, four large limestone (blocks)] and [spread] marsh reeds [and rushes over them. As an addition, I took a plot of land that was five hundred and ... cubits long (and) two hundred and eighty cubits wide from] the Ḫusur River [and from the plain of the city ...] ...

17–19) (No translation possible)

Lacuna

1′–7′) In the up[lands of Mount Ammanāna (northern Anti-Lebanon)], they (Aššur and Ištar) di[sclosed to me the location of alabaster, ... *pendû*]-stone — [whose] appearance [is as finely granulated as cucumber seeds, considered valuable enough to be an amulet], a stone for [speaking (and) being accepted, as well as] mak[ing storms pass by, (and) preventing illness from approaching a man — made itself known to me] *a*[*t the foot of Mount Nipur*].

8′–11′) (No translation possible)

Lacuna

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7 For possible restorations between *rit-tu-ú-a* "in my hand" and *gim-ri* "all of," see text no. 46 line 3 and text no. 230 lines 6b–7a.

9 80: The dimensions of the former palace follow text no. 15 v 48 and text no. 16 v 71–72, rather than those of text no. 17 v 57–78.

10b–11a ÍD.*te-bil-ti ... ú-ri-ib-bu tem-me-en-šá* "the Tebilti River ... had shaken its base": The restorations are based on text no. 39 lines 14b–16 and text no. 44 lines 34b–35a (which is restored after text no. 1 line 74 and text no. 17 v 79–83). There does not appear to be sufficient space to restore *ša ul-tu u*$_{4}$*-me ru-qu-ti* "which from distant days" before ÍD.*te-bil-ti* "the Tebilti River" or *a-gu-ú šit-mu-ru ša ul-tu* UD.MEŠ SÙ.MEŠ *ṭe-eḫ* É.GAL "a tempestuous flood (of water) which from distant days by the side of the palace" after ÍD.*te-bil-ti*. Like text nos. 39 and 44, this text does not include a passage stating that previous kings transported colossi at the wrong time of year. In lieu of this, it includes the reference to the Tebilti River damaging the foundation platform with the description of the former palace, rather than as a separate statement about that watercourse. Cf. text no. 39 lines 11–16 and text no. 44 lines 33b–36a to text no. 43 lines 7b–14a and text no. 46 lines 106b–116a.

12b–13a *x* [(*x*)] *x* ŠUR ŠU [...] "... [...]": So L.W. King's unpublished copy. Based on parallels, one expects *aq-qur* "I tore down."

14 [*ak*$^{?}$]-⸢*si*$^{?}$⸣-*ma** "[*I bonded to*]*gether* and": The copy has [*ak*$^{?}$]-⸢*si*$^{?}$⸣-UG.

15b–16a [*qaq-qa-ru ul-tu*] ⸢*qé*⸣-*reb* ÍD.*ḫu-su-ur* [*ù ta-mir-ti* URU] "[a plot of land from] the Ḫusur River [and from the plain of the city]": The text follows text no. 17 vi 2–3 (and presumably text no. 46 lines 120b–121a). Cf. text no. 49 line 16, which has [*ul-tu ta-mir*]-*ti* [URU] "[from the pla]in of [the city]."

Lacuna before 1′ The translation assumes that *ša* NA$_{4}$.GIŠ.NU$_{11}$.GAL "of alabaster" appeared a few lines before line 1′.

51

The back of a sphinx (*apsasû*) found by A.H. Layard in Room XXXIII, Door *p* (Lion 1) of Sennacherib's palace at Nineveh and the backs of at least two wall slabs from that same room are inscribed with a short account of the discovery at Mount Nipur (Judi Dagh in southern Turkey) of a special kind of stone, *pendû*-stone, from which the objects were sculpted. The inscription dates to sometime after 697, the year that Sennacherib first went to Mount Nipur.

CATALOGUE

Ex.	Source	Provenance	Lines Preserved	cpn
1	1 R pl. 7 no. VIII E	Nineveh, South-West Palace, Room XXXIII	1–9	n
2	1 R pl. 7 no. VIII E variants	As ex. 1	1–9	n
3	Layard, MS C fol. 66r	Nineveh, South-West Palace, Room XXXIII, Door p, Lion 1	1–9	n

COMMENTARY

A.H. Layard copied the inscription that was on the back of Lion 1 in Room XXXIII, Door *p* (ex. 3) and H.C. Rawlinson published at least two more exemplars that were on the "backs of slabs at the entrance of Sculptured Chamber, transferred to New Galley at the British Museum" (exs. 1–2). The inscriptions have not been collated since the slabs are on display in the British Museum, with the text not visible, and since the sphinx (*apsasû*), was left in situ. Because no full text of ex. 2 has been published and since it has only a few minor orthographic variants, no score is provided on the CD-ROM. The known variants, however, are listed at the back of the book in the Minor Variants.

BIBLIOGRAPHY

— Layard, MS C fol. 66r (ex. 3, copy)
1853 Layard, Discoveries p. 459 (ex. 3, study)
1861 1 R pl. 7 no. VIII E (ex. 1, copy; ex. 2, variants)
1893 Meissner and Rost, BiS pp. 90, 102–103 and 108 (ex. 1, edition; ex. 2, variants)
1924 Luckenbill, Senn. pp. 21 and 127 I9 (ex. 1, edition)
1927 Luckenbill, ARAB 2 p. 179 §420 (ex. 1, translation)
1986 Galter et al., ARRIM 4 p. 31 no. 20 (ex. 3, study)
1987 Engel, Dämonen pp. 169–170 (translation)
1991 J.M. Russell, Senn.'s Palace p. 276 (edition)
1997 Frahm, Sanherib pp. 140–141 T 72 (exs. 1–3, study)
1999 J.M. Russell, Writing on the Wall pp. 127–128 (exs. 1–3, transliteration, study)

TEXT

1) É.GAL $^{\text{md}}$30-PAP.MEŠ-SU MAN GAL
2) MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur* NA$_4$.$^{\text{d}}$ŠE.TIR
3) *šá* GIM ŠE.IM *ṣa-aḫ-ḫa-ri ši-kin-šú*
4) *nu-us-su-qu ša ina tar-ṣi* LUGAL.MEŠ
5) AD.MEŠ-*ia ma-la* NA$_4$ GÚ *šu-qu-ru*
6) *i-na* GÌR.II KUR.*ni-pur* KUR-*i ra-ma-nu-uš*
7) *ud-dan-ni a-na* MUNUS.ÁB.ZA.ZA-*a-ti*
8) *ú-še-piš-ma ú-šal-di-da*
9) *qé-reb* URU.*ni-na-a*

1–9) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria: *pendû*-stone, whose appearance is as finely granulated as *mottled* barley (and) which in the time of the kings, my ancestors, was considered valuable enough to be an amulet, made itself known to me at the foot of Mount Nipur. I had (it) fashioned into sphinxes and had (them) dragged into Nineveh.

52

A.H. Layard published a copy of a poorly preserved inscription that was written on a piece of stone that he thought came from a relief "representing the Siege of a City." The text is probably not an epigraph, but rather an inscription from another stone object, possibly a monumental colossus bearing a commemorative inscription.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, ICC pl. 75 B	Nineveh, Kuyunjik	—	n

COMMENTARY

R. Borger suggests that that the inscription might be ascribed to Sennacherib; J.M. Russell notes that the text has the same phraseology as other Sennacherib texts, in particular an inscription written on steles (text no. 34 lines 1–13), and proposes that the inscription is probably not an epigraph as Layard suggests, but rather a commemorative building inscription. Since the original object is not known or available for study and since Layard's identification is uncertain, the text is not regarded here as an epigraph.

BIBLIOGRAPHY

— Layard, MS B p. 29 (copy)
1851 Layard, ICC pl. 75 B (copy)
1999 J.M. Russell, Writing on the Wall p. 292 (edition)

TEXT

1) [(É.GAL) $^{\text{md}}$EN.ZU-ŠEŠ].⸢MEŠ⸣-*eri*-⸢*ba*⸣ [...]
2) [...] ⸢*mi*⸣-*gir* DINGIR.MEŠ GAL.MEŠ [...]
3) [*ú-šat-li-ma*$^{?}$*-an*$^{?}$]*-ni-ma* <<*ana*>> *ul-tu ṣi*-[*taš*] *a-di* [*šil-la-an* ...]
4) [*še-pu-ú-a ú-šak*]*-niš-ma i-šu-ṭu* ⸢*ab*⸣-[*šá*]*-a-ni i*-[*na u*$_4$*-me-šu-ma* ... LUGAL.MEŠ]
5) [*a-li-kut maḫ-ri*] AD.MEŠ-*ia ú-še-pi-šu*-[*ma* ...]
6) [...] *e-piš-taš ù ul-tu* [...]

Lacuna

1–2a) [(Palace of) Sennac]herib, [...], favorite of the great gods:
2b–4a) [(*The god*) *Aššur* granted] me [...] and, from ea[st] to [west he made ... bow d]own [at my feet] and they (now) pull my yoke.
4b–6) At [that time, ... which earlier kings], my ancestors, had had built [and ...] its construction [...]. Moreover, from [...]

Lacuna

1´–2´a For possible restorations in the damaged section between [$^{\text{md}}$EN.ZU-ŠEŠ].⸢MEŠ⸣-*eri*-⸢*ba*⸣ "[Sennac]herib" and ⸢*mi*⸣-*gir* DINGIR.MEŠ GAL.MEŠ "favorite of the great gods," see, for example, text no. 38 lines 1–4, text no. 40 lines 1–3, text no. 45 lines 1–2a, and text no. 47 lines 1–6.
2´b–3´a See text no. 22 i 10–11a, text no. 43 line 2, and text no. 146 lines 5b–6a. Cf. text no. 38 lines 5–7.
3´ [*ú-šat-li-ma*$^{?}$*-an*$^{?}$]*-ni-ma* "[he granted] me and": Or possibly [*ú-šat-li-mu*$^{?}$*-in*$^{?}$]*-ni-ma* "[they granted] me and." For possible restorations in the damaged section after *šil-la-an* "west," see text no. 37 lines 10b–11a, text no. 38 lines 11b–12a, and text no. 235 line 7b.

53–77

Twenty-eight epigraphs are known from fifteen different rooms of Sennacherib's palace. There must have been many more epigraphs but, as already observed by A.H. Layard in the mid-nineteenth century, the upper portions of most of Sennacherib's reliefs are now destroyed and those parts of the slabs were the usual locations for this type of text. Most of the surviving epigraphs record events that took place during Sennacherib's first three campaigns, while only one records an event that took place during his fifth campaign. Several epigraphs record the procurement and transport of building materials and bull colossi. Some of the reliefs and accompanying texts depict and describe events not recorded in other contemporary inscriptions; for example, the siege and capture of the Judean city Lachish (text no. 66) and the siege of the city Alammu (text no. 59).

53

This epigraph is inscribed on a badly worn slab that is still in situ at Nineveh, in the throne room (Room I, slab 1) of Sennacherib's palace. It is engraved above a relief depicting the burning city of Ukku. The text and relief refer to an incident that took place during the king's fifth campaign (697; his 8th regnal year).

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1a	Layard, MS A p. 300	Nineveh, South-West Palace, Room I, slab 1	—	n
1b	Layard, Add. Ms 39079 fol. 160	See ex. 1a	—	n
1c	Layard, ICC pl. 85 B	See ex. 1a	—	n
1d	Russell, Senn.'s Palace fig. 133	See ex. 1a	—	p

BIBLIOGRAPHY

—	Layard, MS A p. 300 (copy)
—	Layard, Add. MS 39079 fol. 160 (copy)
1849	Layard, Nineveh 2 pp. 125–126 (provenance)
1851	Layard, ICC pl. 85B (copy)
1985	J.M. Russell, Programmatic Study pp. 342–343 (edition)
1988	Gerardi, JCS 40 p. 6 (translation)
1991	J.M. Russell, Senn.'s Palace pp. 270–271 and fig. 133 (photo, edition)
1994	Frahm, NABU 1994 pp. 48–50 no. 55 (edition, study)
1997	Frahm, Sanherib pp. 124–125 T 39 (edition)
1998	Barnett et al., Sculptures from the Southwest Palace 1 pp. 50–51 no. 19 (translation, study)
1998	J.M. Russell, Final Sack p. 84–85 pls. 38–40 and p. 221 (copy, photo)
1999	Gallagher, Sennacherib's Campaign p. 13 (study)
1999	J.M. Russell, Writing on the Wall pp. 138 and 283–284 (edition)
2011	Jeffers, Iraq 73 pp. 90 and p. 92 fig. 5 (copy, study)

TEXT

1) [^{md}30-PAP.MEŠ-SU] MAN ŠÚ MAN KUR *aš*-[*šur* ^{m}*ma-ni-ia*]-*e*
2) [MAN URU.*uk*]-⌜*ki*⌝ *ti-ib ta-ḫa*-[*zi-ia e-dúr*]-*ma*
3) [URU.*uk-ku*$^{?}$] ⌜URU$^{?}$⌝ *tuk-la-te-šú e*-⌜*zib*⌝-[*ma a-na ru*]-⌜*qé*⌝-*te*
4) ⌜*in-na*⌝-*bit ba-ḫu-la*-[*te a-šib*] ⌜ŠÀ⌝-*šú*
5) [*ša*] ⌜*a*⌝-*na zuq-ti* KUR-⌜*i*⌝ [*mar*]-⌜*ṣi*⌝ [*iṣ-ṣu*]-*riš*
6) ⌜*ip*⌝-*par*-⌜*šú*⌝ *ar-ki-šú*-⌜*un*⌝ [*ar*]-⌜*de*⌝-*ma*
7) *i-na zuq-ti* KUR-*i* [*áš-ta*]-*kan*
8) ⌜*taḫ*⌝-*ta-šú-un* URU.⌜*uk-ku*⌝
9) ⌜URU⌝ LUGAL-*ti-šú i-na* ^{d}⌜GIŠ⌝.[BAR *aq-mu*]

1–9) [Sennacherib], king of the world, king of As[syria: Maniy]e, [the king of the city Uk]ku, [became frightened by my] batt[le] array, abandoned [the *city Ukku*], a *city* upon which he relied, [and] fled [far] away. (As for) the populati[on living] inside it, [who] had flown away like [bir]ds to the peak of a [rug]ged mountain, [I pu]rsued them and [def]eated them on the peak of (that) mountain. [I burned] the city Ukku, his royal city, with fi[re].

54

A fragmentary two-line epigraph is engraved on a sculpted slab that once decorated the wall of a room of the "Palace Without a Rival" (Court H, slab 2). The relief depicts the siege of a city (name damaged).

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1a	Layard, MS A p. 134	Nineveh, South-West Palace, Court H, slab 2	—	n
1b	Layard, ICC pl. 75 C	See ex. 1a	—	n

BIBLIOGRAPHY

— Layard, MS A p. 134 (ex. 1a, copy)
— Layard, MS B p. 29 (ex. 1b, copy)
1851 Layard, ICC pl. 75 C (ex. 1b, copy)
1985 J.M. Russell, Programmatic Study p. 335 (edition)
1991 J.M. Russell, Senn.'s Palace p. 269 (edition)
1997 Frahm, Sanherib p. 124 T 38 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 49 no. 10 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 138 and 285–286 (edition)

TEXT

1) [^{md}30-PAP.MEŠ-SU] MAN ŠÚ MAN <KUR> *aš-šur*
2) [...]-*ti a-na ka-šá-di il*-⌜*lak*⌝

1–2) [Sennacherib], king of the world, king of Assyria: he marches to conquer [...]ti.

55

This badly damaged epigraph is preserved on a broken sculpted slab that once decorated a wall of the "Palace Without a Rival" (Room XLVII). The text accompanies a scene showing mountains, forests, and a fortified city.

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1a	Layard, MS E fol. 32r	Nineveh, South-West Palace, Room XLVII	—	n
1b	Or. Dr. 6 no. 2b	See ex. 1a	—	n

BIBLIOGRAPHY

—	Layard, MS E fol. 32r (copy)
—	Or. Dr. 6 no. 2b (copy)
1853	Layard, Discoveries p. 584 (copy)
1985	J.M. Russell, Programmatic Study p. 452 (edition)
1991	J.M. Russell, Senn.'s Palace p. 68 fig. 38 and p. 277 (copy, edition)
1995	J.M. Russell, Iraq 57 p. 82 (line 2′, transliteration; study)
1997	Frahm, Sanherib p. 127 T 54 (study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 p. 116 no. 509 (study, translation); and 2 pl. 397 no. 509 (copy)
1999	J.M. Russell, Writing on the Wall pp. 137 and 288–289 (edition)

TEXT

Lacuna	Lacuna
1′) [*áš-lu*]-⸢*la šal-la*⸣-[*su*] ⸢*ap-pul*⸣	1′–2′) [I plun]dered, destroyed, devastated, (and) [bur]ned with fire.
2′) ⸢*aq*⸣-*qur ina* ^{d}GIŠ.⸢BAR⸣ [*aq*]-⸢*mu*⸣	

56

An epigraph recording the conquest and looting of the city Bīt-Kubatti is carved on a stone slab discovered by A.H. Layard in Room LX of the palace of Sennacherib (slab 2). The two-line text is just above the depiction of a burning city. Bīt-Kubatti was captured during Sennacherib's second campaign (702).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, MS C fol. 57v	Nineveh, South-West Palace, Room LX, slab 2	—	n

COMMENTARY

Text no. 71 may be a duplicate of this inscription, but because the reading of the preserved signs in that epigraph are not certain, the two texts are edited separately. See the commentary to text no. 71 for details.

BIBLIOGRAPHY

— Layard, MS C fol. 57v (copy)
1853 Layard, Discoveries p. 460 (provenance, translation)
1878 G. Smith, Senn. p. 52 (copy, edition)
1915 Paterson, Senn. p. 12 (edition)
1924 Luckenbill, Senn. pp. 22 and 157 I39 (edition)
1927 Luckenbill, ARAB 2 p. 198 §491 (translation)
1985 J.M. Russell, Programmatic Study p. 476 (edition)
1991 J.M. Russell, Senn.'s Palace p. 278 (edition)
1997 Frahm, Sanherib p. 128 T 58 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 127 no. 601 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 137 and 291 (edition)

TEXT

1) URU.É-^{m}*ku-bat-ti al-me* KUR-*ud*
2) *áš-lu-la šal-la-su ina* ^{d}GIŠ.BAR *aq-mu*

1–2) I surrounded, conquered, plundered, (and) burned with fire the city Bīt-Kubatti.

57

A carved orthostat in the South-West Palace at Nineveh portraying the city Dilbat under siege (Room III, slab 8) has a two-line epigraph located just above the besieged city. Although Dilbat is not mentioned in Sennacherib's annals, the event probably took place during his first campaign (late 704–early 702).

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1a	Layard, MS A p. 134	Nineveh, South-West Palace, Room III, slab 8	—	n
1b	Layard, ICC pl. 82 A	See ex. 1a	—	n

BIBLIOGRAPHY

— Layard, MS A p. 134 (copy)
— Layard, MS B p. 29 (copy)
1849 Layard, Monuments 1 pl. 73 (copy)
1851 Layard, ICC pl. 82 A (copy)
1878 G. Smith, Senn. p. 41 above (copy, edition)
1915 Paterson, Senn. pl. 17 (copy)
1924 Luckenbill, Senn. pp. 22 and 157 I38 (edition)
1927 Luckenbill, ARAB 2 p. 198 §490 (translation)
1985 J.M. Russell, Programmatic Study p. 351 (edition)
1991 J.M. Russell, Senn.'s Palace p. 154 fig. 78 and p. 272 (copy, edition)
1997 Frahm, Sanherib p. 126 T 43 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 55 no. 45 (translation, study); and 2 pl. 49 no. 45 (copy)
1998 J.M. Russell, Final Sack p. 115 pl. 78 and pp. 227 (copy, study)
1999 J.M. Russell, Writing on the Wall pp. 137 and 284 (edition)

TEXT

1) *dil-bat*.KI *al-me* KUR-*ud*
2) *áš-lu-la šal-la-su*

1–2) I surrounded, conquered, (and) plundered (the city) Dilbat.

58

This broken epigraph is engraved on a slab that is still in situ in the throne room (Room I, slab 4a) of Sennacherib's palace at Nineveh.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
J.M. Russell, Senn.'s Palace fig. 134	Nineveh, South-West Palace, Room I, slab 4a	—	p

BIBLIOGRAPHY

1985	J.M. Russell, Programmatic Study p. 343 (edition)
1991	J.M. Russell, Senn.'s Palace pp. 270–271 and fig. 134 (photo, edition)
1997	Frahm, Sanherib p. 125 T 40 (study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 p. 51 no. 23 (translation, study); and 2 pl. 34 no. 23 (photo [inscription not legible])
1998	J.M. Russell, Final Sack p. 84 pls. 36–37 and pp. 221–222 (photo, copy, study)
1999	J.M. Russell, Writing on the Wall pp. 137 and 284 (edition)
2011	Jeffers, Iraq 73 pp. 87–88, 90 and 92 with fig. 5 (copy, study)

TEXT

1) URU.*a-ta-*⸢*un*?⸣-[...]
2) *al-me* KUR-[*ud áš-lu-la šal-la-su*]

1–2) I surrounded, conquer[ed, (and) plundered] the city *Ataun*[...].

59

This epigraph is engraved on a carved orthostat discovered in situ in the palace of Sennacherib (Room XIV, slab 10). The text is accompanied by a scene of a city under siege, presumably the city Alammu. There is no other record of Sennacherib capturing that city.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 124785	51-9-2,18	Nineveh, South-West Palace, Room XIV, slab 10	—	c

BIBLIOGRAPHY

1915	Paterson, Senn. pl. 39 (copy)
1922	BM Guide pp. 53–54 (study)
1924	Luckenbill, Senn. pp. 22 and 157 I40 (edition)
1927	Luckenbill, ARAB 2 p. 198 §492 (translation)
1936	Gadd, Stones p. 167 (study)
1938	S. Smith, Sculptures pl. LXIII (photo)
1985	J.M. Russell, Programmatic Study p. 385 (edition)
1991	J.M. Russell, Senn.'s Palace pp. 26–27 fig. 17 and p. 275 (copy, edition)
1997	Frahm, Sanherib p. 127 T 49 (study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 pp. 76–77 Room XIV (K), nos. 238–241 and 240c (translation, study); and 2 pls. 168–169 no. 240 (copy, photo)
1999	J.M. Russell, Writing on the Wall p. 287 (edition)
2002–5	Nadali, SAAB 14 pp. 113–128 and p. 122 fig. 5 (photo, study)
2003	Uehlinger in Grabbe, 'Like a Bird in a Cage' p. 294 (study)

TEXT

1) [URU].*al-am-mu al-me* [*ak-šud*]
2) [*áš*]-*lu-la šal-la*-[*su*]

1–2) I surrounded, [conquered, (and) plu]ndered [the city] Alammu.

60

This mutilated epigraph is engraved on an orthostat discovered in situ in Sennacherib's "Palace Without a Rival" at Nineveh (Room V, slab 35). The text is accompanied by a scene of a city under siege. There is no other record of Sennacherib capturing the city Aranziašu (reading uncertain).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, ICC pl. 81 B	Nineveh, South-West Palace, Room V, slab 35	—	n

COMMENTARY

The rather bold restorations are based upon J.M. Russell's edition, which should be consulted for justification. E. Frahm rightly points out that the restoration of line 1 is uncertain and notes that this city should be differentiated from the city Elenzaš, which Sennacherib plundered during his second campaign.

BIBLIOGRAPHY

— Layard, MS B p. 30 (copy)
1851 Layard, ICC pl. 81 B (copy)
1985 J.M. Russell, Programmatic Study p. 357 (edition)
1991 J.M. Russell, Senn.'s Palace p. 157 fig. 80 and p. 273 (copy, edition)
1997 Frahm, Sanherib p. 126 T 46 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 58 no. 70 (translation, study); and 2 pls. 64–65 no. 70 (copy, photo [inscription not legible])
1998 J.M. Russell, Final Sack pp. 174–175 pls. 169–170 and p. 235 (photo, copy, study)
1999 J.M. Russell, Writing on the Wall pp. 137 and 285 (edition)

TEXT

1) [URU.*a-ra-an*$^{?}$]-⸢*zi*⸣-*a-šu*
2) [*al-me* KUR]-*ud*
3) [*áš-lu-la šal*]-*la-su*

1–3) [I surrounded, conquer]ed, (and) [plund]ered [the city *Aran*]*ziašu*.

61

A relief in Sennacherib's palace at Nineveh (Room LXX, slab 4) portraying soldiers carrying booty towards the king in his chariot is inscribed with an epigraph recording the receipt of booty from the town Saḫrina (which may be situated between Babylon and Borsipa).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Or. Dr. 1 no. 49	Nineveh, South-West Palace, Room LXX, slab 4	—	n

BIBLIOGRAPHY

— Or. Dr. 1 no. 49 (copy)
1878 G. Smith, Senn. p. 41 (copy, edition)
1915 Paterson, Senn. p. 13 (copy, edition)
1924 Luckenbill, Senn. pp. 22 and 157 I42 (edition)
1927 Luckenbill, ARAB 2 p. 198 §494 (translation)
1936 Gadd, Stones pl. 19 (after p. 90) (copy)
1939 Weidner, Reliefs pp. 84–85 and 87 (copy, study)
1985 J.M. Russell, Programmatic Study p. 490 (edition)
1991 J.M. Russell, Senn.'s Palace pp. 126–127 fig. 67 and p. 278 (copy, edition)
1997 Frahm, Sanherib p. 128 T 59 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 pp. 131–132 nos. 645–646 (translation, study); and 2 pl. 464 no. 645 and and pl. 466 no. 646 (copy)
1999 J.M. Russell, Writing on the Wall pp. 138 and 291 (edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
2) *šal-la-at* ÍD.*a-gam-me*
3) *ša* URU.*sa-aḫ-ri-na*
4) *ma-ḫa-ar-šu e-ti-iq*

1–4) Sennacherib, king of the world, king of Assyria: the booty from the marshes of the city Saḫrina passed before him.

62

This epigraph is engraved on a relief that once decorated the interior of the “Palace Without a Rival” (Room V, slab 11) at Nineveh. The four-line text records the receipt of booty from the city Kasuṣi, a place not otherwise mentioned in Sennacherib’s annals.

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1a	Layard, MS A p. 300	Nineveh, South-West Palace, Room V, slab 11	—	n
1b	Layard, MS B p. 29	See ex. 1a	—	n
1c	Layard, ICC pl. 75 E	See ex. 1a	—	n
1d	J.M. Russell, Senn.’s Palace fig. 136	See ex. 1a	—	p

BIBLIOGRAPHY

— Layard, MS A p. 300 (copy)
— Layard, MS B p. 29 (copy)
1851 Layard, ICC pl. 75 E (copy)
1924 Luckenbill, Senn. pp. 22 and 157 I41 (edition)
1927 Luckenbill, ARAB 2 p. 198 §493 (translation)
1985 J.M. Russell, Programmatic Study p. 351 (edition)
1991 J.M. Russell, Senn.’s Palace pp. 272–273 and fig. 136 (photo, edition)
1997 Frahm, Sanherib p. 126 T 44 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 57 no. 54 (translation, study)
1998 J.M. Russell, Final Sack pp. 144–145 pls. 120–125 and p. 232 (photo, copy, study)
1999 J.M. Russell, Writing on the Wall pp. 137 and 284–285 (edition)

TEXT

1) ^{m}[^{d}]30-[PAP.MEŠ]-⸢SU⸣ MAN [ŠÚ]
2) MAN KUR *aš*-⸢*šur*⸣.KI ⸢*šal-la-at*⸣
3) URU.*ka-su*-⸢*ṣi*⸣
4) ⸢*ma*⸣-*ḫar-šu* ⸢*e*⸣-[*ti*]-⸢*iq*⸣

1–4) Senn[ach]erib, king of [the world], king of Assyria: the booty of the city Kasuṣi pa[ss]ed before him.

63

This badly worn epigraph records the receipt of booty from a city (name damaged); it is engraved above the image of the king on a sculpted orthostat in Sennacherib’s palace. The slab was left in situ, in Room V (slab 30).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
J.M. Russell, Senn.'s Palace fig. 137	Nineveh, South-West Palace, Room V, slab 30	—	p

BIBLIOGRAPHY

1849 Layard, Nineveh 2 p. 133 (study)
1991 J.M. Russell, Senn.'s Palace pp. 273–274 and fig. 137 (photo, edition)
1997 Frahm, Sanherib p. 126 T 45 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 58 no. 66 (translation, study); and 2 pls. 60–61 no. 66 (copy, photo [inscription not legible])
1998 J.M. Russell, Final Sack pp. 164–165 pls. 158–159 and pp. 234–235 (photo, copy, study)
1999 J.M. Russell, Writing on the Wall p. 285 (edition)

TEXT

1) [^{m}]^{d}[30-PAP].⸢MEŠ⸣-[SU MAN ŠÚ]
2) MAN KUR [*aš-šur*.KI *šal*]-⸢*la*⸣-[*at*]
3) ⸢URU⸣.[*x x x* (*x*)]-⸢*bu-x*⸣
4) [*ma-ḫar-šu e*]-*ti-iq*

1–4) [Sennac]h[erib, king of the world], king of [Assyria: the bo]ot[y of] the city [...]*bu*... [pa]ssed [before him].

64

A fragment of a sculpted orthostat discovered in the "Palace Without a Rival" (location unknown) preserves part of a four-line epigraph. The text, which appears above the image of Sennacherib in his chariot, records the receipt of booty from a city (name destroyed).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
J.M. Russell, Writing on the Wall fig. 43	Nineveh, South-West Palace	—	p

BIBLIOGRAPHY

1999 J.M. Russell, Writing on the Wall pp. 137–138 fig. 43 and 292 (edition)

TEXT

1) $^{\text{md}}$30-PAP.[MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*]
2) *šal-*⸢*la*⸣-[*at* ...]
3) ⸢URU⸣.[...]
4) ⸢*ma*$^{?}$⸣-[*ḫa-ar-šu*$^{?}$ *e-ti-iq*$^{?}$]

1–4) Sennac[herib, king of the world, king of Assyria]: the boot[y of ...] the city [... *passed*] *be*[*fore him*].

65

This badly effaced epigraph is carved on a slab that once lined a wall of the South-West Palace at Nineveh (Room XLV, slab 2). Like other captions recording the receipt of booty taken from a conquered enemy city, the text appears above the image of Sennacherib in his chariot.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Or. Dr. 4 no. 23	Nineveh, South-West Palace, Room XLV, slab 2	—	n

BIBLIOGRAPHY

1991 J.M. Russell, Senn.'s Palace p. 143 fig. 74 and p. 277 (copy, edition)
1997 Frahm, Sanherib p. 127 T 53 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 113 no. 485 (translation, study); and 2 pl. 379 no. 485 (copy)
1999 J.M. Russell, Writing on the Wall p. 288 (edition)

TEXT

1) [...]
2) [...]
3) *šal-la-*[*at* ...]
4) *ma-ḫa-*⸢*ar*⸣-[*šu e-ti-iq*]

1–4) [...] the boot[y of ... passed] before [him].

66

The so-called "Lachish Reliefs" from Sennacherib's "Palace Without a Rival" at Nineveh (Room XXXVI, slabs 12–13) have two scenes with captions over them. The present text appears over a scene showing the king sitting on a throne, with his feet resting on a stool (see fig. 12). Army officers stand before him, presumably describing the booty they had taken from Lachish, a fortified city of the Judean king Hezekiah. The second caption on the sculpted orthostats that once lined the walls of Room XXXVI is edited as text no. 67.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 124911	56-9-9,14–15	Nineveh, South-West Palace, Room XXXVI, slabs 12–13	—	c

COMMENTARY

The numbering of the slabs in Room XXXVI cited here (nos. 12–13) follows R.D. Barnett (Barnett et al., Sculptures from the Southwest Palace 1 pp. 104–105) since his slab divisions are based on those of the actual sculptures now on display in the British Museum. This numbering differs in some instances from that on Layard's original plan of the room (nos. 11–12) since A.H. Layard ignored slab divisions. For further information on the numbering of the surviving slabs of Room XXXVI, with a concordance of the different numbering systems, see Barnett et al., Sculptures from the Southwest Palace 1 p. 105 n. 1.

BIBLIOGRAPHY

1853 Layard, Monuments 2 pl. 23 (copy)
1861 1 R pl. 7 no. VIII I (copy)
1878 G. Smith, Senn. p. 69 (copy, edition)
1890 Bezold in Schrader, KB 2 pp. 114–115 (edition)
1915 Paterson, Senn. pls. 74 and 78 (photo)
1924 Luckenbill, Senn. pp. 22 and 156 I37 (edition)
1926 Ebeling in Gressmann, ATAT^{2} p. 354 (translation)
1927 Luckenbill, ARAB 2 p. 198 §489 (translation)
1936 Gadd, Stones p. 174 (study)
1969 Oppenheim, ANET^{3} p. 288 (translation)
1979 Borger, BAL^{2} p. 76 (transliteration)
1982–85 Borger, TUAT 1 p. 391 (translation)
1985 J.M. Russell, Programmatic Study p. 428 (edition)
1990 Lackenbacher, Le palais sans rival p. 127 (translation, study)
1991 J.M. Russell, Senn.'s Palace p. 3 fig. 3, p. 206 fig. 112 and p. 276 (photo, copy, edition)
1997 Frahm, Sanherib p. 127 T 50 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 101 Room XXXVI (OO) and pp. 103–105 nos. 435–436 (translation, study); and 2 pls. 335 and 342–345 no. 435 (copy, photo)
1999 J.M. Russell, Writing on the Wall pp. 138 and 287–288 (edition)
2003 Mayer in Grabbe, 'Like a Bird in a Cage' p. 197 no. 10 (edition)
2003 Uehlinger in Grabbe, 'Like a Bird in a Cage' pp. 239–241 and 286–289 (copy, edition, study)
2011 Jeffers, Iraq 73 p. 94 fig. 9 (copy)
2013 Dalley, Hanging Garden p. 135 fig. 43 (copy)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
2) *ina* GIŠ.GU.ZA *né-me-di ú-šib-ma*
3) *šal-la-at* URU.*la-ki-su*
4) *ma-ḫa-ar-šu e-ti-iq*

1–4) Sennacherib, king of the world, king of Assyria, sat in (his) armchair and the booty of the city Lachish passed before him.

67

The second epigraph on the so-called "Lachish Reliefs" from Sennacherib's palace (Room XXXVI, slabs 12–13) appears over a scene showing the king's tent. The text is a label identifying Sennacherib's property. The first caption on the sculpted orthostats that once lined the walls of Room XXXVI is edited as text no. 66.

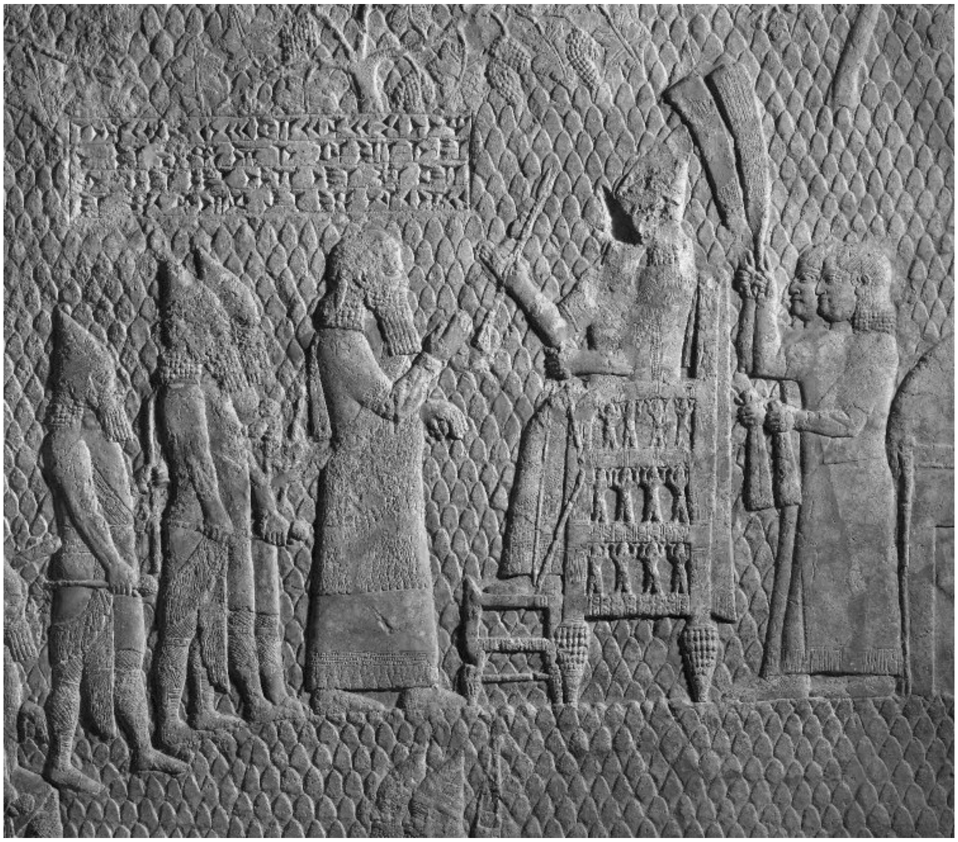

Figure 12. Detail of BM 124911 (text no. 66), a slab showing Sennacherib sitting on his throne and reviewing the booty taken from the Judean city Lachish. © Trustees of the British Museum.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 124912	56-9-9,14–15	Nineveh, South-West Palace, Room XXXVI, slabs 12–13	—	c

COMMENTARY

For information on BM 124912 and the numbering of the “Lachish Reliefs” slabs, see the commentary to text no. 66 and Barnett et al., Sculptures from the Southwest Palace 1 p. 105 n. 1.

BIBLIOGRAPHY

1853	Layard, Monuments 2 pl. 23 (copy)
1861	1 R pl. 7 no. VIII J (copy)
1878	G. Smith, Senn. p. 69 (copy, edition)
1890	Bezold in Schrader, KB 2 pp. 114–115 (edition)
1915	Paterson, Senn. pls. 74–76 (photo)
1924	Luckenbill, Senn. pp. 22 and 157 I44 (edition)
1927	Luckenbill, ARAB 2 p. 198 §496 (translation)
1936	Gadd, Stones p. 174 (study)
1985	J.M. Russell, Programmatic Study p. 428 (edition)
1991	J.M. Russell, Senn.’s Palace p. 3 fig. 3, p. 206 fig. 112 and p. 277 (photo, copy, edition)
1997	Frahm, Sanherib p. 127 T 51 (study, translation)
1998	Barnett et al., Sculptures from the Southwest Palace 1 pp. 103–105 nos. 435–436 (study, translation); and 2

pls. 342–345 no. 436 (copy, photo)
1999 Gallagher, Sennacherib's Campaign p. 13 (study)
1999 J.M. Russell, Writing on the Wall p. 288 (edition)
2003 Mayer in Grabbe, 'Like a Bird in a Cage' pp. 197–198 no. 10 (edition)
2003 Uehlinger in Grabbe, 'Like a Bird in a Cage' pp. 239–241 and 286–289 (copy, study)
2011 Jeffers, Iraq 73 p. 94 fig. 9 (copy)
2013 Dalley, Hanging Garden p. 135 fig. 43 (copy)

TEXT

1) *za-ra-tum*
2) *šá* ^{md}30-PAP.MEŠ-SU
3) LUGAL KUR *aš-šur*

1–3) Tent of Sennacherib, king of Assyria.

68

Three sculpted orthostats that once decorated the interior of the South-West Palace at Nineveh have a short, one-line epigraph. The scene in all three instances portrays the king enthroned within his military camp. The slabs lined the walls of Room I (slab 9), Room V (slab 41), and Room X (slab 7).

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	cpn
1	Paterson, Senn. pl. 8	Nineveh, South-West Palace, Room I, slab 9	—	n
2	Paterson, Senn. pl. 38	Nineveh, South-West Palace, Room X, slab 7	—	n
3	J.M. Russell, Writing on the Wall p. 285	Nineveh, South-West Palace, Room V, slab 41	—	p

BIBLIOGRAPHY

1849 Layard, Monuments 1 pl. 77 (ex. 1, copy)
1853 Layard, Monuments 2 pl. 50 (ex. 2, copy)
1915 Paterson, Senn. pls. 8 and 38 (exs. 1–2, copy)
1924 Luckenbill, Senn. pp. 22 and 157 I43 (ex. 1, edition)
1927 Luckenbill, ARAB 2 p. 198 §495 (ex. 1, translation)
1985 J.M. Russell, Programmatic Study p. 344 and 378 (exs. 1–2, edition)
1991 J.M. Russell, Senn.'s Palace pp. 60–61 fig. 35 and pp. 271 and 275 (exs. 1–2, copy, edition)
1997 Frahm, Sanherib p. 125 T 41 (ex. 1–2, study, translation)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 52 no. 26, p. 59 no. 76 and p. 74 no. 213 (exs. 1–3, translation, study); and 2 pl. 35 no. 26, pl. 69 no. 76 and and pl. 142 no. 213 (exs. 1–2, copy; ex. 3, photo)
1998 J.M. Russell, Final Sack p. 16 fig. 6, p. 181 pls. 178–179, p. 210 pl. 247, p. 236 fig. 37 and p. 237 (ex. 3, edition, photo, drawing)
1999 J.M. Russell, Writing on the Wall pp. 138, 284–285 and 287 (ex. 1–3, edition)

TEXT

1) *uš-man-nu šá* ^{md}30-PAP.MEŠ-SU MAN *aš-šur*

1) Camp of Sennacherib, king of Assyria.

69

Traces of an epigraph, or possibly two separate epigraphs, are preserved on a badly damaged slab that is in situ in the throne room (Room I, slab 24) of the "Palace Without a Rival" at Nineveh. Not enough of the text(s) is legible to warrant an edition.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
J.M. Russell, Senn.'s Palace fig. 135	Nineveh, South-West Palace, Room I, slab 24	—	p

BIBLIOGRAPHY

1965	el-Wailly, Sumer 21 p. 6 (study)
1991	J.M. Russell, Senn.'s Palace p. 272 and fig. 135 (photo, edition)
1997	Frahm, Sanherib p. 125 T 42 (study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 p. 63 no. 115 (study)
1998	J.M. Russell, Final Sack pp. 107–109 pls. 69–71 and p. 226 (photo, copy, study)
1999	J.M. Russell, Writing on the Wall p. 284 (edition)

70

An unpublished drawing of the surviving slabs of Room VII of Sennacherib's palace at Nineveh shows the rectangular casing of a short epigraph on one of them (slab 14). The text, which was inscribed in front of the image of the king, who is shown riding in his chariot, was not copied and thus its contents are not known.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Or. Dr. 1 no. 63	Nineveh, South-West Palace, Room VII, slab 14	—	n

BIBLIOGRAPHY

—	Or. Dr. 1 no. 63 (drawing)
1853	Layard, Monuments 2 pl. 29 (drawing)
1991	J.M. Russell, Senn.'s Palace pp. 54–55 fig. 32 and p. 275 (drawing, study)
1997	Frahm, Sanherib p. 127 (study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 p. 71 no. 193 (study); and 2 pl. 132 no. 193 (drawing)
1999	J.M. Russell, Writing on the Wall p. 287 (study)

71

A very damaged epigraph, of which only one sign (URU “city”) is preserved, is engraved on a sculpted slab that once decorated the interior of a room in Sennacherib’s palace (Room XXXVIII, slab 17 or 18). The text, which is now known only from a nineteenth-century drawing, accompanies a scene showing a city in flames.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Or. Dr. 6 no. 25b	Nineveh, South-West Palace, Room XXXVIII, slab 17 or 18	—	n

COMMENTARY

This epigraph may be the caption that A.H. Layard describes as follows: “over one of the castles could be traced a few letters, giving no clue, however, to its name or site” (Discoveries p. 342); a rough copy by him is found in his MS C (fol. 11r). The drawing of the slab gives the impression that the epigraph comprises two lines of text, of which only the first sign was copied. The preserved signs, if the text shown on Or. Dr. 6 no. 25b and Layard, MS C fol. 11r are in fact the same inscription, are URU É DIŠ IB? DI? (Layard, MS C fol. 11r). One could tentatively read these signs as URU.É-*ku*-*ba*-[*at*-*ti* ...], “The city Bīt-Kuba[tti ...].” If this proposed reading is correct, then this text may be a duplicate of text no. 56 (Layard, MS C fol. 57v), a two-line caption recording the capture and looting of the city Bīt-Kubatti. J.M. Russell, however, suggests reading the preserved signs of the caption copied in Layard, MS C (fol. 11r) as URU.É-m*ib*/*lu*-[...]. Because the reading of the signs in Layard, MS C fol. 11r are not certain, this inscription and text no. 56 are edited separately.

BIBLIOGRAPHY

—	Or. Dr. 6 no. 25b (copy)
—	Layard, MS C fol. 11r (copy)
1853	Layard, Discoveries p. 342 (study)
1991	J.M. Russell, Senn.’s Palace p. 65 fig. 36 and p. 277 (copy, edition)
1995	J.M. Russell, Iraq 57 p. 80 (study)
1997	J.M. Frahm, Sanherib p. 127 T 52 (study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 pp. 107–108 no. 452 (study, translation); and 2 pl. 364 no. 452 (copy)
1999	J.M. Russell, Writing on the Wall p. 288 (edition)

72

Traces of an epigraph are preserved on a sculpted slab that once decorated a wall of one of the rooms of the South-West Palace at Nineveh (probably Hall XLIX). Not enough of the text is legible to warrant an edition.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, MS D p. 17	Nineveh, South-West Palace, probably Hall XLIX	—	n

BIBLIOGRAPHY

— Layard, MS D p. 17 (copy)
1999 J.M. Russell, Writing on the Wall p. 291 (transliteration)

73

A slab from Sennacherib's palace at Nineveh (Court VI, slab 60) is inscribed with a four-line epigraph stating that the king had large bull colossi transported to Nineveh from the region of the city Balāṭāya, where white limestone was quarried.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 124824	51-9-2,2	Nineveh, South-West Palace, Court VI, slab 60	—	c

COMMENTARY

A mid-nineteenth century drawing of slab 62 of Court VI (Or. Dr. 4 no. 51; reproduced in J.M. Russell, Senn.'s Palace p. 109 fig. 56) depicts two complete four-line epigraphs. Russell suggests that both of those epigraphs could be duplicates of this text, which was engraved on slab 60 of that same room of the palace. This proposal cannot be confirmed at present.

BIBLIOGRAPHY

1878 G. Smith, Senn. p. 160–161 (copy, edition)
1893 Meissner and Rost, BiS p. 43 and pl. 10 epigraph 1 (copy, edition)
1915 Paterson, Senn. pl. 29 (photo)
1924 Luckenbill, Senn. pp. 21 and 126 I12 (edition)
1927 Luckenbill, ARAB 2 p. 179 §419 (translation)
1936 Gadd, Stones p. 172 no. 56 (study)
1937–39 Weidner, AfO 12 p. 377b (study)
1939 Weidner, Reliefs p. 90 (photo)
1985 J.M. Russell, Programmatic Study p. 366 (edition)
1987 Engel, Dämonen p. 169 (translation)
1991 J.M. Russell, Senn.'s Palace p. 274 (edition)
1997 Frahm, Sanherib p. 126 T 47 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 pp. 66–67 no. 148 (translation, study); and 2 pls. 108–109 (drawing, photo)
1999 J.M. Russell, Writing on the Wall p. 286 (edition)

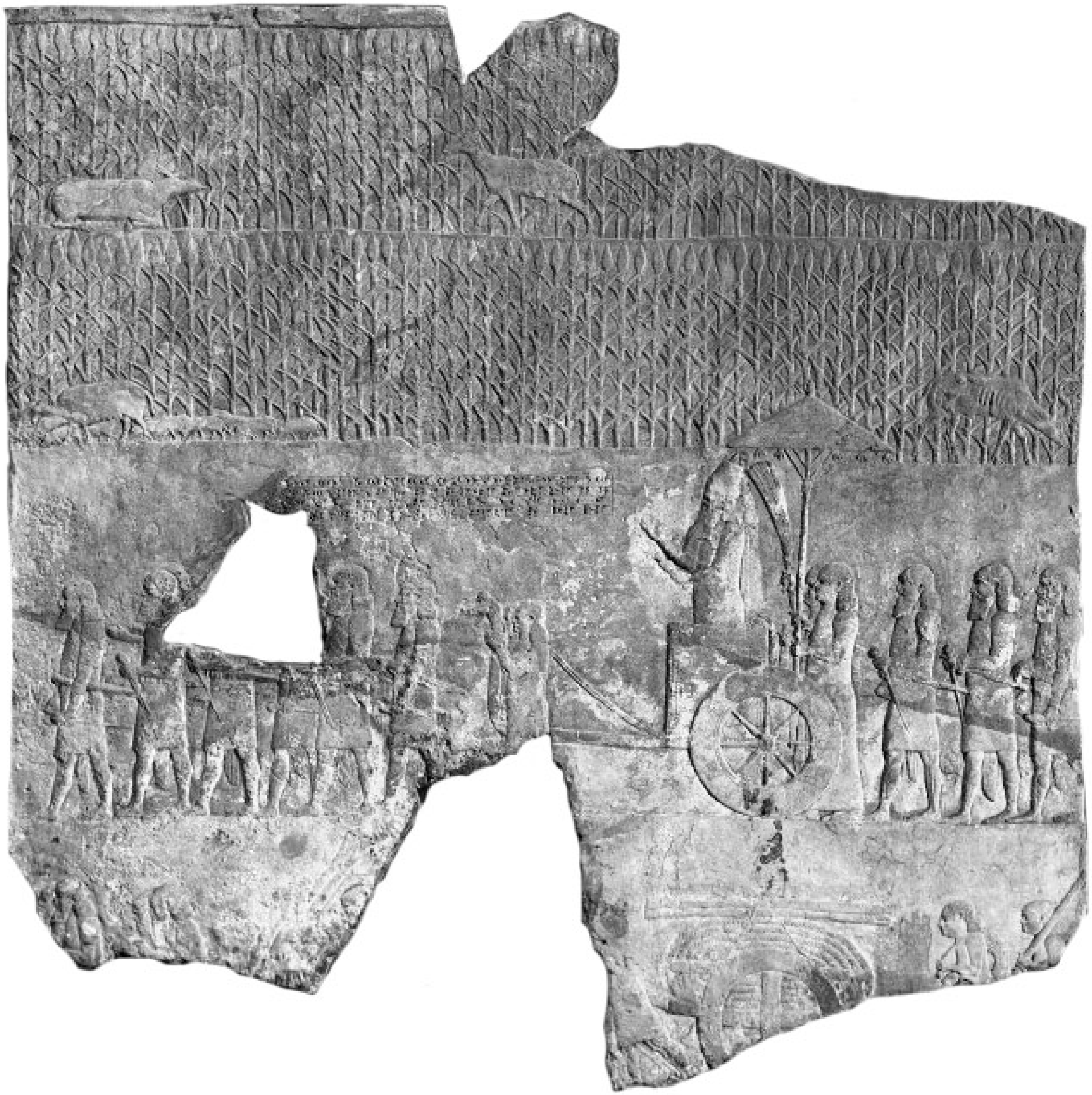

Figure 13. BM 124824 (text no. 73), a slab showing Sennacherib in his chariot reviewing the progress of the construction of his palace. © Trustees of the British Museum.

TEXT

1) $^{\mathrm{md}}$30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur* $^{\mathrm{d}}$ALAD.$^{\mathrm{d}}$LAMMA.MEŠ
2) GAL.MEŠ *ša i-na er-ṣe-et* URU.*ba-la-ṭa-a-a*
3) *ib-ba-nu-ú a-na* É.GAL *be-lu-ti-šú*
4) ⸢*ša*⸣ *qé-reb* NINA.KI *ḫa-di-iš ú-šal-da-da*

1–4) Sennacherib, king of the world, king of Assyria, was joyfully having large bull colossi, which had been fashioned in the territory of the city Balāṭāya, dragged to his lordly palace that is inside Nineveh.

74

Two sculpted orthostats in the same room of Sennacherib's palace at Nineveh (Court VI, slabs 66 and 68) are inscribed with the same six-line epigraph. The text refers to conquered foes quarrying white limestone in the region of the city Balāṭāya. The stone was used to sculpt large bull colossi that were stationed in principal gateways of the "Palace Without a Rival."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 124821a+b	—	Nineveh, South-West Palace, Court VI, slab 66	—	1–6	c
2	EŞ —	—	Nineveh, South-West Palace, Court VI, slab 68	—	1–6	p

COMMENTARY

Although both exemplars are badly damaged, the inscriptions are still mostly legible and, as already noted by E. Frahm (Sanherib pp. 126–127), are exact duplicates. They have no variants and, therefore, no score is given on the CD-ROM. The master text is a conflation of exs. 1–2.

BIBLIOGRAPHY

1853 Layard, Discoveries p. 91 (ex. 1, study)

1893 Meissner and Rost, BiS pp. 43–44 and pl. 10 epigraph 2 (ex. 1, copy, edition)

1893 Scheil, RT 15 p. 149 (ex. 2, edition)

1915 Paterson, Senn. pls. 35–36 (exs. 2, copy, photo)

1924 Luckenbill, Senn. pp. 21 and 126 I10 (ex. 1, edition)

1927 Luckenbill, ARAB 2 p. 178 §417 (ex. 1, translation)

1958 von Soden, Orientalia NS 27 p. 259 (ex. 2 line 5, study)

1985 J.M. Russell, Programmatic Study pp. 366–367 (exs. 1–2, edition)

1987 Engel, Dämonen pp. 15–16 (exs. 1–2, translation)

1991 J.M. Russell, Senn.'s Palace p. 275 (ex. 1, edition; ex. 2, study)

1997 Frahm, Sanherib pp. 126–127 T 48 (study; ex. 1, transliteration)

1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 68 nos. 156–158 (exs. 1–2, translation, study); and 2 pls. 116–117 and 119–120 nos. 156a and c and 158a–b (exs. 1–2, photo, copy)

1999 J.M. Russell, Writing on the Wall pp. 138–139 and 286–287 (exs. 1–2, edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur* NA$_4$.*pi-i-lu pe-ṣu-*⸢*ú*⸣

2) *ša ki-i ṭè-em* DINGIR-*ma a-na šip-ri* É.GAL-*ia ina er-ṣe-*⸢*et*⸣

3) URU.*ba-la-ṭa-a-a in-nam-ru ba-ḫu-la-ti da-ád-*⸢*me*⸣

4) *na-ki-ri ù* ERIM.MEŠ ⸢*ḫur*⸣-*šá-a-ni la kan-šu-ti* KUR-*ti* ⸢ŠU.II-*ia*⸣

5) *qul-me-e ù ak-kul-la-ti* AN.BAR *ú-*⸢*šá-áš-ši-šú-nu*⸣-*ti-*[*ma*]

6) ^{d}ALAD.^{d}LAMMA.MEŠ GAL.MEŠ *a-na* KÁ.MEŠ É.GAL-*ia* ⸢*ib-tu-qu*⸣

1–6) Sennacherib, king of the world, king of Assyria: (with regard to) the white limestone that had been discovered by the will of the gods in the territory of the city Balāṭāya for the construction of my palace, I had the soldiers of enemy settlements and insubmissive troops of the mountains whom I had captured wield iron axes and picks [and] they quarried large bull colossi for the gates of my palace.

75

In Hall XLIX of Sennacherib's palace, A.H. Layard discovered fragments of three sculpted orthostats that had epigraphs. The Rev. E. Hincks provided a translation for one of these texts, which Layard then published in a popular account of his explorations of the Assyrian ruins at Nineveh (Discoveries p. 118). Hincks' translation reads: "Sennacherib, king of Assyria ... (some object, the nature not ascertained) of wood, which from the Tigris I caused to be brought up (*through*?) the Kharri, or Khasri, on sledges (on boats), I caused to be carried (or to mount)." It is clear, as J. Reade has pointed out, that this epigraph is describing a scene showing wooden objects being carried by raft from the Tigris up the Ḫusur river; from there, they were hauled up to the palace on sleds. Recently, J.M. Russell identified a copy of this epigraph in Layard, MS D (p. 17); an unpublished transliteration of Hincks submitted in a report to the British Museum in May 1854 (Add. MS 22097) aided in the identification of the inscription.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, MS D p. 17	Nineveh, South-West Palace, Hall XLIX	—	n

BIBLIOGRAPHY

— Layard, Add. MS 39077 fols. 48v–48r (study)
— Layard, MS D p. 17 (copy)
— Hincks, Add. MS 22097 fols. 11v–12r (edition)
1853 Layard, Discoveries p. 118 (study)
1978 Reade, RA 72 pp. 59–60 (study)
1991 J.M. Russell, Senn.'s Palace pp. 277–278 (study)
1997 Frahm, Sanherib pp. 127–128 T 55–57 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 120 Gallery XLIX (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 139 and 290–291 no. 2 (edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur* GIŠ.*tim-me ere-ni*
2) [GAL].⸢MEŠ⸣ *ša* ⸢*ul*⸣-*tu qé-reb* ÍD.IDIGNA *ú-še-el-la-a*
3) [*ṣe*]-⸢*er*⸣ GIŠ.*ia-nu-si ú-šar-kib-ma*
4) ⸢*ul*⸣-*tu qé-reb* ÍD.*ḫar-ri ú-šal-da-da*

1–4) Sennacherib, king of the world, king of Assyria: I had [tall] cedar columns, which I had had hauled up from the Tigris River, loaded on *sled*(*s*) and dragged *along* a canal.

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75 line 3 The translation of GIŠ.*ia-nu-si* follows J.M. Russell, Writing on the Wall p. 290.

76

This three-line epigraph, also unearthed in Hall XLIX of the “Palace Without a Rival,” is described by Layard in his Discoveries (p. 118) as follows: “In the fragment of another epigraph, we have mention of some objects also of wood ‘brought from Mount Lebanon, and taken up (to the top of the mound) from the Tigris.’” Layard’s published description is based on infomation provided by the Rev. E. Hincks. J.M. Russell identified a copy of this epigraph in Layard, MS D (p. 17); an unpublished transliteration of Hincks submitted in a report to the British Museum in May 1854 (Add. MS 22097) aided in the identification of the inscription.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, MS D p. 17	Nineveh, South-West Palace, Hall XLIX	—	n

BIBLIOGRAPHY

— Layard, Add. MS 39077 fols. 48v–48r (study)
— Layard, MS D p. 17 (copy)
— Hincks, Add. MS 22097 fols. 11v–12r (edition)
1853 Layard, Discoveries p. 118 (study)
1978 Reade, RA 72 pp. 59–60 (study)
1991 J.M. Russell, Senn.’s Palace pp. 277–278 (study)
1997 Frahm, Sanherib pp. 127–128 T 55–57 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 120 Gallery XLIX (lines 2b–3, transliteration, study)
1999 J.M. Russell, Writing on the Wall pp. 139 and 290–291 no. 1 (edition)

TEXT

1)	^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur* GIŠ.*tim-me ere-ni*	1–3) Sennacherib, king of the world, king of Assyria: I had [tall] cedar columns, [products of Mount Si]rāra (and) Mount Lebanon, hauled up [from the] Tigris [River].
2)	[GAL.MEŠ *bi-ib-lat* KUR.*si*]*-ra-ra* KUR.*lab-na-na*	
3)	[*ul-tu qé-reb* ÍD].⸢IDIGNA⸣ *ú-še-el-la-a*	

77

This epigraph was described along with text nos. 75–76 by Layard in his popular account of the surviving slabs lining the walls of Hall XLIX of Sennacherib’s palace (Discoveries p. 118). With regard to its contents, Layard states: “On a third fragment similar objects are described as coming from or up the Kharri or Khasri.” The corresponding text has not been identified in Layard’s unpublished manuscripts or in Hincks’ report to the British Museum in May 1854 and thus no edition of the text can be presented here.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, Discoveries p. 118	Nineveh, South-West Palace, Hall XLIX	—	n

BIBLIOGRAPHY

— Layard, Add. MS 39077 fols. 48v–48r (study)
1853 Layard, Discoveries p. 118 (study)
1978 Reade, RA 72 pp. 59–60 (study)
1991 J.M. Russell, Senn.'s Palace pp. 277–278 (study)
1997 Frahm, Sanherib pp. 127–128 T 55–57 (study)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 120 Gallery XLIX (study)
1999 J.M. Russell, Writing on the Wall p. 291 (study)

78

A stone threshold slab with floral decoration from one of the doorways of Sennacherib's palace at Nineveh (Room I, Door *e*) is inscribed with a two-line text stating that Sennacherib had the "Palace Without a Rival" built at Nineveh.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
J.M. Russell, Final Sack p. 75 pl. 28	Nineveh, South-West Palace, Room I, Door e	—	p

COMMENTARY

The inscribed floral slab is still in situ in Room I, Door *e* and, therefore, the text could not be collated from the original; furthermore, no dimensions can be given. The text was, however, collated from a legible photograph published by J.M. Russell (Final Sack p. 75 pl. 28).

BIBLIOGRAPHY

1991 J.M. Russell, Senn.'s Palace p. 19 fig. 13 and p. 269 (photo, edition)
1997 Frahm, Sanherib p. 128 T 60 (study)
1998 J.M. Russell, Final Sack p. 75 pl. 28 (photo)
1999 J.M. Russell, Writing on the Wall pp. 132–134 (study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur é-gal-zag-di-nu-tuku-a*
2) *a-na mu-šab* ⸢*be-lu*⸣*-ti-*⸢*šú*⸣ *qé-reb* NINA.KI *eš-šiš ú-še-piš*

1–2) Sennacherib, king of the world, king of Assyria, had Egalzagdinutukua (the “Palace Without a Rival”) built anew to be his lordly residence inside Nineveh.

79

A stone threshold slab with floral decoration found in one of the doorways of Sennacherib’s palace at Nineveh (Room I, Door *a*) is inscribed with a two-line text stating that Sennacherib had the “Palace Without a Rival” built in Nineveh. The text is similar to text no. 78.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Boutcher, Copies of Inscriptions pp. 11—12	Nineveh, South-West Palace, Room I, Door a	—	n

COMMENTARY

The inscribed slab is still in situ in Room I, Door *a*. It is covered with earth and, therefore, the text could not be collated from the original; furthermore, no dimensions can be given. The text could only be edited from W. Boutcher’s unpublished copy (Copies of Inscriptions Discovered at Kouyunjik and Nimrud in 1854–5 by Wm. Kenneth Loftus), which is now housed in the British Museum. When he re-excavated the throne room suite in the late 1960s, T. Madhloom revealed that Room I, Door *a* and Room V, Door *a* were decorated with thresholds with floral decoration, but he did not report that they were inscribed. However, the label in Boutcher’s notebook, “From centre of pavement slab between the large bulls at the Grand Entrance.—Palace of Sennacherib.—Kouyunjik,” indicates that the threshold in Room I, Door *a* was in fact inscribed.

BIBLIOGRAPHY

— Boutcher, Copies of Inscriptions pp. 11–12 (copy, provenance)
1998 Barnett et al., Sculptures from the Southwest Palace 1 p. 51 no. 22 (translation, study)
1999 J.M. Russell, Writing on the Wall pp. 132–134 (edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur é-gal-zag-di-nu-tuku-a*
2) *a-na mu-šab be-lu-ti-šú qé-reb* MURUB$_4$ URU *ša* NINA.KI *eš-šiš ú-še-piš*

1–2) Sennacherib, great king, mighty king, king of the world, king of Assyria, had Egalzagdinutukua (the “Palace Without a Rival”) built anew to be his lordly residence inside the citadel of Nineveh.

80

This text appears on the backs (wall-facing surfaces) of numerous stone slabs and at least one bull colossus (ex. 13) found at several locations within Nineveh: in the "Palace Without a Rival," the so-called Eastern Building, and the armory (Nebi Yunus). This inscription is sometimes called the "Palace Inscription."

CATALOGUE

Ex.	Museum Number/ Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 124818 (formerly Kuyunjik Gallery *48)	Nineveh	—	1–4	(c)
2	BM — (formerly Kuyunjik Gallery *39)	Nineveh, South-West Palace, Room LI (slab 28)	—	1–4	c
3	AOC 38	As ex. 1	—	1–4	p
4	EŞ 9526	As ex. 1	—	1–4	c
5	1 R pl. 6 no. VIII A	Nineveh, Nebi Yunus	—	1–4	n
6	Thompson, AAA 18 no. 17	Nineveh, Asn. Palace, Square D 2	—	1–4	n
7	Thompson, AAA 19 no. 261	Nineveh, Ištar Temple, Square CC	—	1–4	n
8	Thompson, AAA 19 no. 262 (= no. 271)	Nineveh, Ištar Temple, Square I	—	1–4	n
9	Gadd, Stones p. 94	Nineveh, South-West Palace, Court H	—	—	n
10	Madhloom, Sumer 25 p. 48	Nineveh, Southwest Palace, Room V	—	1–4	n
11	J.M. Russell, Senn.'s Palace fig. 132	Nineveh, South-West Palace, Room I (slab 4)	—	1–4	n
12	J.M. Russell, Writing on the Wall p. 127	Nineveh, Eastern Building	—	1–4	n
13	Layard, ICC pl. 75 D	Nineveh, South-West Palace, Room I, Door e	—	1–4	n
14	Layard, MS C fol. 79v no. 3	Nineveh, South-West Palace	—	1–4	n

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number/ Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	BM 139995 (1983-1-1,347)	As ex. 1	38×46	1–4	c

COMMENTARY

J.M. Russell (Writing on the Wall p. 127) suggests that this text was inscribed on the backs of most of the wall slabs and colossi decorating Sennacherib's palace; it was also inscribed on the backs of slabs lining the armory (Nebi Yunus) and the so-called Eastern Building (which probably marks the eastern end of Sennacherib's palace). A.H. Layard copied a duplicate text from the backs of the bull colossi stationed in Room I, Door *e* and the inscription on these bulls has been edited here as ex. 13; for the inscription written on the visible surface of the bull, see text no. 42.

The precise number of stone slabs with this inscription discovered over the years is unknown. In particular, with regard to exs. 5 and 10, H.C. Rawlinson and T.A. Madhloom do not record the number of slabs bearing this inscription; both exemplars comprise at least two slabs. Ex. 1, which is a cast, could in fact be one of the ex. 5 slabs.

Russell (Writing on the Wall p. 127) regards the text inscribed on the back of the slabs discovered by Layard in Room XXXIII (Discoveries p. 459), which are described as containing Sennacherib's "name and usual titles," as the inscription published in 1 R pl. 7 no. VIII E and not as exemplars of this text. Following Russell's careful assessment of Sennacherib's inscribed material from Nineveh, the Room XXXIII slabs are not edited here, but as text no. 51 exs. 1 and 2.

Sennacherib's standard "Palace Inscription" is shorter than those of Ashurnasirpal II and Sargon II that are written on the backs of slabs lining the rooms of those two kings' palaces. Those inscriptions provide information about the king, his deeds, and the appearance of his magnificent royal residences, while this text is a mere label that names its builder and owner.

BIBLIOGRAPHY

—	Layard, MS B p. 29 (ex. 13, copy)
—	Layard, MS C fol. 79v no. 3 (ex. 14, copy)
1851	Layard, ICC pl. 75 D (ex. 13, copy)
1861	1 R pl. 6 no. VIII A (ex. 5, copy)
1889	Bezold, Cat. 1 p. xx (study)
1893	Meissner and Rost, BiS p. 43 and pl. 11 no. 1 (ex. 1, copy, edition)
1915	Paterson, Senn. p. 4 (exs. 1–2, 13, copy, edition)
1924	Luckenbill, Senn. pp. 21 and 127 I14 (ex. 5, edition)
1927	Luckenbill, ARAB 2 p. 179 §422 (ex. 5, translation)
1931	Thompson, AAA 18 pl. XVIII no. 17 (ex. 6, copy, provenance)
1932	Thompson, AAA 19 p. 114 and pl. LXXXI nos. 261–262 (262 = 271) (exs. 7–8, copy, provenance; ex. 7, edition)
1936	Gadd, Stones p. 94 (ex. 9, study)
1966	Penuela, Sefarad 26 pp. 249–250 (study)
1969	Madhloom, Sumer 25 p. 48 (ex. 10, study)
1986	Galter et al., ARRIM 4 p. 30 no. 7 (ex. 13, study)
1991	J.M. Russell, Senn.'s Palace pp. 269–271, fig. 132 and p. 278 (ex. 11, photo, edition; exs. 2, 13, study)
1997	Frahm, Sanherib p. 140 T 71 (exs. 5–11, 13, study)
1998	Barnett et al., Sculptures from the Southwest Palace 1 p. 51 no. 22 (translation, study)
1999	J.M. Russell, Writing on the Wall p. 127 (ex. 11, photo; exs. 5–13, study)

TEXT

1) É.GAL $^{\text{md}}$30-PAP.MEŠ-SU
2) MAN GAL MAN ŠÚ
3) MAN KUR *aš-šur dan-dan-nu*
4) *e-tel kal mal-ki*

1–4) Palace of Sennacherib, great king, king of the world, king of Assyria, the almighty sovereign of all rulers.

81

Several stone wall slabs in the Šamaš Gate at Nineveh are inscribed with a text recording the construction of the inner and outer walls of that city. The inscription, which is known only from F. el-Wailly's published translation and which is reported to be a duplicate of a text inscribed on bricks (text no. 94), reads: "Sennacherib, great king, strong king, king of the world, king of Assyria, had the inner and outer walls of Nineveh built anew and raised as high as mountain(s)."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
el-Wailly, Sumer 21 pp. 5–6	Nineveh, Šamaš Gate	—	n

COMMENTARY

Several bricks from Nineveh are reported to be inscribed with an identical text (text no. 94). Because no copy, transliteration, or photo of the text written on the stone slabs discovered by el-Wailly has been published, we are unable to confirm the contents of the inscription and can offer no transliteration of the text here. It is not impossible that this text is an exemplar of text no. 82.

BIBLIOGRAPHY

1965 el-Wailly, Sumer 21 pp. 5–6 (translation, provenance)
1997 Frahm, Sanherib p. 141 T 75 (study)

82

Several stone wall slabs from Nineveh are inscribed with a text recording the construction of the inner and outer walls of that city. This inscription is a shorter version of text no. 81.

CATALOGUE

Ex.	Museum Number/ Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	1 R pl. 6 no. VIII B	Nineveh, southern wall	—	1–4	n

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number/ Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	EŞ 6974	Nineveh	43×29.5	1–4	n
2*	EŞ —	As ex. 1*	—	1–4	n
3*	Thompson, Arch. 79 no. 31	Nineveh, Nabû Temple	21.5×30.5×21.1	1–2	n

COMMENTARY

Since no copy, transliteration, or photo of exs. 1*–2* have been published and since the originals could not be located, we are unable to confirm E. Nassouhi's claim that one or both inscriptions are duplicates of ex. 1. Since the text of exs. 1*–2* cannot be confirmed, the master text is ex. 1 and no score is provided on the CD-ROM. Ex. 1 deviates from the previous text (text no. 81) in that it omits Sennacherib's titles "great king" (*šarru rabû*) and "mighty king" (*šarru dannu*). The number of slabs having this the text of ex. 1 is not known; in 1 R, the text is described as "on slabs," suggesting that more than one slab bore this text. R.C. Thompson discovered an inscribed fragment of limestone at Nineveh (ex. 3*) and it may be a duplicate of one of the better preserved texts on stone slabs. The present location of that object is not known, so it could not be collated. Since only parts of the first two lines are preserved, its attribution to this text is not certain.

BIBLIOGRAPHY

1861	1 R pl. 6 no. VIII B (ex. 1, copy)
1878	G. Smith, Senn. p. 164 (ex. 1, copy, edition)
1893	Meissner and Rost, BiS pp. 70–71 (ex. 1, edition)
1924	Luckenbill, Senn. pp. 21 and 154 I29 (ex. 1, edition)
1927	Luckenbill, ARAB 2 p. 196 §479 (ex. 1, translation)
1927	Nassouhi, MAOG 3 p. 19 no. IX (exs. 1*–2*, study)
1929	Thompson, Arch. 79 p. 119 and pl. XLII no. 31 (ex. 3*, copy)
1981	Walker, CBI p. 122 no. 178 (study)
1997	Frahm, Sanherib p. 142 T 79 (exs. 1–2*, study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ
2) MAN KUR AŠ BÀD *ù šal-ḫu-u*
3) *šá* NINA.KI *eš-šiš ú-še-piš-ma*
4) *ú-zaq-qir ḫur-šá-niš*

1–4) Sennacherib, king of the world, king of Assyria: I had the (inner) wall and outer wall of Nineveh built anew and I raised (them) as high as mountain(s).

83

An inscribed stone wall slab from Nineveh records the construction of the inner and outer walls of that city. This inscription is a near duplicate of text no. 82. The title *šar kiššati* ("king of the world") is omitted, as are the SU-sign in Sennacherib's name and the MAN-sign in the title *šar māt Aššur* ("king of Assyria").

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
EŞ 42	—	Nineveh	—	p

BIBLIOGRAPHY

1927 Nassouhi, MAOG 3 p. 19 no. IX (photo, edition)
1997 Frahm, Sanherib p. 142 T 80 (study)

TEXT

1) ^{md}30-PAP.MEŠ-<SU MAN> KUR AŠ
2) BÀD *ù šal-ḫu-u šá* NINA.KI
3) *eš-šiš ú-še-piš-ma*
4) *u-zaq-qir ḫur-šá-niš*

1–4) Sennach<erib, king of> Assyria: I had the (inner) wall and outer wall of Nineveh built anew and I raised (them) as high as mountain(s).

84

A still in situ stone wall slab from the Ḫalzi Gate at Nineveh is inscribed with a text recording the construction of the wall of that city.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Pickworth, Iraq 67/1 p. 305 fig. 22	Nineveh, Ḫalzi Gate, Square U9	—	p

BIBLIOGRAPHY

1992 Stronach and Lumsden, BiAr 55 p. 231 (provenance)
1997 Frahm, Sanherib p. 142 T 80a (transliteration, study)
2005 Pickworth, Iraq 67/1 p. 305 fig. 22 (provenance, photo)

TEXT

1) ^{md}30-PAP.MEŠ-SU
2) MAN KUR *aš-šur* BÀD NINA.KI
3) *eš-šiš ú-še-piš*

1–3) Sennacherib, king of Assyria, had the wall of Nineveh built anew.

85

A fragment of a stone wall slab in the British Museum is inscribed with a short, three-line text of Sennacherib. This text is published here with the kind permission of the Trustees of the British Museum.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 139997	1983-1-1,349	Probably Nineveh	—	c

TEXT

1) [É.GAL] ^{md}30-PAP.MEŠ-SU
2) [MAN] ⸢KUR⸣ *aš-šur šá i-na*
3) [...]-*x-šú ú-še-pi-šú*

1–3) [Palace of] Sennacherib, [king of] Assyria, who had (it) built *using* his [...].

86

Three stone door sockets found at Nineveh are inscribed with a text recording their installation in doorways of Sennacherib's palace.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90871	81-2-4,1	Nineveh, South-West Palace	30.5×38	1–6	c
2	BM 90872	81-2-4,2+3	As ex. 1	35.6×30.5	1–6	n
3a	Layard, MS A p. 133	—	Probably as ex. 1	—	1–6	n
3b	Layard, ICC pl. 75 A	—	See ex. 3a	—	1–6	n

COMMENTARY

All three exemplars have the complete text. There are only a few minor variants, which are noted at the back of the book, and, therefore, no score is provided on the CD-ROM. Ex. 2 could not be collated because it is now installed in a reconstruction of a doorway of the Ištar Temple in the British Museum, with its inscription not visible. Note that the registration numbers are in fact 81-2-4, and not 82-2-4 as given in Meissner and Rost, BiS pl. 11.

BIBLIOGRAPHY

— Layard, MS A p. 133 (ex. 3a, copy)
— Layard, MS B p. 29 (ex. 3b, copy)
— Layard, MS C fol. 66r (ex. 1, copy)
1851 Layard, ICC pl. 75 A (ex. 3b, copy)
1893 Meissner and Rost, BiS pp. 45–46 and pl. 11 (exs. 1–3, edition; ex. 1, copy)
1924 Luckenbill, Senn. pp. 21 and 127 I13 (edition)
1927 Luckenbill, ARAB 2 p. 179 §421 (translation)
1997 Frahm, Sanherib p. 141 T 73–T 74 (study)

TEXT

1) É.GAL ^{md}30-PAP.MEŠ-SU MAN *dan-nu* MAN ŠÚ 2) MAN KUR *aš-šur ina me-tel ši-bir-ri-ia šá iš-ru-ka* 3) AD DINGIR.DINGIR AN.ŠÁR NA$_4$.*ka-šur-ru-u a-qa-ru* 4) *šá* KUR-*šú ru-u-qu ú-ra-am-ma* 5) *ina* KI.TA *ṣer-ri* GIŠ.IG.MEŠ 6) KÁ.MEŠ É.GAL-*ia ú-kin*	1–6) Palace of Sennacherib, strong king, king of the world, king of Assyria: with the power of my scepter that the father of the gods, (the god) Aššur, had given me, I brought back (with me) precious *kašurû*-stone, whose mountain is far away, and I installed (it) underneath the pivots of the door leaves of the gates of my palace.

87

Three stone door sockets are inscribed with a short, two-line label of Sennacherib. The provenances of the pieces are not known, but they may have come from one of the many cities in which this king commissioned large-scale building projects, including Nineveh and Aššur.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	83-1-18,705	Possibly Nineveh (or Aššur)	25×15	1–2	c
2	—	83-1-18,701	As ex. 1	17×15	1–2	c
3	N 2260 (Durham)	—	As ex. 1	—	1–2	p

BIBLIOGRAPHY

2009 Frahm, NABU 2009 p. 100 no. 77 (ex. 3, study)

TEXT

1) É.GAL ^{md}30-PAP.MEŠ-SU 2) MAN GAL MAN *dan-nu* MAN ŠÚ MAN AŠ	1–2) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria.

88

This text, a short two-line label, is inscribed on numerous bricks from Nineveh. This inscription is sometimes referred to as “Sennacherib [brick] A” and “Sennacherib [brick] B.”

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10 *me-tel* “power”: Or *me-zez* “wrath.” For the reading, see, for example, CAD M/2 p. 43 sub *mētellu* and AHw p. 650 sub *mēzezu*.

CATALOGUE

Ex.	Museum Number/ Source	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90208	R 6	Acquired by C.J. Rich in Iraq	37×26.5×9	1–2	n
2	BM 90261	R 1	As ex. 1	35.5×35.5×10	1–2	n
3	BM 90262	R 2	As ex. 1	35.5×35.5×10	1–2	n
4	BM 90362	R 7	As ex. 1	21×10×10.5	1–2	n
5	BM 90366	1979-12-20,215	Probably Nineveh	16.5×11.5×7.5	1–2	n
6	BM 90367	1979-12-20,216	As ex. 5	9×8×10	1–2	n
7	BM 90768	R 5	As ex. 1	34.5×34.5×10	1–2	p
8	BM 90770	R 3	As ex. 1	35×32.5×8.5	1–2	p
9	BM 90775	48-11-4,35	As ex. 5	—	1–2	p
10	BM 90776	R 4	As ex. 1	34.5×34×10	1–2	p
11	BM 90780	1979-12-20,347	As ex. 5	37×33.5×8	1–2	p
12	BM 90781	1979-12-20,348	As ex. 5	33.5×33.5×11	1–2	p
13	BM 90783	1979-12-20,349	As ex. 5	39×34×8	1–2	p
14	BM 137370	1979-12-18,5	As ex. 5	8×8×7.5	1–2	p
15	BM 90212	1979-12-20,125	Nineveh, surface	40×39×9	1–2	p
16	BM 90773	1979-12-20,343	Nineveh, Nabû Temple, Trench XXVI B	35.5×29.5×7.5	1–2	p
17	338 ’79 (Birmingham)	—	Nineveh, Nabû Temple, Trench XXXVII	—	1–2	n
18	VA 3021	—	As ex. 5	9×29	1–2	n
19	SEM 1091	—	Purchased in Mosul	20.3×8.3×13.1	1–2	p
20	Botta, Monument de Ninive 4 pl. 182 no. 4	—	As ex. 5	—	1–2	n
21	Layard, ICC pl. 81 C	—	Nineveh, “Small Mound” (=Nebi Yunus)	—	1–2	n
22	Thompson, Arch. 79 no. 75	—	As ex. 15	—	1–2	n
23	Thompson, Arch. 79 no. 91	—	Nineveh, Nabû Temple, Trench XXXVI	—	1–2	n
24	Scott and MacGinnis, Iraq 52 no. 36*	—	Nineveh, southeastern side of the Nebi Yunus cemetery	—	1–2	n
25	KVM 32.1215	—	As ex. 5	—	1–2	p
26	EŞ —	—	As ex. 5	20×10×7	1–2	n

COMMENTARY

The text is inscribed, not stamped, on one of the edges of each brick. Exs. 11, 13, and 16 are well-head bricks. Ex. 24 actually comprises several bricks that Scott and MacGinnis report seeing in situ on the southeastern side of the Nebi Yunus cemetery, where the wall is preserved up to six courses of bricks high, resting on a course of limestone blocks; the number of bricks there bearing this text is not recorded.

Exs. 1–4, 7–8, and 10 were acquired by C.J. Rich between 1810–1820 and purchased by the British Museum from Mrs. Rich in 1825. Objects in the R-collection (also 1825-5-3) come from many sites in Iraq, including Nineveh, but they are mostly unprovenanced, unless Rich recorded the relevant information in his memoirs. Ex. 19 was part of the Joseph Troll collection of the Museum für Völkerkunde (Vienna) until 1952, when it became part of the collection of the Kunsthistorisches Museum (Vienna); the brick is reported to have been purchased in Mosul. In 1850, courtesy of K. Bellino, G.F. Grotefend published a composite copy of this inscription from four complete and two fragmentary bricks; those bricks are probably in the R-collection of the British Museum (see Frahm, Sanherib p. 139).

The text of “Sennacherib [brick] A” and that of “Sennacherib [brick] B” are identical and are therefore edited here as a single text. C.B.F. Walker (CBI p. 120 nos. 172–173) differentiated the two texts on the basis of two orthographic variants: “B” has (1) É.GAL instead of KUR at the beginning of line 1 and (2) KUR *aš-šur* for KUR AŠ at the end of line 2.

BIBLIOGRAPHY

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1850 Grotefend, ZKM 7 pp. 63–70 and pl. 2 (?)
1851 Layard, ICC pl. 81 C (ex. 21, copy)
1886 Bezold, ZA 1 p. 442 a) (copy, study)
1907 Ungnad, VAS 1 pp. X and 72 no. 76 (ex. 18, copy, study)
1929 Thompson, Arch. 79 p. 125 and pls. XLV–XLVI nos. 75, 82, 91, 95A–B and 96 (exs. 17, 22–23, copy, edition, provenance)
1981 Walker, CBI p. 120 nos. 172–173 (exs. 1–18, 20–23, edition)
1988 Galter and Scholz, AfO 35 p. 34 no. 1.6 and fig. 6 (ex. 19, photo, study)
1990 Scott and MacGinnis, Iraq 52 p. 72 no. 36* (ex. 24, provenance, translation)
1997 Frahm, Sanherib p. 139 T 65 (study)
2003 Donbaz, NABU 2003 pp. 119–120 no. 107 (ex. 26, copy, edition)

TEXT

1) É.GAL ^{md}30-PAP.MEŠ-SU
2) MAN ŠÚ MAN KUR AŠ

1–2) Palace of Sennacherib, king of the world, king of Assyria.

89

This text, a short two-line label, is inscribed on numerous bricks from Nineveh, as well as from Kilīzu (Qaṣr Šemāmok) and Beisan. The inscription is sometimes referred to as “Sennacherib [brick] C.”

CATALOGUE

Ex.	Museum Number/ Source	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90209	R 14	Acquired by C.J. Rich in Iraq	36×35.5×11	1–2	n
2	BM 90363	1979-12-20,214	Probably Nineveh	19×7.5×11	1–2	n
3	BM 90364	R 24	As ex. 1	19×7.5×11	1–2	n
4	BM 90365	R 21	As ex. 1	18.5×5.5×8	1–2	n
5	BM 90737 + BM 90771	R 8	As ex. 1	36.5×35.5×10	1–2	p
6	BM 90769	R 11	As ex. 1	35.5×35.5×10	1–2	p
7	BM 90772	R 12	As ex. 1	35.5×35×10	1–2	p
8	BM 90779	R 13	As ex. 1	35.5×32×10	1–2	p
9	BM 90782	R 9	As ex. 1	34.5×34.5×11	1–2	p
10	337 ’79 (Birmingham)	—	Nineveh, Asn. Palace, Square A	—	1–2	n
11	VA Ass 3278	Ass 19003	Kilīzu	11.7×27×7	1–2	c
12	Furlani, RSO 15 pl. 1	—	Kilīzu	—	1–2	n
13	Thompson, Arch, 79 no. 81	—	Nineveh, Nabû Temple, Trench XXVIII	—	1–2	n
14	Thompson, Arch. 79 no. 93	—	Beisan	—	1–2	n
15	Scott and MacGinnis, Iraq 52 pl. Xb	—	Nineveh, Nebi Yunus, Area B	—	1–2	p
16	Botta, Monument de Ninive 4 pl. 182 no. 3	—	Probably Nineveh	—	1–2	n
17	King, Notebook p. 5	—	Nineveh, under platform in New Palace	—	1–2	n

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number/ Source	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	BM 137369	1979-12-18,4	—	12.5×11×11	1–2	p

COMMENTARY

Exs. 1 and 3–9 were acquired by C.J. Rich between 1810–1820 and purchased by the British Museum from Mrs. Rich in 1825; for details on the R-collection (also 1825-5-3), see the commentary to text no. 88. G.F. Grotefend, courtesy of K. Bellino, published a copy of this inscription in 1850 from six complete and two fragmentary bricks; those bricks are probably in the R-collection of the British Museum (see Frahm, Sanherib p. 139). Ex. 10 is recorded as coming from Nineveh; exs. 11–12 were discovered at Kilīzu (Qaṣr Šemāmok); ex. 14 was found at Besian (a town just north of Nineveh) by R.C. Thompson; and ex. 15 was discovered during the 1954 Nebi Yunus excavations. F. Sarre and E. Herzfeld (Archäologische Reise 2 [19xx] pp. 312–313) mention an object bearing a text that may be a duplicate of this inscription, but that text is not included here since its contents are not known with any degree of certainty. In AAA 19, Thompson refers to one or two inscribed bricks of Sennacherib that are similar to ex. 13, but the brick(s) are not included here since the contents are not known. Contrary to D.D. Luckenbill and C.B.F. Walker, ex. 11 (Ass 19003) comes from Kilīzu, not Aššur. The text is inscribed, not stamped, on one of the edges of each brick.

BIBLIOGRAPHY

—	King, Notebook p. 5 (ex. 17, copy)
1849	Botta, Monument de Ninive 4 pl. 182 no. 3 (ex. 16, copy)
1850	Grotefend, ZKM 7 pp. 63–70 and pl. 1 (?)
1922	Schroeder, KAH 2 pp. 77 and 109 no. 123 (ex. 11, copy, study)
1924	Luckenbill, Senn. pp. 21 and 150 I21 (ex. 11, edition)
1927	Luckenbill, ARAB 2 p. 193 §465 (translation)
1929	Thompson, Arch. 79 pp. 125–126 and pls. XLV–XLVI nos. 81 and 93 (exs. 13–14, copy, edition, provenance)
1932	Thompson, AAA 19 p. 116 Z.(2) (study)
1935	Furlani, RSO 15 pp. 134–135 and pl. 1 (ex. 12, ?, photo)
1981	Walker, CBI pp. 120–121 no. 174 (exs. 1–14, 16, 1*, edition)
1984	Marzahn and Jakob-Rost, Ziegeln 1 p. 142 no. 378 (ex. 11, study)
1990	Scott and MacGinnis, Iraq 52 pp. 65 and 73 and pl. X b (ex. 15, photo, provenance, edition)
1997	Frahm, Sanherib p. 139 T 66 and p. 191 V.C and V.F (study)
1997	Pedersén, Katalog p. 200 (ex. 11, study)

TEXT

1) É.GAL ^{md}30-PAP.MEŠ-SU
2) MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*

1–2) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria.

90

A short label is inscribed on six bricks from Nineveh. This inscription is sometimes referred to as "Sennacherib [brick] D."

CATALOGUE

Ex.	Museum Number/ Source	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90210	1979-12-20,124	Probably Nineveh	35.5×32×8	1–2	p
2	BM 90211	R 33	Acquired by C.J. Rich in Iraq	33.5×32.5×7.5	1–2	n
3	BM 90369 + BM 90754	1979-12-20,218	As ex. 1	37×12.5×12	1–2	n
4	362 '79 (Birmingham)	—	As ex. 1	—	1–2	n
5	Thompson, Arch. 79 no. 76	—	Nineveh, Nabû Temple, Trench XXVI?	—	1–2	n
6	Thompson, Arch. 79 no. 100	—	Nineveh, Nabû Temple, Trench XXII B	—	1–2	n

COMMENTARY

The text is inscribed, not stamped, on all of the bricks. On exs. 1–2 and 4–5 the text is written on the face of the brick and on exs. 3 and 6 it is inscribed along an edge. E. Frahm tentatively suggests that bricks with this inscription could be earlier than the bricks inscribed with text no. 92 since this text does not include *šar kiššati* ("king of the world") as one of Sennacherib's titles.

BIBLIOGRAPHY

1929 Thompson, Arch. 79 p. 125 and pls. XLV–XLVI nos. 76 and 100 (exs. 5–6, copy, provenance; ex. 5, edition)
1981 Walker, CBI p. 121 no. 175 (exs. 1–6, edition)
1997 Frahm, Sanherib pp. 139–140 T 67 (study)

TEXT

1) É.GAL ^{md}30-ŠEŠ.MEŠ-*eri-ba* 2) MAN GAL-*u* MAN *dan-nu* MAN KUR *aš-šur*.KI	1–2) Palace of Sennacherib, great king, mighty king, king of Assyria.

91

This three-line text is inscribed on the face of a brick (presumably) from Nineveh. It records the construction of Sennacherib's palace and is sometimes referred to as "Sennacherib [brick] E."

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 90250	1979-12-20,153	Probably Nineveh	53×53×9	n

BIBLIOGRAPHY

1981 Walker, CBI p. 121 no. 176 (edition)

1997 Frahm, Sanherib p. 140 T 68 (study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
2) É.GAL *qé-reb* URU.*ni-na-a*
3) *eš-šiš* DÙ-*uš*

1–3) Sennacherib, king of the world, king of Assyria, built a palace anew inside Nineveh.

92

This text, which is inscribed on numerous bricks from Nineveh and Tell Yarah (a site halfway between Mosul and Tepe Gawra), records the construction of Sennacherib's palace, the "Palace Without a Rival." This inscription is sometimes referred to as "Sennacherib [brick] F."

CATALOGUE

Ex.	Museum Number/ Source	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90213	48-11-4,26	Probably Nineveh	54.5×54×8	1–5	p
2	BM 90214	1979-12-20,126	As ex. 1	54.5×54×8	1–5	p
3	BM 90215	1979-12-20,127	As ex. 1	48×37.5×8	—	n
4	BM 90216	1979-12-20,128	As ex. 1	55.5×54.5×8	—	n
5	BM 90466	1979-12-20,267	As ex. 1	12.5×11.5×5.5	1–3	p
6	BM 90719	R 22	Acquired by C.J. Rich in Iraq	22×20×8.5	1–5	p
7	BM 90745	R 17	As ex. 6	16.5×14.5×7.5	1–4	p
8	BM 90755	R 19	As ex. 6	15.5×12×3.5	1–2	p
9	339 '79 (Birmingham)	—	As ex. 1	—	—	n
10	340 '79 (Birmingham)	—	As ex. 1	—	—	n
11	HMA 9-1764	—	—	53×55×8	—	n
12	MAT 789 (formerly TO/2548) (Turin)	—	As ex. 1	55×54×8.3	1	p
13	Speiser, BASOR 55 pp. 22–23	—	Tell Yarah	56×57×9	1–5	p
14	Botta, Monument de Ninive 4 pl. 183 no. 1	—	As ex. 1	—	1–5	n
15	Layard, ICC pl. 82 B	—	Nineveh, Kuyunjik	—	1–5	n
16	Layard, ICC pl. 82 C	—	As ex. 15	—	1–5	n
17	Thompson, Arch. 79 no. 77	—	Nineveh, Nabû Temple, Trench XVII C	—	2–5	n
18	Thompson, Arch. 79 no. 78	—	Nineveh, probably surface	—	1–3	n
19	Thompson, Arch. 79 no. 84	—	Nineveh, Nabû Temple, Trench XXX?	—	2–5	n
20	Thompson, Arch. 79 no. 87	—	Nineveh, Nabû Temple, Trench XXVIII	—	1–5	n
21	Thompson, Arch. 79 no. 88	—	Nineveh, picked up on the surface east of Nebi Yunus	—	1–5	n
22	Thompson, Arch. 79 no. 113	—	Nineveh, Nabû Temple, Trench XCI	—	1–4	n

23	Thompson, Arch. 79 no. 118	—	Nineveh, Nabû Temple, Trench XI B	—	1–5	n
24	Thompson, Arch. 79 no. 120	—	Nineveh, Nabû Temple, Trench VIII B	—	1–4	n
25	Thompson, Arch. 79 no. 121	—	Nineveh, surface	—	3–5	n
26	Thompson, AAA 18 no. 47	—	Nineveh, Asn. Palace, Square A	—	1–4	n
27	Thompson, AAA 18 no. 53	—	Nineveh, Asn. Palace, Squares D and H	—	1–5	n
28	Sumer 45 p. 97	—	Nineveh, Nebi Yunus, near the winged bull discovered on October 21st 1986	20×20×7	1–5	n
29	King, Notebook	—	Nineveh, in situ in the Eastern Building	—	1–5	n
30	Layard, MS C fol. 67r	—	Nineveh, Kuyunjik	—	1–5	n

COMMENTARY

The text is inscribed, not stamped, on the face of each brick. Exs. 6–8 were acquired by C.J. Rich between 1810–1820 and purchased by the British Museum from Mrs. Rich in 1825; for details, see the commentary to text no. 88. Exs. 10 and 15–28 certainly come from Nineveh and ex. 13 was purchased at Tell Yarah. Ex. 27 actually comprises three different exemplars since R.C. Thompson gives three different find spots and a variant in line 2 (⸢LUGAL⸣ for [MAN]); two of the bricks come from Ashurnasirpal II's Palace, Square D, and one comes from Square H of that building. H. Behrens (JCS 37 [1985] pp. 243 and 247) records that the five-line inscribed brick purchased by E.A. Speiser at Tell Yarah (BASOR 55 [1934] pp. 22–23) is UM 37-16-8. However, this is not the case; that brick comes from Tepe Gawra and bears a (illegible) stamped five-line inscription. The Sennacherib brick from Tell Yarah (ex. 13) could not be found in the collections of the University Museum of the University of Pennsylvania (2013).

BIBLIOGRAPHY

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— Layard, MS B p. 31 (exs. 15–16, copy)
— Layard, MS C fol. 67r (ex. 30, copy)
1849 Botta, Monument de Ninive 4 pl. 183 no. 1 (ex. 14, copy)
1851 Layard, ICC pl. 82 B and 83 C (exs. 15–16, copy)
1854 de Longpérier, Notice des antiquités assyriennes^{3} p. 112 no. 532 (ex. 13, ?)
1893 Meissner and Rost, BiS p. 42 and pl. 9 (ex. 15–16, copy, edition)
1924 Luckenbill, Senn. pp. 21 and 126 no. I11 (ex. 15–16, edition)
1927 Luckenbill, ARAB 2 p. 178 §418 (ex. 15–16, translation)
1929 Thompson, Arch. 79 pp. 125–126 and pls. XLV–XLVI nos. 77–78, 84, 87–88, 113, 118 and 120–121 (exs. 17–25, copy, provenance; exs. 19–25, edition)
1931 Thompson, AAA 18 p. 100 and pl. XX nos. 47 and 53 (exs. 26–27, copy, edition, provenance)
1934 Speiser, BASOR 55 pp. 22–23 (ex. 13, edition, photo)
1935 Boson, Aegyptus 15 p. 421 no. 2 (ex. 12, ?)
1975 Borger, WAO^{2} p. 181 no. 4 (ex. 6, copy)
1978 Foxvog, RA 72 p. 43 (ex. 11, study)
1981 Walker, CBI p. 122 no. 177 (exs. 1–10, 13, 15–16, edition)
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1987–88 al-Azzawi, Sumer 45 p. 98 [Arabic Section] (ex. 28, copy, edition, provenance)
1990 Scott and MacGinnis, Iraq 52 pp. 71–72 no. 34* (ex. 28, transliteration, study)
1995 Dolce and Santi, Dai Palazzi Assiri p. 394 no. 70 (ex. 12, photo, edition)
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1997 Frahm, Sanherib p. 140 T 69 and p. 191 V.E (study)
1999 Archi et al., Testi Cuneiformi p. 99 and pl. XXVII no. 789 (ex. 12, photo, edition)

TEXT

1) É.GAL ^{md}30-PAP.MEŠ-SU
2) MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*
3) *é-gal-zag-di-nu-tuku-a*
4) *a-na mu-šab* EN-*ti-šú*
5) *qé-reb* URU.*ni-na-a* GIBIL-*ìš lu* DÙ-*uš*

1–5) Palace of Sennacherib, great king, strong king, king of the world, king of Assyria: he indeed built Egalzagdinutukua (the "Palace Without a Rival") anew to be his lordly residence inside Nineveh.

93

An inscribed brick from Nineveh bears an inscription recording the construction of Sennacherib's palace, the "Palace Without a Rival." The inscription is an abbreviated version of text no. 92. Based on the line count, the text appears to have omitted some of Sennacherib's titles and the name of his palace. This inscription is sometimes referred to as "Sennacherib [brick] F."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Thompson, Arch. 79 no. 94	Nineveh, Nabû Temple, Trench LI	—	n

BIBLIOGRAPHY

1929 Thompson, Arch. 79 p. 125 and pl. XLVI no. 94 (copy, edition, provenance)
1981 Walker, CBI p. 122 no. 177 (study)
1997 Frahm, Sanherib p. 140 T 70 (study)

TEXT

1) É.GAL [$^{\text{md}}$30-PAP.MEŠ-SU ... É.GAL]
2) *a-na mu-*[*šab* EN-*ti-šú*]
3) *qé-reb* URU.*ni-*[*na-a* GIBIL-*iš lu* DÙ-*uš*]

1–3) Palace [of Sennacherib, ...: he indeed built a palace anew] to be [his lordly] res[idence] inside Ni[neveh].

94

This text, which is inscribed along the edges of numerous bricks from Nineveh, records the construction of the inner and outer walls of that city. This inscription is sometimes referred to as "Sennacherib [brick] G."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90371	R 57	Probably Nineveh	—	—	n
2	BM 90820	1979-12-20,369	As ex. 1	34.5×22.5×9	1–3	p
3	BM 137449	Bu 89-4-26,172	As ex. 1	7.6×7	1–2	n
4	BM 137469	1929-10-12,180	Nineveh, Nabû Temple, Trench XXXI	29.2×12	1–3	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	BM 90449	1979-12-20,256	As ex. 1	12×7×6.5	1–2	p

COMMENTARY

Several stone slabs from Nineveh are reported to be inscribed with an identical text; those slabs are edited as text no. 81. The master text and lineation follow ex. 2. Too little of ex. 1* is preserved to be certain that it is a duplicate of this text. That brick fragment is tentatively edited here, following Walker, CBI.

BIBLIOGRAPHY

1922 BM Guide p. 73 no. 275 (ex. 2, study)

1929 Thompson, Arch. 79 p. 126 and pl. XLVI no. 99 (ex. 4, copy, edition, provenance)

1975 Borger, WAO^2 p. 181 no. 5 (ex. 1, [Bellino] copy)

1981 Walker, CBI p. 122 no. 178 (exs. 1–1*, edition)

1997 Frahm, Sanherib p. 141 T 75 (study)

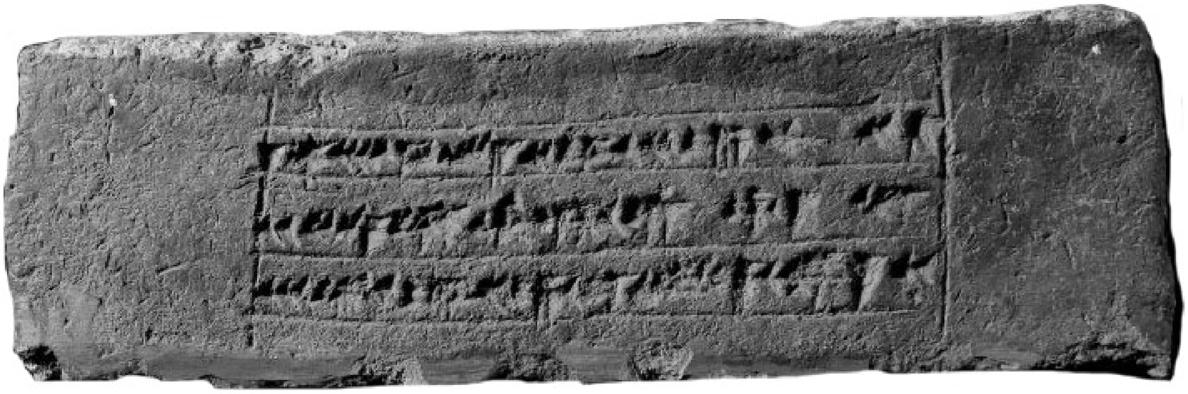

Figure 14. BM 90820 (text no. 94 ex. 2), a brick of Sennacherib stating that he built the walls of Nineveh. © Trustees of the British Museum.

TEXT

1) $^{\mathrm{md}}$30-PAP.MEŠ-SU MAN GAL-*u* MAN *dan-nu* MAN ŠÚ
2) MAN KUR *aš-šur* BÀD *u šal-ḫu-u ša* NINA.KI
3) *eš-šiš ú-še-piš-ma u-zaq-qir ḫur-šá-niš*

1–3) Sennacherib, great king, strong king, king of the world, king of Assyria, had the (inner) wall and outer wall of Nineveh built anew and raised as high as mountain(s).

95

This text, which is inscribed on the face of a brick from Nineveh, records the construction of the inner and outer walls of that city. This inscription is sometimes referred to as "Sennacherib [brick] H."

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 137481	1932-12-10, 23+30+32	Nineveh, reported to have come from the south wall	54×42×8.5	n

BIBLIOGRAPHY

1932 Thompson, AAA 19 p. 116 Z.(1) and pl. LXXXIX no. 298 (copy, edition, provenance)
1956 Borger, Asarh. p. 94 §64 (line 2, study)
1981 Walker, CBI p. 123 no. 179 (edition)
1997 Frahm, Sanherib p. 141 T 76 (study)

TEXT

1) BÀD *ù šal-*⸢*ḫu*⸣*-u šá* URU.NINA.KI
2) *šá i-na maḫ-re-e la ep-šú*
3) [^{m}]^{d}30-PAP.MEŠ-⸢SU⸣ [MAN] KUR AŠ
4) [*eš*]-⸢*šiš*⸣ *ú-še-piš-ma* [*ú-zaq-qir*] *ḫur-šá-niš*

1–4) (As for) the (inner) wall and outer wall of Nineveh, which had not been built previously: Sennacherib, [king of] Assyria had (them) built [an]ew and [raised] as high as mountain(s).

96

This text is inscribed along the edges of three bricks from Nineveh and records the construction of the wall of that city. This inscription is sometimes referred to as "Sennacherib [brick] I." The edition is a conflation of exs. 1–2.

CATALOGUE

Ex.	Museum Number/ Source	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90774	1979-12-20,344	Nineveh	34.5×34.5×10	1–2	p
2	BM 137471	1929-10-12,182	Nineveh, Area SH	22.9×11.4	1–2	p
3	Thompson, AAA 18 no. 49	—	Nineveh, plough land east of Nebi Yunus	—	1–2	n

BIBLIOGRAPHY

1929 Thompson, Arch. 79 p. 126 and pl. XLVI no. 102 (ex. 2, copy, edition, provenance)
1931 Thompson, AAA 18 p. 100 and pl. XX no. 49 (ex. 3, copy, edition, provenance)
1981 Walker, CBI p. 123 no. 180 (exs. 1–3, edition)
1997 Frahm, Sanherib p. 141 T 77 (study)

TEXT

1)	^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*	1–2) Sennacherib, king of the world, king of Assyria, built the wall of Nineveh anew.
2)	BÀD *ša* URU.*ni-na-a* GIBIL-*ìš* DÙ-*uš*	

97

This text, which is inscribed on the edge of a brick from Nineveh, records the construction of the wall of that city. The inscription is a marginally expanded version of text no. 96. This text is sometimes referred to as “Sennacherib [brick] I.”

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Thompson, AAA 18 no. 46	Nineveh, Asn. Palace, Square A	—	n

BIBLIOGRAPHY

1931 Thompson, AAA 18 p. 100 and pl. XX no. 46 (copy, edition, provenance)
1981 Walker, CBI p. 123 no. 180 (study)
1997 Frahm, Sanherib p. 141 T 78 (study)

TEXT

1)	[^{md}30-PAP.MEŠ-SU MAN] GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-*⸢*šur*⸣	1–2) [Sennacherib], great [king], strong king, king of the world, king of Assyria, built [the (inner) wall (and outer wall) of] Nineveh anew.
2)	[BÀD (*ù šal-ḫu-u*) *šá* URU].⸢NINA⸣ GIBIL-*ìš* DÙ-*uš*	

98

A brick from Nineveh bears an inscription along its edge recording the construction of a house, possibly for Sennacherib’s son Aššur-šumu-ušabši since other bricks from Nineveh (text nos. 99-100) state that the king constructed a house for this son of his. This inscription is sometimes referred to as “Sennacherib [brick] J.”

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 137478	1929-10-12,190	Nineveh, Area SH	14.5×4.5×8.5	(p)

BIBLIOGRAPHY

1929	Thompson, Arch. 79 p. 125 and pl. XLV nos. 79 and 83 (copy, edition, provenance)
1965	Borger, BiOr 22 p. 165 (lines 2–3, transliteration)
1981	Walker, CBI p. 123 no. 181 (edition)
1997	Frahm, Sanherib p. 142 T 81 (study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN [KUR AŠ]
2) TA *ṣa-bat* BÀD *šá* URU.*ni*-⸢*na*?⸣-[*a*]
3) É *a-na* ⸢DUMU?-*šú*? DÙ?-*ma*?⸣ *id*-[*di-in*]

1–3) Sennacherib, king of the world, king of [Assyria], *built* a house *in connection with the start of the work on* the wall of Ninev[eh] for *his son and* ga[ve (it to him)].

99

This text, which is inscribed along the edges of several bricks from Nineveh and Aššur, records the construction of a house for Sennacherib's son Aššur-šumu-ušabši. This inscription is sometimes referred to as "Sennacherib [brick] K."

CATALOGUE

Ex.	Museum Number/ Source	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90778	1979-12-20,346	Nineveh	35×11.5×10	—	n
2	BM 90816	1979-12-20,365	As ex. 1	36×30.5×8.5	—	p
3	BM 137470	1929-10-12,181	Nineveh, Area SH	18.5×9.5×7.5	—	p
4	Scheil, ZA 11 p. 425	—	Probably Nineveh	34.5×8.5×8.5	—	p
5	VA Ass 4309a	Ass 1924	Aššur, hA5I	30×40×8.5	1–3	n
6	VA Ass 3281b	Ass 5403 (Ass ph 991)	Aššur, iA4II	27.5×21×7.5	1–3	c
7	VA Ass 3281c	Ass 1522	Aššur, iC4V	12×17×7.7	1–3	c
8	VA Ass 3283	Ass 2797	Aššur, hD4II, by the outer wall of the cella, south of the gate	34×27×8	1–3	c
9	—	Ass 16777 + Ass 16822b (Ass ph 5822, 5832)	Aššur, kA3III	—	1–3	p
10	—	"Ass 16777" (Ass ph 5834)	Probably Aššur	—	1–3	p
11	VA Ass 4316e	Ass 18239a+b (Ass ph 5638, 5958)	Aššur, iB3IV	56×56×8	1–3	p
12	MAT 790	—	As ex. 4	34.5×35×8.3	1–3	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number/ Source	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	EŞ 43	—	Probably Nineveh or Aššur	—	1–3	p
2*	EŞ 9169	—	As ex. 1*	—	1–3	p

COMMENTARY

Some bricks inscribed with this inscription have been discovered at Aššur and these may have been brought there from Nineveh. Ex. 2 is a well-head brick and was previous catalogued in the British Museum as BM 12082. The attribution of exs. 6–8 is not entirely certain as the name of the recipient of the house is entirely broken away; nevertheless they are tentatively edited here as certain exemplars. In his dissertation, Kinscherf published two duplicates of this text (exs. 9–10), both bearing the Aššur excavation number Ass 16777, one of which is certainly wrong. The correct excavation number of ex. 10 is not known since that brick is attested only from an excavation photograph (from which Kinscherf made his copy); the object was probably left in the field. In addition, two badly damaged bricks preserve on their edges inscriptions of Sennacherib recording the construction of a building. The inscribed surfaces are too badly damaged to determine with certainty the content of the inscriptions apart from the king's name. One or both bricks could be exemplars of this inscription or of another brick inscription of Sennacherib that is inscribed in three lines on the edges of bricks. Those two bricks are edited here as exs. 1*–2*. The lineation follows ex. 1.

BIBLIOGRAPHY

1896	Scheil, ZA 11 pp. 425–427 (ex. 4, copy, edition, provenance)
1900	Scheil, RT 22 p. 37 d) (ex. 4, photo)
1916	Schmidtke, AOTU 1/2 p. 104 (ex. 4, edition)
1918	Kinscherf, Inschriftbruchstücke pls. 32*–33* nos. 59–60 (exs. 9–10, copy)
1929	Thompson, Arch. 79 p. 125 and pl. XLVI no. 97 (ex. 3, copy, edition, provenance)
1981	Walker, CBI p. 124 no. 182 (exs. 1–4, edition)
1985	Jakob-Rost and Marzahn, VAS 23 p. 9 and pls. 41 and 47 nos. 138–140 and 157 (exs. 5–8, copy, study)
1986	Galter, ZA 76 p. 304 (exs. 5–7, study)
1997	Frahm, Sanherib pp. 142–143 T 82 and pp. 180–181 T 156 (study)
1997	Pedersén, Katalog pp. 164, 167, 169, 179, 195 and 199 (exs. 5–11, study)
1999	Archi et al., Testi Cuneiformi p. 99 and pl. XXVII no. 790 (ex. 12, photo, edition)

TEXT

1) $^{\text{md}}$30-PAP.MEŠ-SU MAN KUR AŠ
2) *it-ti* ŠUB-*e* UŠ$_8$ *šá* NINA.KI É DÙ-*ma*
3) *a-na* $^{\text{m}}$*aš-šur*-MU-Ì.GÁL DUMU-*šú* SUM

1–3) Sennacherib, king of Assyria, built a house *at the same time as* the laying of the foundation(s) of Nineveh and gave (it) to Aššur-šumu-ušabši, his son.

100

Inscribed along the edges of three bricks from Nineveh is this inscription that records the construction of a house for Sennacherib's son Aššur-šumu-ušabši. The inscription is a near duplicate of text no. 99. This text is sometimes referred to as "Sennacherib [brick] L."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 137473	1929-10-12,185	Nineveh, Area SH	29.2×7.6	1–3	p
2	BM 137474	1929-10-12,186	As ex. 1	18.3×10.1	1–3	p
3	BM 137476	1929-10-12,188	Nineveh, Kuyunjik, surface near the South-West Palace	—	1–3	n

COMMENTARY

According to C.B.F. Walker (CBI p. 124 no. 183), ex. 3 has been “temporarily mislaid; information on it is taken from the Museum's registers” and, therefore, it was not collated.

BIBLIOGRAPHY

1929 Thompson, Arch. 79 p. 125 and pls. XLV–XLVI nos. 85, 98, 101 (exs. 1–3, copy, edition, provenance)

1981 Walker, CBI p. 124 no. 183 (exs. 1–3, edition)

1997 Frahm, Sanherib p. 143 T 83 (study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN KUR AŠ
2) *it-ti* ŠUB-*e* UŠ$_8$ *šá* NINA.KI
3) É DÙ-*ma a-na* DUMU-*šú* ⸢SUM⸣

1–3) Sennacherib, king of Assyria, built a house *at the same time as* the laying of the foundations of Nineveh and gave (it) to his son.

101

In 1974, M. Jabur of the Mosul Museum discovered some inscribed bricks of Sennacherib in the northern courtyard of a building complex on the east side of the city, south of the Ḫusur River and roughly equidistant between Kuyunjik and Nebi Yunus. The bricks are probably now in the Mosul Museum and have never been published; thus, the contents of their inscriptions are not known.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Postgate, Iraq 37 p. 60	Nineveh, northern courtyard of a building complex between Kuyunjik and Nebi Yunus	—	n

BIBLIOGRAPHY

1975 Postgate, Iraq 37 p. 60 (study)

102

This text, now in private possession, is engraved on a stone cylinder-shaped bead. The small inscribed and polished stone was an audience gift from Abī-Baʾal, the king of Samsimuruna.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Baer, RA 54 pp. 155–158	Probably Nineveh, Kuyunjik	3.5 long; dia.: 1.35	p

COMMENTARY

The object could not be located, but the inscription could easily be collated from the published photo. For details on Abī-Baʾal, who was in power during the reigns of Sennacherib, Esarhaddon, and Ashurbanipal, see Jursa, PNA 1/1 pp. 8–9.

BIBLIOGRAPHY

1960 Baer, RA 54 pp. 155–158 (photo, edition)
1987 Galter, ARRIM 5 pp. 12, 14 and 21 no. 43 (edition)
1997 Frahm, Sanherib p. 145 T 84 (study)
1999 Frahm, CRRA 42 pp. 81–84 §3 (edition, study)

TEXT

1) KUR ^{md}30-PAP.MEŠ-SU
2) MAN KUR AŠ *na-mur-tú*
3) *šá* ^{m}*a-bi-ba-aʾ-al*
4) LUGAL KUR.*sa-am-si-mur-ru-*[*na*]
5) *ú-qar-ri-ba-an-ni*

1–5) Palace of Sennacherib, king of Assyria: (this is) the audience gift that Abī-Baʾal, king of the land Samsimuru[na], presented to me.

103

This text is engraved on a banded agate cylinder-shaped bead from Nineveh. The small inscribed and polished stone was an audience gift from Karib-il, the king of Saba. This is the first of six beads presented to Sennacherib by that ruler (text nos. 103–108). These objects may have been intended to be part of a deposit placed in the foundations of the *akītu*-house at Aššur and, therefore, were likely inscribed sometime after 689, when Sennacherib was working on that temple; see p. 15 for details.

CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
BM 89910 (DT 398)	Probably Nineveh, Kuyunjik	3.9 long; dia.: 1.8	c

COMMENTARY

Karib-il, king of Saba, is also mentioned in an inscription recording the rebuilding of the *akītu*-house outside the city Aššur (text no. 168 lines 48–49). In that text he is said to have sent precious stones and choice aromatics to Sennacherib, who had them placed in that temple's foundations. Following a proposal of Hommel, H. von Wissmann (Saba' 2 pp. 147–149), suggests that the Karib-il mentioned in Sennacherib's inscriptions is the Sabaean ruler (*mukarrib*) Karib-il Watar I, who records his successes on the battlefield and his improvement of the water supply system in a long inscription discovered in the Almaqah temple in Ṣirwāh. K.A. Kitchen (Documentation of Ancient Arabia 1 pp. 106–111 and 242) rejects this proposal and suggests that this Karib-il is the Sabaean ruler Karib-il Hašikum. For further details and bibliography, see Ephʿal, Arabs pp. 227–229; Müller, TUAT 1/6 pp. 651–658; Frahm, Sanherib pp. 145–146 and 174; Frahm, PNA 2/1 pp. 606–607; Potts, ISIMU 6 pp. 197–201.

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 23 no. 51 (copy, transliteration, study)
1997 Frahm, Sanherib pp. 145–146 T 90 (study)
1999 Frahm, CRRA 42 pp. 84–84 §4 (edition, study)
2003 Potts, ISIMU 6 p. 201 (study)

TEXT

1) [KUR ^{md}30-PAP].⸢MEŠ⸣-SU MAN KUR ⸢AŠ⸣
2) [*na-mur-tú šá* ^{m}]⸢*ka*⸣*-ri-bi*-DINGIR
3) [MAN KUR.*sa-ba-a*ʾ] ⸢*ú*⸣*-qar-ri-ban-ni*
4) [*šá ana*] *dul-li šá* DINGIR
5) [LÚ-*ti*] ⸢DÙ⸣-*šú šu-mì šaṭ-ru*
6) [*i-pa-ši*]-*ṭu* AN.⸢ŠÁR⸣
7) [*x x* (*x*)] ⸢^{d}⸣30 ^{d}⸢UTU⸣
8) [MU-*šú* NUMUN-*šú lu*]-*ḫal*-⸢*li*⸣-*qu*

1–8) [Palace of Sennac]herib, king of Assyria: [(this is) the audience gift that] Karib-il, [king of the land Saba], presented to me. [Whoever] *places* (it) [in] the service of a god [(or another) person (or) eras]es my inscribed name, [may] the deities Aššur, [...], Sîn, (and) Šamaš make [his name (and) his seed] disappear.

104

A short text engraved on a banded agate cylinder-shaped bead, probably from Nineveh, states that the object was an audience gift from Karib-il, the king of Saba.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89912	55-12-5,161	Probably Nineveh, Kuyunjik	2.5 long; dia.: 2	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 24 no. 53 (copy, transliteration, study)
1997 Frahm, Sanherib pp. 145–146 T 91 (study)
1999 Frahm, CRRA 42 pp. 84–84 §4 (edition, study)
2003 Potts, ISIMU 6 p. 201 (study)

TEXT

1) [KUR ^{md}30-PAP].⸢MEŠ⸣-SU MAN KUR AŠ
2) [*na-mur-tú šá* ^{m}]*ka-rib*-DINGIR
3) [MAN KUR.*sa-ba-a'*] ⸢*ú*⸣-*qar-ri-ba*
4) [...]
5) [...]
6) [...] ^{d}UTU
7) [...] ^{d}MUATI ^{d}*uraš*
8) [MU-*šú* NUMUN-*šú lu-ḫal*]-⸢*li-qu*⸣

1–8) [Palace of Sennac]herib, king of Assyria: [(this is) the audience gift that] Karib-il, [king of the land Saba], presented to me. [*Whoever* ... may the deities ...], Šamaš, [...], Nabû, (and) Uraš [make his name (and) his seed disa]ppear.

105

A chalcedony cylinder-shaped bead, probably from Nineveh, is inscribed with a text stating that Karib-il, the king of Saba, gave it to Sennacherib as an audience gift.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89918	83-1-18,652	Probably Nineveh, Kuyunjik	1.5 long; dia.: 2.7	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 25 no. 59 (copy, transliteration, study)
1997 Frahm, Sanherib pp. 145–146 T 95 (study)
1999 Frahm, CRRA 42 pp. 84–84 §4 and p. 92 n. 71 (edition, study)
2003 Potts, ISIMU 6 p. 201 (study)

TEXT

1) [KUR ^{md}30-PAP.MEŠ-SU MAN] ⸢KUR⸣ AŠ
2) [*na-mur-tú šá* ^{m}*ka-ri-bi*-DINGIR MAN KUR.*sa-ba*]-*a*ʾ
3) [...] *x a*
4) [... *ú*]-⸢*šap*⸣-*ṭar*
5) [*šá šu-mì šaṭ-ru i-pa-ši*]-⸢*ṭu*⸣
6) [...]
7) [...]
8) [... ^{d}]⸢*uraš*⸣
9) [MU-*šú* NUMUN-*šú lu-ḫal-li*]-*qu*

1–9) [Palace of Sennacherib, king of] Assyria: [(this is) the audience gift that Karib-il, king of the land Sab]a, [...] ... [*I was having*] (*it*) *incised*. [Whoever eras]es [my inscribed name ... may the deities ...], (and) Uraš [make his name (and) his seed disapp]ear.

106

A small inscribed and polished chalcedony cylinder-shaped bead is inscribed with a short text, which records that it was an audience gift from Karib-il, the king of Saba. The object is probably from Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89908	S 2451	Probably Nineveh, Kuyunjik	2.1 long; dia.: 0.8	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 23 no. 49 (copy, transliteration, study)
1997 Frahm, Sanherib pp. 145–146 T 94 (study)
1999 Frahm, CRRA 42 p. 81 n. 12, pp. 84–84 §4, and p. 92 n. 71 (study)
2003 Potts, ISIMU 6 p. 201 (study)

TEXT

1) [KUR ^{md}30-PAP.MEŠ-SU MAN] ⸢KUR⸣ AŠ
2) [*na-mur-tú šá* ^{m}*ka-ri-bi*-DINGIR MAN KUR.*sa*]-⸢*ba*⸣-*a*ʾ
3) [...] *x ú-šap*-⸢*ṭar*⸣
4) [*šá šu-mì šaṭ-ru i-pa-ši*]-*ṭu*
5) [*ana dul-li šá* DINGIR LÚ]-⸢*ti*⸣ DÙ-*šú*
6) [*x x* (*x*) MU-*šú* NUMUN-*šú lu*]-⸢*ḫal*⸣-*liq*

1–6) [Palace of Sennacherib, king of] Assyria: [(this is) the audience gift that Karib-il, king of the land Sa]ba, [...] ... *I was having* (*it*) *incised*. [Whoever eras]es [my inscribed name] (or) *places* (it) [in the service of a god (or another) pers]on, [may ... make his name (and) his seed] disappear.

107

An onyx cylinder-shaped bead, probably from Nineveh, apparently bears an inscription stating that it was an audience gift from Karib-il, the king of Saba.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89291	80-7-19,230	Probably Nineveh, Kuyunjik	2.2 long; dia.: 1.6	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 22 no. 47 (copy, transliteration, study)
1997 Frahm, Sanherib pp. 145–146 T 93 (study)
1999 Frahm, CRRA 42 pp. 84–84 §4 (edition, study)
2003 Potts, ISIMU 6 p. 201 (study)

TEXT

1) [KUR ^{md}30-PAP.MEŠ-SU MAN KUR] AŠ
2) [*na-mur-tú šá* ^{m}*ka-ri-bi*]-⸢DINGIR⸣
3) [MAN KUR.*sa-ba-a*ʾ *ú-qar*]-*ri-ba*
4) [*šá ana dul*]-⸢*li*⸣ *šá* DINGIR
5) [LÚ-*ti* DÙ-*šú šu-mì*] ⸢*šaṭ*⸣-*ru*
6) [*i-pa-ši-ṭu* AN.ŠÁR ^{d}*a*]-⸢*num* ^{d}⸣30
Lacuna

1–6) [Palace of Sennacherib, king of] Assyria: [(this is) the audience gift that Karib]-il, [king of the land Saba, prese]nted to me. [Whoever *places* (it) in the serv]ice of a god [(or another) person (or) erases my] inscribed [name, may the deities Aššur, A]nu, Sîn,

Lacuna

108

A small inscribed and polished banded agate cylinder-shaped bead, probably from Nineveh, states that Sennacherib received that object as an audience gift from Karib-il, the king of Saba.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89926	—	Probably Nineveh, Kuyunjik	2.6×0.9	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 27 no. 66 (copy, transliteration, study)

1997 Frahm, Sanherib pp. 145–146 T 92 (lines 2–3, transliteration; study)

1999 Frahm, CRRA 42 pp. 84–84 §4 (edition, study)

2003 Potts, ISIMU 6 p. 201 (translation, study)

TEXT

1) [KUR ^{md}30-PAP.MEŠ]-⸢SU⸣ MAN [KUR AŠ]
2) [*na-mur-tú šá* ^{m}]*ka-rib*-[DINGIR]
3) [MAN KUR.*sa-ba*]-⸢*a*ʾ⸣ *ú-qar*-[*ri-ba*]
4) [*šá ana*] *dul-li* ⸢*šá*⸣ [DINGIR]
5) [LÚ-*ti*] ⸢DÙ⸣-[*šú x x*]
Lacuna

1–5) [Palace of Sennach]erib, king of [Assyria: (this is) the audience gift that] Karib-[il, king of the land Sab]a, prese[nted to me. Whoever] *places* (it) [in] the service of [a god (or another) person ...]

Lacuna

109

This inscription is engraved on an onyx cylinder-shaped bead, probably from Nineveh. The stone is reported to have been an audience gift from Nabû-zēr-kitti-līšir, a son of Marduk-apla-iddina II (biblical Merodach-baladan).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	83-1-18,656	Probably Nineveh, Kuyunjik	2.3 long; dia.: 1.3	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 28 no. 74 (copy, transliteration, study)

1997 Frahm, Sanherib p. 146 T 96 (edition)

1999 Frahm, CRRA 42 pp. 89–91 §6 (edition, study)

TEXT

1) [KUR ^{m}]^{d}30-PAP.MEŠ-SU MAN ⸢KUR⸣ [AŠ]
2) [*na*]-⸢*mur*⸣-*tú šá* ^{m}NUMUN-⸢ZI⸣-[SI.SÁ]
3) [DUMU ^{m}]^{d}AMAR.UTU-A-⸢AŠ$^{?}$⸣
4) [*ú*]-*qar-rib-an*-⸢*ni*⸣
5) [*šá* MU] *šaṭ-ru i-pa-ši*-⸢*ṭu*⸣
6) [*ana dul*]-⸢*li*⸣ *šá* DINGIR LÚ-*ti* ⸢DÙ⸣-[*šú*]
7) [AN.ŠÁR] ⸢MU⸣-*šú* NUMUN-*šú lu-ḫal*-⸢*liq*⸣

1–7) [Palace of] Sennacherib, king of [Assyria: (this is) the aud]ience gift that (Nabû)-zēr-kitti-[līšir, son of] Marduk-apla-iddina (II) (Merodach-baladan) presented to me. [Whoever] erases [my] inscribed [name] (or) *places* (it) [in the serv]ice of a god (or another) person, may [(the god) Aššur] make his name (and) his seed disappear.

110

A banded agate cylinder-shaped bead is inscribed with a text stating that it was an audience gift from a foreign ruler (name not preserved). The object was probably discovered at Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89909	N 1116	Probably Nineveh, Kuyunjik	1.2 long; dia.: 1.3	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 23 no. 50 (copy, transliteration, study)
1997 Frahm, Sanherib p. 147 T 97 (study)
1999 Frahm, CRRA 42 p. 81 n. 12 (study)

TEXT

1) KUR [^{md}30-PAP.MEŠ-SU]
2) ⸢MAN⸣ [KUR AŠ *na-mur-tú*]
3) *šá* ^{m}*x* [...]
4) *x x* [...]
5) ⸢*ú-qar*⸣-[*ri-ban-ni*]
6) ⸢*man-nu šá*⸣ [MU *šaṭ-ru*]
7) ⸢*i-pa-ši*⸣-[*ṭu ana dul-li*]
8) *šá* DINGIR ⸢LÚ⸣-[*ti* DÙ-*šú*]
9) ⸢AN⸣.ŠÁR ⸢MU⸣-[*šú* NUMUN-*šú*]
10) [*lu-ḫal-liq*]

1–10) Palace of [Sennacherib], king of [Assyria: (this is) the audience gift] that [...] ... [...] prese[nted to me]. Whoever eras[es my inscribed name (or) *places* (it) in the service] of a god (or another) person, [may] (the god) Aššur [make his] name [(and) his seed disappear].

111

An onyx cylinder-shaped bead that probably comes from Nineveh is inscribed with a short text recording that the stone was taken as booty from the city Dumetu (see also text nos. 112–114 and probably 115).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89290	80-7-19,229	Probably Nineveh, Kuyunjik	3.3+ long; dia.: 1.1	c

COMMENTARY

The city Dumetu is probably identical with the city Adummatu, an Arabian city whose conquest is recorded in text no. 35 lines 56´–58´ and in the inscriptions of Esarhaddon (Leichty, RINAP 4 p. 19 Esarhaddon 1 iv 1–16, p. 30 Esarhaddon 2 ii 46–62, and pp. 42–43 Esarhaddon 4 ii´ 2´–14´). For the suggestion that Dumetu should be identified with Dummutu, a city located on the Euphrates in the southern part of the kingdom of Bīt-Adini, see Galter, ARRIM 5 p. 29. This bead, as well as the other beads that state that they were taken as booty from Dumetu/Duma (text nos. 112–115), could not have been inscribed until after that city was captured and, therefore, were engaved ca. 690 (or slightly later, 689).

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14, and 22 no. 46 (copy, transliteration, study)
1997 Frahm, Sanherib p. 145 T 85 (study)
1999 Frahm, CRRA 42 p. 86 n. 40 (edition, study)
2003 Potts, ISIMU 6 p. 199 (study)

TEXT

1) [KUR ^{md}30]-⸢PAP⸣.MEŠ-SU MAN KUR AŠ
2) [*šá* MU *šaṭ*]-*ru i-pa-ši-ṭu*
3) [*ana dul*]-⸢*li*$^{?}$⸣ *šá* DINGIR LÚ-*ti* DÙ-*šú*
4) [*x x* (*x*) MU-*šú*] ⸢NUMUN⸣-*šú lu-ḫal-liq*
5) [KUR-*ti*] ⸢URU.*du*⸣-*me-ti*

1–5) [Palace of Senn]acherib, king of Assyria. [Whoever] erases [my inscr]ibed [name] (or) *places* (it) [in *the serv*]*ice of* a god (or another) person, may [the deity ...] make [his name] (and) his seed disappear. [Booty of] the city Dumetu.

112

This short inscription is written on an onyx cylinder-shaped bead, probably discovered at Nineveh. Like text nos. 111, 113–114, and probably 115, the inscription states that the stone was taken as booty from the city Dumetu.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89919	83-1-18,650	Probably Nineveh, Kuyunjik	4.1 long; dia.: 2.7	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14, and 25–26 no. 60 (copy, transliteration, study)
1997 Frahm, Sanherib p. 145 T 86 (study)
1999 Frahm, CRRA 42 p. 81 n. 11 and p. 86 n. 40 (study)
2003 Potts, ISIMU 6 p. 199 (study)

TEXT

1) [KUR ^{md}30-PAP.MEŠ]-⸢SU⸣ MAN KUR AŠ
2) [*šá* MU *šaṭ-ru i*]-⸢*pa-ši*⸣-*ṭu*
3) [*ana dul-li šá* DINGIR LÚ]-⸢*ti*⸣ DÙ-*u-ni*
4) [... ^{d}]⸢UTU⸣ ^{d}IŠKUR
5) [...] ⸢^{d}⸣U.GUR
6) [MU-*šú* NUMUN-*šú*] ⸢*lu*⸣-*ḫal-li-qu*
7) [KUR-*ti* URU.*du*]-*me-ti*

1–7) [Palace of Sennach]erib, king of Assyria. [Whoever] erases [my inscribed name] (or) *places* (it) [in the service of a god (or another) pers]on, may [the deities ...], Šamaš, Adad, [...], (and) Nergal make [his name (and) his seed] disappear. [Booty of the city Du]metu.

113

An onyx cylinder-shaped bead, probably found at Nineveh, is inscribed with a text recording that Sennacherib took it as booty from the city Dumetu (see also text nos. 111–112, 114, and probably 115).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89913	55-12-5,160	Probably Nineveh, Kuyunjik	3 long; dia.: 1.2	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14, and 24 no. 54 (copy, transliteration, study)
1997 Frahm, Sanherib p. 145 T 87 (study)
1999 Frahm, CRRA 42 pp. 86–89 §5 (edition, study)
2003 Potts, ISIMU 6 p. 199 (study)

TEXT

1) [KUR ^{md}30]-PAP.MEŠ-SU MAN ⸢KUR⸣ [AŠ]
2) [KUR-*ti*] ⸢URU⸣.*du-me*-⸢*ti*⸣
3) [*šá* MU *šaṭ*]-⸢*ru*⸣ *i-pa-ši*-[*ṭu*]
4) [*ana dul*]-⸢*li*⸣ *šá* DINGIR LÚ-⸢*ti*⸣ [DÙ-*šú*]
5) [... ^{d}]⸢30⸣ ^{d}UTU ^{d}⸢IŠKUR⸣
6) [...] ^{d}[*x x*]
7) [MU-*šú* NUMUN-*šú lu-ḫal-li-qu*]

1–7) [Palace of Senn]acherib, king of [Assyria: Booty of] the city Dumetu. [Whoever] eras[es my inscr]ibed [name (or) *places* (it) in the serv]ice of a god (or another) person, [may the deities ...], Sîn, Šamaš, Adad, [..., (and) ... make his name (and) his seed disappear].

114

This text is engraved on a banded agate cylinder-shaped bead in the British Museum and records that the stone was taken as booty from the city Dumetu. The bead was probably found at Nineveh (see also text nos. 111–113 and probably 115).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89915	83-1-18,649	Probably Nineveh, Kuyunjik	3.2 long; dia.: 2.4	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14, and 24 no. 56 (copy, transliteration, study)
1997 Frahm, Sanherib p. 145 T 88 (study)
1999 Frahm, CRRA 42 p. 96 n. 40 (study)
2003 Potts, ISIMU 6 p. 199 (study)

TEXT

1) [KUR ^{md}30-PAP].⸢MEŠ⸣-SU
2) [MAN KUR] AŠ
3) [KUR-*ti* URU].⸢*du*⸣-*me-ti*
4) [*šá*] ⸢MU⸣ *šaṭ-ru*
5) [*i-pa-ši*]-*ṭu*
6) [*ana dul-li*] *šá* DINGIR
7) [LÚ-*ti*] DÙ-*šú*
8) [AN.ŠÁR ^{d}]⸢30⸣ ^{d}UTU
9) [MU-*šú* NUMUN]-*šú*
10) [*lu-ḫal*]-⸢*li*⸣-*qu*

1–10) [Palace of Sennac]herib, [king of] Assyria: [Booty of the city] Dumetu. [Whoever eras]es my inscribed name (or) *places* (it) [in the service] of a god [(or another) person, may the deities Aššur], Sîn, (and) Šamaš [make his name (and)] his [seed dis]appear.

115

A rectangular banded agate bead, probably from Nineveh, has a short text written on it stating that Sennacherib took it from the city Duma (probably identical with Dumetu) as booty.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82-5-22,324	Probably Nineveh, Kuyunjik	4.7×2.9×1.3	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 27–28 no. 71 (copy, transliteration, study)
1997 Frahm, Sanherib p. 145 T 89 (study)
1999 Frahm, CRRA 42 p. 86 n. 40 (study)
2003 Potts, ISIMU 6 p. 199 (study)

TEXT

1) [KUR ^{md}30-PAP.MEŠ-SU] MAN KUR *aš-šur*
2) [KUR-*ti*] ⸢URU⸣.*du-ma*
3) [*šá* MU *šaṭ-ru i*]-⸢*pa*⸣-*ši-ṭu*
4) [*ana dul-li šá* DINGIR] ⸢LÚ-*ti*⸣ DÙ-*šú*
5) [...] ^{d}15
6) [... ^{d}]⸢MUATI⸣ ^{d}*uraš*
7) [MU-*šú* NUMUN]-*šú* ⸢*lu*⸣-*ḫal*-⸢*li*⸣-*qu*

1–7) [Palace of Sennacherib], king of Assyria: [Booty of] the city Duma. [Whoever] erases [my inscribed name] (or) *places* (it) [in the service of a god] (or another) person, may [the deities ...], Ištar, [...], Nabû, (and) Uraš make [his name (and)] his [seed] disappear.

116

This inscription is engraved on an onyx cylinder-shaped bead, probably discovered at Nineveh. The small inscribed and polished stone is said to have been taken as booty (city name not preserved).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89914	55-12-5,166	Probably Nineveh, Kuyunjik	2.2 long; dia.: 1.8	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 24 no. 55 (copy, transliteration, study)
1997 Frahm, Sanherib p. 147 T 99 (study)
1999 Frahm, CRRA 42 p. 87 n. 41 (line 2, study)

TEXT

1) KUR ^{md}30-⸢PAP⸣.[MEŠ-SU MAN KUR AŠ]
2) KUR-*ti x* [...]
3) *šá* MU *šaṭ*-⸢*ru*⸣ [*i-pa-ši-ṭu*]
4) *ana dul-li* [*šá* DINGIR LÚ-*ti* DÙ-*šú*]
5) AN.ŠÁR MU-*šú* [NUMUN-*šú lu-ḫal-liq*]

1–5) Palace of Sennach[erib, king of Assyria]: Booty of [...]. Whoever [erases] my inscribed name [(or) *places* (it)] in the service [of a god (or another) person, may] (the god) Aššur [make] his name (and) [his seed disappear].

117

An onyx cylinder-shaped bead, probably found at Nineveh, has a short inscription of Sennacherib written on it stating that the stone is *ḫulālu*-stone, which was quarried from a mountain whose name is not preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89920	83-1-18,648	Probably Nineveh, Kuyunjik	3.3 long; dia.: 2.5	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 26 no. 61 (copy, transliteration, study)
1997 Frahm, Sanherib p. 147 T 100 (study)
1999 Frahm, CRRA 42 p. 81 n. 13 and p. 92 n. 71 (line 2, edition)

TEXT

1) [KUR ^{m}]⸢^{d}⸣30-PAP.MEŠ-SU [MAN KUR AŠ]
2) [NA$_{4}$].⸢NÍR⸣ *bi-nu-ut* KUR.[...]
3) [...] ⸢*x*⸣-*ṣi-ia* [...]
4) [... *ina*] ⸢*maḫ*⸣-*ri-ia* ⸢*ú*⸣-[*šap-ṭar*$^{?}$]
5) [*šá*] ⸢MU⸣ *šaṭ-ru i-pa*-[*ši-ṭu*]
6) [*ana*] ⸢*dul*⸣-*li šá* DINGIR [LÚ-*ti* DÙ-*šú*]
7) ⸢AN⸣.ŠÁR ^{d}30 ^{d}[UTU ...]
8) ⸢^{d}⸣15 ^{d}EN$^{?}$ ^{d}[...]
9) [MU]-⸢*šú*⸣ NUMUN-*šú lu-ḫal*-⸢*li*⸣-[*qu*]

1–9) [Palace of] Sennacherib, [king of Assyria]: (this is) *ḫulālu*-[stone], a product of Mount [...] my ... [...] I [*was having* (*it*) *incised* in] my presence. [Whoever] er[ases] my inscribed name [(or) *places* (it) in] the service of a god [(or another) person], may the deities Aššur, Sîn, [Šamaš, ...], Ištar, Bēl, [...] make his [name] (and) his seed disapp[ear].

118

This short text is written on an onyx bead. The inscription records where the stone was quarried (name not preserved) and states that the object was inscribed in the king's presence. The bead probably comes from Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89922	55-12-5,165	Probably Nineveh, Kuyunjik	1.7×1.3×1.7	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 26 no. 63 (copy, transliteration, study)

1997 Frahm, Sanherib p. 147 T 102 (study)

TEXT

1) [KUR $^{\text{md}}$30-PAP.MEŠ]-⸢SU⸣ MAN KUR [AŠ]
2) [...] ŠÀ KUR.*za*-[*x* (*x*)]
3) [...] ⸢EN NI⸣ [(*x*)]
4) [*šá ana dul*]-⸢*li*⸣ *šá* [DINGIR]
5) [LÚ-*ti* DÙ-*šú šu*]-*mì šaṭ*-[*ru*]
6) [*i-pa-ši*]-⸢*ṭu*⸣ AN.[ŠÁR]
7) [...] $^{\text{d}}$UTU [($^{\text{d}}$*x*)]
8) [MU-*šú* NUMUN-*šú lu*]-⸢*ḫal-li*⸣-[*qu*]

1–8) [Palace of Sennach]erib, king of [Assyria: (this is) ...-stone *from*] Mount *Za*[...] ... [(...) Whoever *places* (it) in the serv]ice of [a god (or another) person (or) eras]es my inscr[ibed na]me, [may] the deities Aš[šur, ...], Šamaš, [(and ...) make his name (and) his seed] disappe[ar].

119

A rectangular onyx bead that was probably found at Nineveh has a short inscription of Sennacherib written on it. The object is reported to be *papparmīnu*- or *pappardilû*-stone.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,167	Probably Nineveh, Kuyunjik	1.7×2.3×1.3	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 27 no. 68 (copy, transliteration, study)

1997 Frahm, Sanherib p. 147 T 103 (study)

1999 Frahm, CRRA 42 p. 81 n. 13 (study)

TEXT

1) [KUR ^{m}]⸢^{d}⸣30-PAP.[MEŠ-SU MAN KUR AŠ]
2) [NA$_{4}$.BABBAR].⸢MIN$_{5}^{?}$⸣ *bi-nu-*⸢*ut*⸣ [...]
3) [...] *i-*[...]
4) [...]
5) [...]
6) [*x* (*x*)] (*x*) *x* [...]
7) [MU-*šú*] NUMUN-*šú* ⸢*lu*⸣-[*ḫal-x* (*x*)]

1–7) [Palace of] Sennach[erib, king of Assyria: (this is) *papparmī*]*nu*-[stone], a product [of ...] may [...] ... [... make his name] (and) his seed [disappear].

120

A red onyx cylinder-shaped bead, probably discovered at Nineveh, has an inscription stating that the object was the property of Sennacherib.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89292	80-7-19,231	Probably Nineveh, Kuyunjik	1.7 long; dia.: 1.7	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 22 no. 48 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 104 (study)

TEXT

1) KUR ^{md}[30-PAP.MEŠ-SU]
2) MAN [KUR AŠ]
3) *šá* MU [*šaṭ-ru*]
4) *i-pa-*⸢*ši*⸣-[*ṭu*]
5) *ana dul-*⸢*li*⸣ [*šá* DINGIR]
6) LÚ-*ti* [DÙ-*šú*]
7) AN.ŠÁR ⸢MU⸣-[*šú* NUMUN-*šú*]
8) *lu-*[*ḫal-liq*]

1–8) Palace of [Sennacherib], king of [Assyria]. Whoever eras[es] my [inscribed] name [(or) *places* (it)] in the service [of a god] (or another) person, may (the god) Aššur [make his] name (and) [his seed disappear].

---

119 line 2 [NA$_{4}$.BABBAR].⸢MIN$_{5}^{?}$⸣ “[*papparmī*]*nu*-[stone]”: Or [NA$_{4}$.BABBAR].⸢DILI⸣ “[*pappard*]*ilû*-[stone].”

119 line 7 At the end of the line, restore ⸢*lu*⸣-[*ḫal-li-qu*] “may [they make disappear]” or ⸢*lu*⸣-[*ḫal-liq*] “may [he make disappear].”

121

This text states that the object upon which it was written (a banded agate cylinder-shaped bead) was the property of Sennacherib. The bead comes from Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89917	83-1-18,654	Probably Nineveh, Kuyunjik	2.8 long; dia.: 1.9	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 25 no. 58 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 105 (study)

TEXT

1) [KUR ^{m}]⸢^{d}30⸣-PAP.MEŠ-⸢SU⸣
2) [MAN KUR] ⸢AŠ⸣
3) [*šá* MU] ⸢*šaṭ*⸣-*ru*
4) [*i*]-*pa-ši-ṭu*
5) [*ana dul*]-*li šá* ⸢DINGIR⸣
6) [LÚ]-⸢*ti*⸣ [DÙ-*šú*]
7) [AN.ŠÁR ^{d}30] ⸢^{d}⸣UTU$^{?}$
8) [MU-*šú*] NUMUN-*šú*
9) [*lu*]-⸢*ḫal*⸣-*li*-⸢*qu*⸣

1–9) [Palace of] Sennacherib, [king of] Assyria. [Whoever] erases [my] inscribed [name (or) *places* (it) in the serv]ice of a god [(or another) pers]on, [may the gods Aššur, Sîn], (and) *Šamaš* make [his name] (and) his seed disappear.

122

A small fragment of a chalcedony bead, which is presumed to be from Nineveh, has a text of Sennacherib inscribed on it. The inscription states that the object was the property of this Assyrian king.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,168	Probably Nineveh, Kuyunjik	2×1.2×1	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 27 no. 69 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 106 (study)

TEXT

1) [KUR ^{md}]⸢30-PAP⸣.[MEŠ-SU MAN KUR AŠ]
2) [*šá* MU] *šaṭ-*⸢*ru*⸣ [*i-pa-ši-ṭu*]
3) [*ana dul*]*-*⸢*li šá*⸣ [DINGIR LÚ-*ti* DÙ-*šú*]
4) [AN.ŠÁR MU-*šú*] ⸢NUMUN⸣-*šú* [*lu-ḫal-liq*]

1–4) [Palace of] Sennac[herib, king of Assyria. Whoever erases my] inscribed [name (or) *places* (it) in the serv]ice of [a god (or another) person, may (the god) Aššur make his name] (and) his seed [disappear].

123

This short proprietary inscription of Sennacherib is engraved on an onyx cylinder-shaped bead that is probably from Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	83-1-18,653	Probably Nineveh, Kuyunjik	4.1 long; dia. 1.5	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 28 no. 72 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 107 (study)

TEXT

1) [KUR ^{md}30-PAP].⸢MEŠ⸣-SU MAN [KUR AŠ]
2) [*šá* MU *šaṭ-ru i*]*-pa-<<ti>>-ši-*⸢*ṭu*⸣
3) [*ana dul-li šá*] ⸢DINGIR⸣ LÚ-*ti* DÙ-⸢*šú*⸣
4) [AN.ŠÁR ^{d}]30 ^{d}UTU ^{d}⸢IŠKUR⸣
5) [...] ^{d}*uraš*
6) [MU-*šú* NUMUN]-*šú lu-ḫal-li-*⸢*qu*⸣

1–6) [Palace of Sennac]herib, king of [Assyria. Whoever] erases [my inscribed name] (or) *places* (it) [in the service of] a god (or another) person, may [the deities Aššur], Sîn, Šamaš, Adad, [...], (and) Uraš make [his name (and)] his [seed] disappear.

124

A chalcedony bead that was probably discovered at Nineveh is inscribed with a short proprietary inscription of Sennacherib.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,171	Probably Nineveh, Kuyunjik	0.8×1.2×0.5	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 29 no. 76 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 108 (study)

TEXT

1) ⸢KUR⸣ ^{md}[30-PAP.MEŠ-SU MAN KUR AŠ]
2) [*šá*] MU [*šaṭ-ru i-pa-ši-ṭu*]
3) [...] *x* [...]
Lacuna

1–3) Palace of [*Sennacherib, king of Assyria*. Whoever erases] my [inscribed] name [...]

Lacuna

125

An onyx bead has a proprietary inscription of an Assyrian king, most likely Sennacherib, written on it. The object was probably found at Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,169	Probably Nineveh, Kuyunjik	1.7×1.4×1	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 27 no. 70 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 112 (study)

TEXT

1) KUR ^{md}[30-PAP.MEŠ-SU (...)]
2) *x x x* [...]
Lacuna

1–2) Palace of [*Sennacherib*, (...)] ... [...]

Lacuna

126

This inscription is written on an onyx cylinder-shaped bead that probably comes from Nineveh. The object is said to have been the property of an Assyrian king, most likely Sennacherib based on the phraseology of the inscription.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89911	55-12-5,162	Probably Nineveh, Kuyunjik	2.2 long; dia.: 1.9	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 23 no. 52 (copy, transliteration, study)

1997 Frahm, Sanherib p. 147 T 98 (study)

TEXT

Lacuna
1′) [...] *x x a x* [...]
2′) [*šá* MU$^{?}$]-*i šaṭ-ru i*-[*pa-ši-ṭu*]
3′) [*ana dul*]-⸢*li*⸣ *šá* DINGIR ⸢LÚ⸣-[*ti* DÙ-*šú*]
4′) [...] ⸢^{d}⸣30 ^{d}⸢UTU⸣ [*x x x*]
5′) [... ^{d}]EN ^{d}[*x x x*]
6′) [MU-*šú*] ⸢NUMUN⸣-*šú* ⸢*lu*⸣-[*ḫal-li-qu*]

Lacuna
1′–6′) [...] ... [... Whoever erases] my inscribed [name (or) *places* (it) in the serv]ice of a god (or another) person, may [the deities ...], Sîn, Šamaš, [...], Bēl, (and) [... make his name] (and) his seed [disappear].

127

An onyx bead, presumably from Nineveh, is inscribed with a proprietary inscription of an Assyrian king, most likely Sennacherib.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89921	55-12-5,163	Probably Nineveh, Kuyunjik	2.4×2.3×1.1	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 26 no. 62 (copy, transliteration, study)

1997 Frahm, Sanherib p. 147 T 101 (study)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [*ina maḫ-ri*]-⌈*ia*$^{?}$ *ú*⌉-[*šap-ṭar*]
3′) [*šá* MU *šaṭ*]-⌈*ru*⌉ *i*-⌈*pa-ši*⌉-[*ṭu*]
4′) [*ana dul-li*] *šá* [DINGIR LÚ-*ti* DÙ-*šú*]
Lacuna

Lacuna
1′–4′) [...] I [*was having* (*it*) *incised in*] *my* [*presence.* Whoever] eras[es my inscr]ibed [name (or) *places* (it) in the service] of [a god (or another) person]

Lacuna

128

This text engraved on an onyx bead that probably comes from Nineveh states that the object was the property of an Assyrian king, most likely Sennacherib, as suggested by the content and phraseology of the text.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89923	55-12-5,164	Probably Nineveh, Kuyunjik	2.2×2.4×1.5	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 26–27 no. 64 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 110 (study)

TEXT

Lacuna
1′) [*ana dul-li*] ⸢*šá* DINGIR⸣ [LÚ-*ti* DÙ-*šú*]
2′) [AN.ŠÁR] ⸢^{d}⸣30 ^{d}[UTU ^{d}IŠKUR$^{?}$]
3′) [...] ⸢^{d}⸣EN ^{d}[...]
4′) [MU-*šú* NUMUN-*šú* *lu-ḫal-li-qu*]

Lacuna
1′–4′) [Whoever *places* (it) in the service] of a god [(or another) person, may the deities Aššur], Sîn, [Šamaš, *Adad*, ...], Bēl, [... make his name (and) his seed disappear].

129

An onyx bead that is probably from Nineveh has a proprietary inscription of an Assyrian king, most likely Sennacherib, written on it. The content and phraseology suggest that this bead was the property of Sennacherib.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89916	83-1-18,651	Probably Nineveh, Kuyunjik	2.4×2.6×1.5	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14 and 25 no. 57 (copy, transliteration, study)
1997 Frahm, Sanherib p. 148 T 109 (study)

TEXT

Lacuna
1′) [*ana dul-li šá*] ⸢DINGIR⸣ LÚ-⸢*ti*⸣ [DÙ-*šú*]
2′) [AN.ŠÁR ^{d}30 ^{d}]UTU ^{d}[IŠKUR$^{?}$]
3′) [...] ⸢^{d}⸣MUATI ^{d}[*uraš*$^{?}$]
4′) [MU-*šú* NUMUN-*šú*] ⸢*lu*⸣-*ḫal*-⸢*li*⸣-[*qu*]

Lacuna
1′–4′) [Whoever *places* (it) in the service of] a god (or another) person, may [the deities Aššur, Sîn], Šamaš, [*Adad*, ...], Nabû, (and) [*Uraš*] make [his name (and) his seed] disapp[ear].

130

This proprietary inscription is written on an onyx bead. Based on the phraseology of the inscription, the object was most likely the property of Sennacherib. The bead probably comes from Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89924	—	Probably Nineveh, Kuyunjik	1.9×1.7×1.2	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 27 no. 65 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 111 (study)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [...] *šá a*-⸢*na*⸣ [...]
3′) [... LÚ]-⸢*ti*⸣ DÙ-[*šú* (...)]
4′) [...] *x* [...]
Lacuna

Lacuna
1′–4′) [...] Whoever *places* (it) in [... (or another) pers]on [...]
Lacuna

131

This short proprietary text is written on an onyx bead that was probably found at Nineveh. The inscription is presumed to be a text of Sennacherib (compare, for example, text nos. 112–113 and 123).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	83-1-18,655	Probably Nineveh, Kuyunjik	3.3×1.5×1.5	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 28 no. 73 (copy, transliteration, study)

1997 Frahm, Sanherib p. 148 T 113 (study)

TEXT

Lacuna
1′) [... DÙ]-*šú*
2′) [... ^{d}]⸢IŠKUR⸣
3′) [...] *x*
Lacuna

Lacuna
1′–3′) [... Whoever *plac*]*es* (it) [...], Adad, [...]

Lacuna

132

Three horse troughs that were discovered just north of Nineveh's armory (Nebi Yunus) are inscribed with a short text stating that Sennacherib made them and paved the area around them with stone slabs. Each trough is made up of three stone blocks, with a channel running down the length of its top. The troughs were either inscribed while the armory was being constructed or shortly after its completion (ca. 690–689 or possibly later).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
MacGinnis, Iraq 51 pl. XXI	Nineveh, just north of Nebi Yunus	120 long; 60 high	p

COMMENTARY

Based on the fact that each set of three stones has a channel running down the length of its top and on the contents of the text, these blocks, as already noted by J. MacGinnis (Iraq 51 [1989] pp. 187–192), should probably be interpreted as horse troughs. The blocks were left at Nineveh, so the edition here is based on the published copies and photographs. The three exemplars are reported to be completely identical (that is, there are no variants) and, therefore, no score is provided on the CD-ROM.

BIBLIOGRAPHY

1989 MacGinnis, Iraq 51 pp. 187–192 and pl. XXI (copy, edition, photo)
1990 Scott and MacGinnis, Iraq 52 p. 71 no. 33* (study)
1997 Frahm, Sanherib p. 149 T 114 (study)
2013 Dalley, Hanging Garden p. 139 (translation)

TEXT

1) É.GAL ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur ú-ra-a-ti* NA$_4$.*pi-i-li pe-ṣe-e ša a-na ṣa-at* *u*$_4$*-me la ú-tab-ba-la* ⸢*ka*⸣-[*mu*]-⸢*nu*⸣ *ú-še-piš*
2) NA$_4$.DAG.GAZ NA$_4$.BABBAR.DILI NA$_4$.BABBAR.MIN$_5$ NA$_4$.NÍR *ši-ḫi-il ni-siq-ti* NA$_4$.MEŠ-*ia ù* NA$_4$.*aš-pu-ú* NA$_4$.DÚR.MI.NA

1–4) Palace of Sennacherib, king of the world, king of Assyria: I had built *horse troughs* of white limestone so that fu[ng]us cannot carry (them) off (into death) in the future. I filled (the space) in front of these *horse troughs* under my warhorses' feet with blocks of *pappardilû*-stone, *papparmīnu*-stone, (and) *ḫulālu*-

NA$_4$.DÚR.MI.NA.BÀN.DA
3) NA$_4$.^{d}ŠE.TIR NA$_4$.*a-lal-lum* NA$_4$.GI.RIM.ḪI.LI.BA NA$_4$.EN.GI.SA$_6$ NA$_4$.GIŠ.NU$_{11}$.GAL NA$_4$.*sa-a-bu* NA$_4$.*ḫal-tum*
4) *nu-sa-a-ti* NA$_4$.*as-kup-pa-a-ti* É.GAL-*ia pa-na-at ú-ra-a-ti šá-ši-na šap-la-a-ni* GÌR.II *mur-ni-is-qí-ia uš-mal-li*

stone, *leftovers* of my choice stones, as well as jasper, *marble*, breccia, *pendû*-stone, *alallu*-stone, *girimḫilibû*-stone, *engisû*-stone, alabaster, *sābû*-stone, *ḫaltu*-stone, (and) *fragments* of slabs (used in the building) of my palace.

133

A largely complete stone jar, probably from Nineveh, is incised with an inscription stating that Sennacherib gave the vessel to his son Aššur-ilī-muballissu, to whom he also gave another stone vessel (text no. 134).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 93088	82-5-22,300a	Northern or central Iraq, possibly Nineveh, Kuyunjik, South-West Palace	Height: 18.7; rim dia.: 6.1	c

COMMENTARY

The *naḫbuṣu*-vessel, which is 14.5 cm in diameter at the widest point and weighs 2.460 kg, was chipped and broken at some point, probably when it was excavated. Two solid oval lugs are found on the vessel's sides, which are unusually thick for its size and type. This polished jar is made of calcite/dolomite, a pale grayish and brownish white stone with close banding cut horizontally, and the exterior is partly blackened, perhaps due to exposure to smoke or fire. The inscription is written in Neo-Assyrian, rather than in Standard Babylonian. Related inscriptions are found on the stone vessel fragments 80-7-19,225 (text no. 134) and Bu 89-4-26,184 (text no. 1006). Note that Sennacherib also built a house at Aššur for Aššur-ilī-muballissu (see text nos. 181–189).

BIBLIOGRAPHY

1922	BM Guide p. 196 no. 220 (study)
1980	Walker, Iraq 42 pp. 84–86 (copy, edition)
1984	Deller and Mayer, Orientalia NS 53 p. 77 (study)
1987	Deller and Donbaz, Bagh. Mitt. 18 p. 227 (study)
1992	Lambert, Cat. p. 76 (study)
1994	Moorey, Materials and Industries p. 53 (study)
1997	Frahm, Sanherib p. 149 T 115 (study)
1998	Frahm, PNA 1/1 p. 189 (study)
2002	Vera Chamaza, Omnipotenz p. 361 no. 110 (edition)
2008	Searight, Assyrian Stone Vessels pp. 21–23 and fig. 10 no. 61 (copy, edition, study)

TEXT

1) *a-na-ku* ^{md}30-PAP.MEŠ-SU MAN KUR AŠ NA$_4$.*na-aḫ-bu-*⸢*ṣu*⸣ *an-ni-u a-na* ^{m}*aš-šur*-DINGIR.MU-TI.LA.⸢BI DUMU⸣-[*ia*]
2) *at-ti-din man-nu šá* TA *pa-ni-šú* TA DUMU.MEŠ-*šú* DUMU.ME DUMU.ME-*šú i-na-áš-šú-u-ni* AN.ŠÁR MAN DINGIR.MEŠ
3) ⸢*a-di*⸣ DUMU.MEŠ-*šú* TI.LA *li-ki-mu-šú-nu a-du ma-li-ke-e-šú* MU-*šú-nu* NUMUN-*šú-nu ina* KUR *lu-ḫal-li-qu*

1–3) I, Sennacherib, king of Assyria, gave this *naḫbuṣu*-vessel to Aššur-ilī-muballissu, [my] son. Whoever should take it away from him, from his sons, (or from) his grandsons, may (the god) Aššur, king of the gods, take away his life, as well as (those of) his sons, (and) may he (lit. "they") make their name(s) (and) their seed, as well as (those of) his advisors, disappear from the land.

134

A stone fragment of a saucer from Nineveh bears an inscription stating that Sennacherib gave the vessel to his son Aššur-ilī-muballissu, who was also the recipient of another stone vessel from his father (text no. 133).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	80-7-19,225	Nineveh, Kuyunjik	Height: 4.8; rim dia.: 14	c

COMMENTARY

This *kappu*-vessel is about a quarter complete, and its handle is missing. The saucer is made of fine-grained white limestone, which is yellow on the surface. The inscription is written in Neo-Assyrian, rather than in Standard Babylonian. Although Sennacherib's name is not preserved, the attribution is assured by the presence of the name of his son Aššur-ilī-muballissu (see Frahm, PNA 1/1 p. 189), for whom Sennacherib also built a house at Aššur (see text nos. 181–189). Related inscriptions are found on stone vessel BM 93088 (text no. 133), which is the basis for the interpretation of this text, and fragment 89-4-26,184 (text no. 1006).

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 73–74 and fig. 49 no. 512 (copy, edition, study)

TEXT

1) [*a-na-ku* ^{md}30-PAP.MEŠ-SU MAN KUR AŠ NA$_4$].*kap-pu an-nu-u a-*⸢*na aš-šur*⸣-DINGIR.MU-TI.LA.BI DUMU-*ia at-ti-din* ⸢*man*⸣-[*nu šá* TA *pa-ni-šú* TA DUMU.MEŠ-*šú* DUMU.ME DUMU.ME-*šú i-na-áš-šú-u-ni*]

2) [AN.ŠÁR MAN DINGIR.MEŠ *a-di* DUMU.MEŠ-*šú* TI.LA *li*]-⸢*kim*⸣-*šú-nu a-du ma-li-ke-e-šú* MU-*šú-nu* [NUMUN-*šú-nu ina* KUR *lu-ḫal-li-qu*]

1–2) [I, Sennacherib, king of Assyria], gave this *kappu*-vessel to Aššur-ilī-muballissu, my son. Who[ever should take it away from him, from his sons, (or from) his grandsons, may (the god) Aššur, king of the gods], take away [his life, as well as (those of) his sons, (and) may he (lit. "they") make] their name(s) (and) [their seed], as well as (those of) his advisors, [disappear from the land].

135

A small fragment from the upper right corner of a clay tablet preserves the beginning and end of an inscription of Sennacherib. The text, which was probably copied during the reign of Esarhaddon or Ashurbanipal (as suggested by a few orthographic peculiarities), is very unusual as it appears to name Sargon (II) (name restored) as Sennacherib's father and lists that king's titulary. The original inscription may have been written ca. 699 or later since Sennacherib calls himself "king of the four quarters (of the world)" and, therefore, the *terminus post quem* is probably Sennacherib's 5th regnal year (700). The title *šar kibrāt erbettim* appears to have been first used as an epithet of this Assyrian king in text no. 5 (an inscription dated to the eponymy of Bēl-šarrāni; 699) and it is regularly included in his titulary thereafter.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 99178	Ki 1904-10-9,210	Probably Nineveh, Kuyunjik	2.0×3.5×1.7	c

COMMENTARY

On the basis of lines 3–4, R. Borger attributed this text to Sennacherib; those lines contain the very beginning of a report of the first campaign (against Marduk-apla-iddina II and his allies). As E. Frahm (Sanherib p. 195) has already noted, BM 99178 was probably inscribed sometime after the reign of Sennacherib, during the reign of Esarhaddon or Ashurbanipal, since the orthography is not typical of the inscriptions written during Sennacherib's reign. For example, in rev. 3´ one expects ŠU.II-*ia*, not ŠU.II-*ía*. Because this is a later copy and because Esarhaddon's and Ashurbanipal's scribes did not always faithfully reproduce Sennacherib's inscriptions (see, for example, the on-page notes to text no. 136 rev. 18´ and text no. 138 rev. ii´ 21), it is not impossible that the mention of Sargon II as Sennacherib's father in this text is an interpolation, that is, the scribe added information that was not included on the original he was copying.

BIBLIOGRAPHY

1997 Frahm, Sanherib pp. 194-195 T 169 and pl. VII (copy, edition, study)

TEXT

Obv.

1) [^{md}30-PAP.MEŠ-SU MAN GAL-*ú* MAN *dan-nu* MAN ŠÚ MAN] KUR *aš-šur* MAN *kib-rat* LÍMMU-*tim*

2) [(...) DUMU ^{m}LUGAL-GI.NA (...) MAN GAL-*ú*] ⸢MAN⸣ *dan-nu* MAN ŠÚ MAN KUR *aš*-[*šur*]

3) [(MAN *kib-rat* LÍMMU-*tim*) *i-na maḫ-re-e ger-ri*]-⸢*ia*⸣ *šá* ^{md}AMAR.UTU-⸢IBILA⸣-[SUM.NA]

4) [MAN KUR.*kár*-^{d}*dun-ía-àš* (...)] ⸢*áš*⸣-*tak-an* BAD$_5$.⸢BAD$_5$⸣-[*šú*]

5) [...] *x x x x* [*x x* (*x*)]

Lacuna

Rev.

Lacuna

1′) [...] *x x*

2′) [...] ⸢BUR⸣ *at-ti* UD UD *di-ni*

3′) [... *ši-pir*$^{?}$] ŠU.II-*ía ta-mur i-lí*

4′) [...] ⸢*suk*⸣-*ki ina* KUR URI<.KI> KI-*tim*

5′) [...] ŠE$^{?}$ LI IGI

1–3a) [Sennacherib, great king, strong king, king of the world, king of] Assyria, king of the four quarters (of the world), [(...) son of Sargon (II), (...) great king], strong [ki]ng, king of the world, king of Ass[yria, (king of the four quarters (of the world))]:

3b–5) [On] my [first campaign, I] brought about the defeat of Marduk-apl[a-iddina (II) (Merodach-baladan), king of Karduniaš (Babylonia), (...) ...] ... [...]

Lacuna

Lacuna

Rev. 1′–5′) [...] ... [...] ... [...] you, my god, have seen my handi[work ...] shrines in *Akkad*, *earth*, [...] ...

136–139

R. Borger (BAL^2 p. 88) and E. Frahm (Sanherib pp. 195–199 T 170) suggest that clay tablet fragments K 2662, K 11718, K 3752, and DT 200 all belong to one and the same large multi-column tablet (three-column format), but without physically joining one another. Based on the orthography and scribal slips, the tablet was inscribed in the reign of either Esarhaddon or Ashurbanipal, and the inscription that is copied on it — assuming all four fragments belong to the same object — is thought to have contained a prologue, reports of Sennacherib's first four campaigns, a short statement about the formation of a large military contingent of archers and shield bearers, a lengthy account of building at Nineveh, and concluding formulae. The building report, as far as it is preserved, included descriptions of the large-scale renovations of the "Palace Without a Rival" (the South-West Palace), the rebuilding of the citadel wall of Nineveh, and several other public works at Nineveh, including the creation of a marsh and the digging of canals for irrigating

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obv. 2 ^{m}LUGAL-GI.NA "Sargon (II)": How Sargon's name was written here is not certain. Sennacherib very rarely names his father in his inscriptions. Text no. 163, an inscription reminiscent of the so-called "Sin of Sargon" text (see Tadmor, Landsberger, and Parpola, SAAB 3 [1989] pp. 3–52; and Livingstone, SAA 3 pp. 77–79 no. 33), is the only other known official inscription of Sennacherib mentioning his father by name. Since the tablet was probably inscribed in the reign of Esarhaddon or Ashurbanipal, Sargon's name may have been written here, for example, as LUGAL-GI.NA, LUGAL-GIN, ^{m}LUGAL-GIN, ^{m}MAN-GI.NA, or ^{m}MAN-GIN.

obv. 4 E. Frahm (Sanherib p. 195) suggests that one could restore *a-di* ERIM.ḪI.A ELAM.MA.KI *re-ṣi-šú* "together with the troops of (the land) Elam, his allies" or *i-na ta-mir-ti kiš*.KI "in the plain of Kish." There is not sufficient space to restore both. Cf., for example, text no. 22 i 21–22.

fields and orchards. Based on a comparison with other inscriptions, this text was probably inscribed on clay cylinders in 699 (Sennacherib's 6th regnal year) or on clay prisms in 698 (Sennacherib's 7th regnal year). According to Frahm (Sanherib pp. 195–199 T 170), (1) K 2662 i, K 11718, and K 3752 i preserve parts of col. i; (2) DT 200 preserves a small portion of col. ii; (3) K 3752 rev. i′ preserves the very beginning of col. v; and (4) K 3752 rev. ii′ and K 2662 rev. i′ respectively preserve the beginning and end of col. vi. For further details, see Figure 15 below. Because one cannot be absolutely certain that K 2662, K 11718, K 3752, and DT 200 are all part of the same tablet, it was thought best to edit the four fragments individually, as text nos. 136, 137, 138, and 139 respectively.

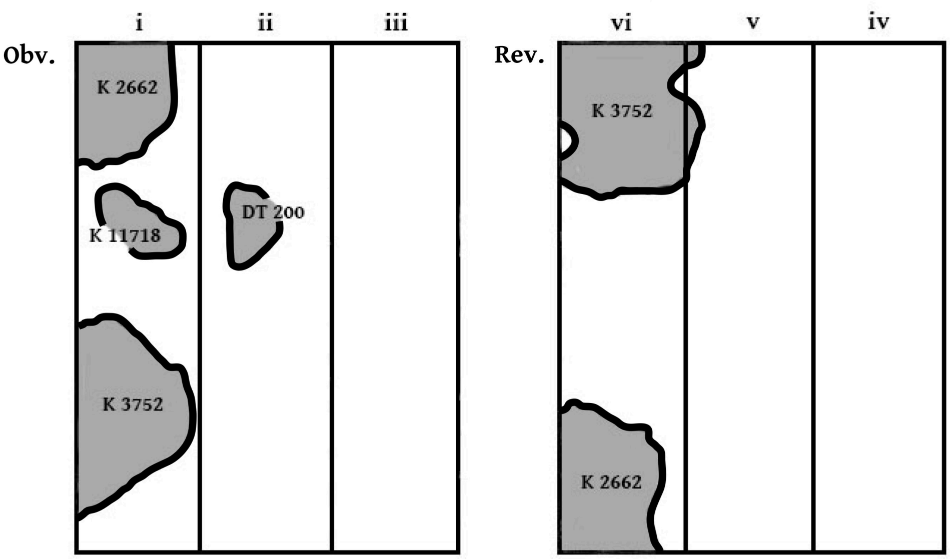

Figure 15. Proposed reconstruction of K 2662, K 11718, K 3752, and DT 200 (text nos. 136–139). Based on Frahm, Sanherib p. 196.

136

A fragment of a large multi-column tablet, possibly from the same tablet as text nos. 137–139, preserves part of an archival copy of an inscription of Sennacherib. The extant text contains parts of the prologue, an account of building at Nineveh, and the concluding formulae. The building report, as far as it is preserved, includes: (1) a report of work on the walls of Nineveh and its citadel; and (2) a passage stating that Sennacherib built a bridge opposite the Citadel Gate. Based on the extant sections of the building report, it is fairly certain that this text would have been inscribed on clay cylinders or clay prisms. The fragment also preserves part of a subscript, which reads "that which is upon the inscribed object that [...]; belonging to Senn[acherib ...]."

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2662	—	Probably Nineveh, Kuyunjik	5×6.5	c

COMMENTARY

If K 2662 belongs to the same tablet as K 11718 (text no. 137), K 3752 (text no. 138), and DT 200 (text no. 139), then this text (1) is followed in col. i by text no. 137 after a short lacuna and (2) rev. col. i′ follows text no. 138 rev. ii′ after a lacuna of ca. 30 lines. According to Frahm (Sanherib p. 196), the fragment comes from the upper portion of col. i and the lower portion of col. vi; see Figure 15 above. The extant text duplicates (with some variation) several other texts, for example, text no. 4 lines 1–3 and 90–94; text no. 7 lines 2′–8′; text no. 15 i 1–22, vii 29′b–viii 1′ and 19′′–28′′; text no. 16 i 1–23, vii 76b–80, 85–viii 3a, and 64–73; and text no. 22 i 1–16. The restorations are generally based on those texts, especially text no. 7 in rev. col. i′.

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1891	Bezold, Cat. 2 p. 463 (study)
1893	Meissner and Rost, BiS pp. 65, 67, 70–73 and 81 and pl. 12 (rev. i′ 1′–24′, copy, edition)
1924	Luckenbill, Senn. pp. 22 and 153–154 I31 (rev. i′ 1′–24′, edition)
1927	Luckenbill, ARAB 2 pp. 195–196 §§477–478 (rev. i′ 1′–24′, translation)
1979	Borger, BAL^{2} pp. 67 and 88 (study)
1997	Frahm, Sanherib pp. 195–199 T 170 (rev. i′ 1′–5′, copy; rev. i′, edition; study)

TEXT

Obv.
Col. i
1) [^{m}]⸢^{d}⸣EN.ZU-ŠEŠ.MEŠ-SU ⸢LUGAL⸣ [GAL-*ú*]
2) [LUGAL *dan-nu*] ⸢LUGAL⸣ ŠÚ LUGAL KUR *aš-šur*.KI
3) LUGAL [*kib-rat* LÍMMU-*tim*] RE.É.UM *it-pe-šú*
4) *mi-gir* DINGIR.MEŠ [GAL.MEŠ] *na-ṣir kit-ti*
5) *ra-ʾi-im* ⸢*mi*⸣-[*šá-ri*] *e-piš ú-sa-a-ti*
6) *a-lik tap-pu-ti* ⸢*a*⸣-[*ki-i*] *sa-ḫi-ru dam-qa-*[*a-ti*]
7) *eṭ-lu gít-ma-lum zi-ka-ru* ⸢*qar*⸣-[*du*]
8) *a-šá-red kal ma-*⸢*al*⸣-[*ki*] *rap-pu la-ʾi-iṭ*
9) *la ma-*[*gi-ri*] *mu-šab-ri-qu za-*[*ma-a-ni*]
10) ^{d}*aš-šur šá-du-ú* [GAL-*ú*] LUGAL-*ut la šá-na-an*
11) *ú-šat-*⸢*li*⸣-[*ma-an-ni-ma*] UGU *gi-mir*
12) *a-šib* [*pa-rak-ki*] *ú-šar-ba-a* ⸢GIŠ⸣.[TUKUL.MEŠ-*ia*]
13) *ul-tu* A.AB.BA *e-le-ni-*[*ti ša šá-lam* ^{d}UTU-*ši*]
14) *a-di* A.AB.BA *šap-li-*[*ti ša ṣi-it* ^{d}UTU-*ši*]
15) *gim-ri ṣal-mat* SAG.DU [*ú-šak-niš še-pu-ú-a*]
16) *ù mal-ki šep-ṣu-*[*ti e-du-ru ta-ḫa-zi*]
Lacuna
Rev.
Col. i′
Lacuna
1′) *x* (*x*) [...]

i 1–9) Sennacherib, [great] king, [strong king], king of the world, king of Assyria, king of [the four quarters (of the world)], capable shepherd, favorite of the [great] gods, guardian of truth who loves jus[tice], renders assistance, goes to the aid of the w[eak], (and) strives after good de[eds], perfect man, virile warr[ior], foremost of all rul[ers], the bridle that controls the insub[missive], (and) the one who strikes en[emies] with lightning:

i 10–16) The god Aššur, the [great] mountain, gran[ted to me] unrivalled sovereignty [and] made [my] w[eapons] greater than (those of) all who sit on [(royal) daises. He made] all of the black-headed (people) from the Upp[er] Sea [of the Setting Sun] to the Low[er] Sea [of the Rising Sun bow down at my feet]. Thus [did] recalcitr[ant] rulers [come to fear battle with me].
Lacuna

Lacuna
Rev. i′ 1′–5′) ... [...] *I rai*[*sed as high as a mountain. ...* In

2′) ⸢*ú*$^{?}$*-zaq*$^{?}$⸣-[*qir*$^{?}$ *ḫur-šá-niš*$^{?}$ ...]
3′) *áš-šú ina ra-a-*⸢*di*⸣ [(...) *iš-de-e-šú la e-né-še* (*ana*$^{?}$)]
4′) *li-me-et* BÀD ⸢URU⸣ [...]
5′) *ki-su-u ú-še-pi*-šá ú-*[...]
6′) *šá* MURUB$_4$ URU *u* NINA.⸢KI URU *be*⸣-[*lu-ti-ia šu-bat-su-nu uš-rab-bi*]
7′) *re-ba-ti-šú-un ú-šá-an-*⸢*dil*⸣-[*ma bi-re-e-ti ù*]
8′) *su-qa-a-ti uš-par-di-ma* ⸢*ú*⸣-[*nam-mir* GIM *u*$_4$*-me*]
9′) *ina mé-eḫ-ret* ⸢KÁ.GAL⸣ MURUB$_4$ URU *ina a-*⸢*gúr*⸣-[*ri* NA$_4$.*pi-i-li pe-ṣe-e*]
10′) *a-na me-ti-iq* GIŠ.GIGIR EN-*ti-ia ú-*⸢*še*⸣-[*piš ti-tur-ru*]
11′) MU.SAR-*a ab-ni-ma li-i-tú u da-na-nu* [*ša* (...)]
12′) UGU *kul-lat na-ki-ri áš-tak-*[*ka-nu ù*]
13′) *mim-ma e-piš-<ti*$^{?}$*>* ⸢ŠU$^{?}$.II-*ia*⸣ *ú-šá-áš-*⸢*ṭir*⸣ [*qé-reb-šú*]
14′) *it-ti* MU.⸢SAR-*e šá*$^{?}$ *mal*⸣*-ki a-li-kut* ⸢*maḫ*⸣-[*ri* AD.MEŠ-*ia*]
15′) *ina* BÀD MURUB$_4$ URU *šá* NINA.KI URU *be-*[*lu-ti-ia*]
16′) *a-na* LUGAL.MEŠ DUMU.MEŠ-*ia e-*⸢*zib*⸣ *aḫ-*[*ra-taš*]
17′) *ma-ti-ma ina* DUMU.⸢MEŠ⸣-*ia* [*ar-ku-ti*]
18′) *šá* AN.ŠÁR *a-na be-lut* KUR *u* [UN.MEŠ *i-nam-bu-u zi-kir-šu*]
19′) *e-nu-ma* BÀD *šú-a-tú i-lab-bi-*⸢*ru*⸣-[*ma en-na-ḫu an-ḫu-us-su lu-ud-diš*]
20′) MU.SAR-*u ši-ṭir* MU-*ia li-*⸢*mur*⸣-[*ma* Ì.GIŠ *lip-šu-uš*]
21′) UDU.SISKUR *liq-qí a-na áš-*⸢*ri*⸣-[*šú li-ter*]
22′) ^{d}*aš-šur u* ^{d}*iš-tar ik-ri-*[*bi-šu i-šem-mu-u*]
23′) *ša* UGU ⸢MU.SAR-*e šá*⸣ [...]
24′) *šá* ^{md}30-[PAP.MEŠ-SU ...]

order to [*prevent its foundations from being weakened*] by *rain* [(and ...)], I had a supporting wall built [(along)] the circumference of the wall of the city [...] (and) ... [...].

Rev. i′ 6′–8′) [I enlarged the site] of the citadel and Nineveh, [my] c[apital c]ity. I broade[ned] their squares [and] brought light into [the alleys and] streets, ma[king (them) as bright as day].

Rev. i′ 9′–10′) I had [a bridge] con[structed] opposite the Citadel Gate with paving ston[es of white limestone] for the passage of my lordly chariot.

Rev. i′ 11′–16′) I fashioned an inscribed object and had all the mighty victories [that] I achi[eved (...)] over all of (my) enemies [and] all of my (other) *achievements* inscrib[ed thereon]. With inscribed objects of earl[ier] rulers, [my ancestors], I de[pos]ited (it) for [ever after] in the citadel wall of Nineveh, [my] ca[pital] city, for the kings, my descendants.

Rev. i′ 17′–22′) At any time (in the future), may one of my descen[dants] (lit. "[future] children"), whom (the god) Aššur [names] for the lordship of the land and [people, renovate its dilapidated section(s)] when that wall becomes o[ld and dilapidated]. May he fin[d] an inscribed object bearing my name, [anoint (it) with oil], make an offering, (and) [return (it)] to [its] pla[ce]. The god Aššur and the goddess Ištar [will (then) hear his] pray[ers].

Rev. i′ 23′–24′) That which is upon the inscribed object that [...]; belonging to Senn[acherib ...].

137

A small fragment from the first column of a large three-column tablet, possibly from the same tablet as text nos. 136 and 138–139, preserves part of an archival copy of an inscription of Sennacherib. The extant text contains parts of the prologue and a report of Sennacherib's first campaign (against Marduk-apla-iddina II and his Chaldean and Elamite allies).

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rev. i′ 5′ *ú-še-pi*-šá* "I had built": The tablet has *ú-še-*UD*-šá*.

rev. i′ 6′–22′ The restorations are based on text no. 7 lines 3′–8′; see the on-page notes to that text for comments.

rev. i′ 8′ *su-qa-a-ti* "streets": This is generally written *su-qa-a-ni* in the Sennacherib corpus; see, for example, text no. 4 line 89.

rev. i′ 11′ There is not sufficient space on the tablet to restore *i-na tukul-ti* ^{d}*aš-šur* EN GAL EN-*ia* "with the support of the god Aššur, the great lord, my lord" at the end of the line.

rev. i′ 17′ *ma-ti-ma*: Apart from text no. 7 line 7′, *matīma* "for ever" is used to introduce the concluding formulae only in text no. 223 line 57 and text no. 230 line 122.

rev. i′ 18′ AN.ŠÁR "(the god) Aššur": E. Frahm (Sanherib p. 199) points out that the writing of the name Aššur as AN.ŠÁR in this text indicates that the tablet is probably a later copy. *a-na be-*⸢*lut*⸣ KUR *u* [UN.MEŠ] "for the lordship of the land and [people]": This expression is otherwise unattested in the concluding formulae of Sennacherib's inscriptions. The use of *ana bēlūt māti u nišē* may have been introduced by the scribe who copied the inscription, as that expression is commonly used in this context in the inscriptions of Esarhaddon and Ashurbanipal; see, for example, Leichty, RINAP 4 p. 26 Esarhaddon 1 vi 66; and Borger, BIWA p. 74 Prism A x 109 and Prism F vi 63. This is further evidence that K 2662 is a later copy (reign of Esarhaddon or Ashurbanipal).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 11718	—	Probably Nineveh, Kuyunjik	3.6×2.8	c

COMMENTARY

If K 11718 belongs to the same tablet as K 2662 (text no. 136), K 3752 (text no. 138), and DT 200 (text no. 139), then this text (1) follows text no. 136 i after a short lacuna and (2) is followed by text no. 138 i after a long lacuna. According to E. Frahm (Sanherib pp. 195–199 T 170), the piece comes from the upper portion of col. i; see Figure 15 on p. 168. The extant text duplicates (with some variation), for example, text no. 4 lines 5–6; text no. 16 ii 26–37; and text no. 22 i 19–26. The restorations are generally based on those texts.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1189 (study)
1979 Borger, BAL^2 pp. 67 and 88 (study)
1997 Frahm, Sanherib pp. 195–199 T 170 (partial copy, edition)

TEXT

Col. i
Lacuna
1′) [...] (traces) [...]
2′) [*e*]-*diš ip-pa-ar-šú a*-⸢*šar*⸣ [*la ʾa-a-ri*]

3′) [*i-na*] ⸢*maḫ*⸣-*re-e-ia* [*ger-ri-ia*]
4′) [*ša* ^{md}]⸢MES⸣-A-SUM.NA LUGAL
KUR.⸢*kár*⸣-[^{d}*dun-ía-àš*]
5′) [*a-di* ERIM.ḪI].⸢A⸣ ELAM.MA.KI *re*-[*ṣi-šú*]
6′) [*i-na ta-mir*]-⸢*ti*⸣ *kiš*.KI *áš-ta*-⸢*kan*⸣
[BAD$_5$.BAD$_5$-*šú*]
7′) [*i-na* MURUB$_4$ *tam-ḫa*]-⸢*ri*⸣ *šu-a-tu e-zib*
[KARAŠ-*su*]
8′) [*e-diš ip-par*]-⸢*šid*⸣-*ma na-piš*-⸢*tuš*⸣ [*e-ṭí-ir*]
9′) [GIŠ.GIGIR.MEŠ ANŠE.KUR.RA].⸢MEŠ⸣ GIŠ.*ṣu-um-bi*
[ANŠE.KUNGA.MEŠ]
10′) [*ša i-na qit-ru-ub ta-ḫa-zi*] ⸢*ú-maš-ši-ru*⸣
[*ik-šu-da*]
Lacuna

Lacuna
i 1′–2′) [...] they flew away [a]lone [...] to [inaccessible] place(s).

i 3′–10′) [On my] first [campaign], I brought about [the defeat of] Marduk-apla-iddina (II) (Merodach-baladan), king of Kar[duniaš (Babylonia), together with the troop]s of (the land) Elam, [his] al[lies, in the pla]in of Kish. [In the midst of] that [batt]le he abandoned [his camp, fl]ed [alone], and (thereby) [saved] his life. [I seized the chariots, horse]s, wagons, (and) [mules that] he had abandoned [in the thick of battle].

Lacuna

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i 2′ *ip-pa-ar-šú* “they flew away”: This is generally written *ip-par-šú* in the Sennacherib corpus; see, for example, text no. 22 i 19.
i 3′ ⸢*maḫ*⸣-*re-e-ia* “first”: This is an error; one expects ⸢*maḫ*⸣-*re-e*. Cf., for example, text no. 22 i 20.
Lacuna after i 10′ The translation assumes that ŠU.II-*a-a*, “my hands,” appeared at the beginning of the now-missing i 11′.

138

A fragment of a multi-column tablet, possibly from the same tablet as text nos. 136–137 and 139, preserves part of an archival copy of an inscription of Sennacherib. The extant text contains parts of reports of Sennacherib's first campaign (against Marduk-apla-iddina II and his Chaldean and Elamite allies) and second campaign (a military expedition against the Kassites and Yasubigallians, and the land Ellipi), a short passage stating that Sennacherib formed a large military contingent of archers and shield bearers from prisoners deported from conquered lands, and an account of building at Nineveh. The building report, as far as it is preserved, includes: (1) an introduction to Sennacherib's building program at Nineveh; (2) a detailed account of the rebuilding of Egalzagdinutukua and the planting of a botanical garden; (3) a report of the creation of a marsh; and (4) an account of the digging of canals for irrigating fields and orchards given to the citizens of Nineveh. Based on the extant sections of the building report, it is fairly certain that this text would have been inscribed on clay cylinders (699; Sennacherib's 6th regnal year) or clay prisms (698; Sennacherib's 7th regnal year).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3752	—	Probably Nineveh, Kuyunjik	10×13	c

COMMENTARY

If K 3752 belongs to the same tablet as K 2662 (text no. 136), K 11718 (text no. 137), and DT 200 (text no. 139), then the text (1) follows in col. i text no. 137 after a lacuna and (2) rev. col. ii′ is followed by text no. 136 rev. col. i′ after a lacuna of ca. 30 lines. According to E. Frahm (Sanherib pp. 195–199 T 170), the piece preserves part of the lower portion of col. i and parts of the upper portions of cols. v and vi; see Figure 15 on p. 168. The extant text duplicates (with orthographic variations and textual omissions) such other texts as text no. 4 lines 12–19, 59–60, 62–63, and 79–88; text no. 8 line 4′–5′; text no. 15 i 23′–ii 10, v 13–15, 23–27, vi 19, 28–46a, vii 10–13, and viii 8′–19′; text no. 16 i 61–ii 12, v 36–38, 46–50, vi 49–57, vii 17–21, viii 12–23, and 29–39; and text no. 22 i 46–70. The restorations are generally based on those texts.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 561 (study)
1979 Borger, BAL^2 pp. 67 and 88 (study)
1997 Frahm, Sanherib pp. 195–199 T 170 (rev., transliteration; study)

TEXT

Obv.
Col. i
Lacuna
1′) [LÚ.*ú-bu*]-⸢*lum*⸣ LÚ.*da-mu*-⸢*nu*⸣ [LÚ.*gam-bu-lum*]
2′) [LÚ.*ḫi-in*]-⸢*da*⸣-*ru* LÚ.*ru-ʾu-u-a* ⸢LÚ⸣.[*pu-qu-du*]
3′) [LÚ.*ḫa-am*]-⸢*ra*⸣-*a-nu* LÚ.*ḫa-ga-ra-a-nu* LÚ.[*na-ba-tu*]
4′) LÚ.*li-iʾ-ta-a-ú* LÚ.[*a-ra-mu*]
5′) *la kan-šu-ti mit-ḫa-riš ak*-[*šud*^{ud}]
6′) 2 ME 8 LIM UN.MEŠ TUR GAL NITA [*u* MUNUS]
7′) ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ ⸢ANŠE⸣.[MEŠ ANŠE.GAM.MAL.MEŠ]
8′) GU$_4$.NÍTA.MEŠ US$_5$.UDU.ḪI.A *šal-la-tu* ⸢*ka*⸣-[*bit-tu*]
9′) *áš*-⸢*lu*⸣-*la a-na qé-reb* KUR ⸢*aš*⸣-[*šur*.KI]

Lacuna
i 1′–9′) I def[eated] all together [..., Ubu]lu, Damunu, [Gambulu, Ḫin]daru, Ruʾuʾa, [Puqudu, Ḫam]rānu, Ḫagarānu, [Nabatu], (and) Liʾtaʾu, insubmissive [Arameans]. I carried off into As[syria] a sub[stantial] booty (consisting of) 208,000 people, young (and) old, male [and female], horses, mules, donkey[s, camels], oxen, (and) sheep and goats.

10′) *i-na me-ti-iq ger*-[*ri-ia*]
11′) *ša* $^{\mathrm{md}}$MUATI-EN-MU.MEŠ LÚ.*qí-pi* URU.*ḫa*-[*ra-ra-te*]
12′) KÙ.GI KÙ.BABBAR GIŠ.*mu-suk-kan-ni* [GAL.MEŠ]
13′) ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ GU$_4$.MEŠ *u* [US$_5$.UDU.ḪI.A]
14′) *man-da-ta-šú ka-bit-tu* ⸢*am*⸣-[*ḫur*]

i 10′–14′) In the course of [my] camp[aign], I rece[ived] a substantial payment from Nabû-bēl-šumāti, the official in charge of the city Ḫa[raratu]: gold, silver, [large] *musukkannu*-trees, donkeys, camels, oxen, and [sheep and goats].

15′) *ba-ḫu-la-ti* URU.*ḫi-rim-me* LÚ.KÚR ⸢*ak*⸣-[*ṣi*]
16′) *i-na* GIŠ.TUKUL.MEŠ *ú-šam-qit-ma e-du ul* [*e-zib*]
17′) *pag-ri-šu-un i-na ga-ši-ši a-lul*-[*ma*]
18′) *si*-⸢*ḫir-ti* URU⸣ *ú*-[*šal-me*]
19′) *na-gu-ú šu-a-tu a-na eš-šu-ti* ⸢*aṣ*⸣-[*bat*]
20′) 1-*en* GU$_4$.NÍTA 10 UDU.MEŠ 10 ANŠE GEŠTIN 20 ANŠE ZÚ.⸢LUM⸣.[MA]
21′) *re-še-e-te-šú a-na* DINGIR.MEŠ KUR *aš-šur*[.KI]
22′) EN.MEŠ-*ia ú-kin dà-ri*-⸢*šam*⸣

i 15′–22′) I put to the sword the population of the city Ḫirimmu, a dange[rous] enemy, and [I did] not [spare] a single one. I hung their corpses on poles [and] pl[aced] (them) around the city. I reor[ganized] that district (and) imposed for eternity one ox, ten sheep, ten homers of wine, (and) twenty homers of dat[es] as his first-fruits offerings to the gods of Assyria, my lords.

23′) *i-na* 2-*e ger-ri-ia aš-šur be-lí ú*-⸢*tak*⸣-[*kil-an-ni-ma*]
24′) ⸢*a*⸣-*na* KUR LÚ.*kaš-ši-i ù* KUR *ia*-[*su-bi*]-⸢*gal*⸣-*la*-⸢*a*⸣-[*a*]
25′) *ša ul-tu ul-la a-na* [LUGAL.MEŠ] AD.MEŠ-[*ia*]
26′) ⸢*la*⸣ *kit-nu-šú* [*lu al-lik*]
27′) ⸢*qé*⸣-*reb ḫur-šá-a-ni* ⸢*zaq*⸣-[*ru-ti* A.ŠÀ *nam-ra-ṣi*]
28′) ⸢*i*⸣-*na* ANŠE.⸢KUR⸣.[RA *ar-kab-ma* GIŠ.GIGIR GÌR.II-*ia*]
29′) *x x* (*x*) [...]
Lacuna

i 23′–29′) On my second campaign, (the god) Aššur, my lord, encou[raged me and I marched] to the land of the Kassites and the land of the Ya[subi]gallia[ns], who since time immemorial had not submitted to [the kings, my] ancestors. In the hi[gh] mountains, [difficult terrain, I rode] on horseba[ck and had my personal chariot carried on (men's) necks. ...]

Lacuna

Rev.
Col. i′

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obv. i 8′ GU$_4$.NÍTA.MEŠ "oxen": This is generally written GU$_4$.MEŠ in the Sennacherib corpus; see, for example, text no. 16 i 72 and text no. 22 i 52. This inscription omits *ša la ni-bi* "which were without number" after US$_5$.UDU.ḪI.A "sheep and goats."

obv. i 14′ *man-da-ta-šú* "his payment": One expects *ta-mar-ta-šú* "his audience gift"; see, for example, text no. 16 i 80 and text no. 22 i 57. Text no. 1 line 57, however, also has *man-da-ta-šú* in this passage.

obv. i 20′ GU$_4$.NÍTA "oxen": One expects GU$_4$; see, for example, text no. 16 ii 3 and text no. 22 i 61.

obv. i 21′ *re-še-e-te-šú* "his first-fruits offerings": This is generally written *re-še-te-šú* in the Sennacherib corpus; see, for example, text no. 16 ii 4 and text no. 22 i 63.

obv. i 29′ The translation assumes that obv. i 29′ began with *i-na ti-ik-ka-ti ú-šá-áš-ši* "I had carried on (men's) necks."

1) UGU [*ki-ṣir* LUGAL-*ti-ia*]
2) ⸢*ú*⸣-[*rad-di si-it-ti šal-la-ti na-ki-ri ka-bit-tu*]
3) *a*-⸢*na*⸣ [*gi-mir* KARAŠ-*ia ù* LÚ.EN.NAM.MEŠ-*ia*]

Lacuna
1′) *ša* [*ul-tu ul-la it-ti ši-ṭir bu-ru-ú-me*]
2′) *eṣ*-⸢*rat*⸣-[*su eṣ-ret-ma*]
3′) *šu-pu*-⸢*ú*⸣ [*ṣi-in-du-šú*]
4′) *áš-ru* ⸢*nak*⸣-[*lu šu-bat pi-riš-te*]
5′) *ša mim-ma* [*šum-šú ši-pir ni-kil-ti*]
6′) *gi*-⸢*mir*⸣ [*pel-lu-de-e ni-ṣir-ti*]
7′) ⸢*làl-gar*⸣ [*šu-ta-bu-lu*$_4$ *qé-reb-šú*]
Lacuna
Col. ii′
1) ⸢*am*⸣-*šu*-⸢*uḫ me-ši*⸣-*iḫ-ta la-ba-riš* UD.MEŠ
2) [*ina*] ILLU *kiš*-⸢*šá*⸣-*ti tem-me-en-šu la e-né-še*
3) *as-kup-pat* NA$_4$.⸢*pi*⸣-*i-li rab-ba-a-te ki-su-u-šú ú-šá-as-ḫi-ra*
4) *ú-dan-ni-na šu-pu-uk-šú*
5) MU.SAR-*e ši-ṭir* MU-⸢*ia* 1⸣ ME 60 *ti-ib-ki tam-li-i*
6) *qé-reb-šú al-ṭu-ur*-⸢*ma šap-la*⸣-*nu ina* UŠ$_8$-*šú e-zib aḫ-ra-taš*
7) ⸢*ar-ka-nu*⸣ *šu-uš*-⸢*qu*⸣-[*ú*] ⸢*tam*⸣-*li-i ka-bat-ti ub-lam-ma*
8) [20$^{?}$ *ti*]-*ib-ki ṣe*-⸢*er maḫ*⸣-*re-e ar-ṣip-ma*
9) [1 ME] ⸢80$^{?}$⸣ *ti-ib-ki ú*-⸢*šaq*⸣-*qí e-la-niš*
10) [*tar*]-⸢*pa*⸣-*šu-ú* UGU *ša u*$_4$-*me pa-ni ú-šar-bi*
11) ⸢*ṣe*⸣-*er me-ši-iḫ-ti* É.GAL *maḫ-ri*-⸢*ti*⸣
12) ⸢*ú*⸣-*rad-di-ma ú-šá-an-di-la ši-kit-ta-šá*
13) ⸢É⸣.GAL NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI
14) ⸢GIŠ⸣.ESI GIŠ.TÚG GIŠ.*mu-suk-kan-ni* GIŠ.EREN GIŠ.ŠUR.MÌN
15) ŠIM.LI *ù* GIŠ.*e-lam-ma-ku é*-[*gal*]-⸢*zag*⸣-*di-nu-tuku-a*
16) *a-na mu-šab* LUGAL-*ti-ia ú-še*-⸢*pi*⸣-[*šá*] ⸢*qé*⸣-*reb-šú*
17) GIŠ.KIRI$_6$.MAḪ-*ḫu tam-šil* KUR.*ḫa-ma-nim šá* ⸢*gi-mir*⸣ ŠIM.ḪI.A
18) GURUN *ṣip-pa-a-te* GIŠ.MEŠ *tuk-lat* KUR-*i* ⸢*ù* KUR⸣.*kal-di*
19) ⸢*qé*⸣-*reb-šú ḫur-ru-šu i-ta-a-šá* ⸢*az*⸣-*qu-up*
20) ⸢*áš-šú za*⸣-*qa-ap ṣip-pa-a-ti* A.ŠÀ ⸢*ta*⸣-*mir-ti*
21) *e-le-en* URU 4 PI.TA.ÀM
22) *a-na* DUMU.MEŠ NINA.KI *pil-ku ú-pal-lik-ma*
23) *ú-šad-gi-la pa-nu-uš-šú-un*

Rev. i′ 1–3) I [added (archers and shield bearers)] to [my royal contingent. I divided up the rest of the substantial enemy booty ...] among [my entire camp and my governors],

Lacuna

Rev. i′ 1′–7′) who[se] plan [had been designed by the stars (lit. "writing") of the firmament and whose arrangement] was made manifest [since time immemorial]; a sophist[icated] place (and) [site of secret lore in which] every [kind of skilled craftsmanship], all of [the rituals, (and) the secret(s) of] the *lalgar* (cosmic subterranean water) [are apprehended];

Lacuna

Rev. ii′ 1–4) I measured (the terrace's) dimensions. In order to prevent its foundation from being weakened over the passage of time [by] cresting flood(s), I surrounded its base with large limestone slabs (and thereby) reinforced its base.

Rev. ii′ 5–6) I inscribed objects bearing my name 160 courses of brick within the terrace and I deposited (them) deep down in its foundation for ever after.

Rev. ii′ 7–12) Afterwards, I decided to increase the heigh[t of] the terrace, and (then) I built up [*20* co]urses of brick to the former (terrace) and (thus) I raised (it) to a (total) height of [1]*80* courses of brick. (rev. ii′ 10) I made [the a]rea larger than before, added (it) to the former dimensions of the palace, and (thus) enlarged its structure.

Rev. ii′ 13–16) I had a palace of breccia, alabaster, elephant ivory, ebony, boxwood, *musukkannu*-wood, cedar, cypress, juniper, and *elammaku*-wood, (a palace that I named) E[gal]zagdinutukua (the "Palace Without a Rival"), construc[ted] thereon as my royal residence.

Rev. ii′ 17–19) I planted alongside it (the palace) a botanical garden, a replica of Mount Amanus, which has all kinds of aromatic plants (and) fruit trees, trees that are the mainstay of the mountains and Chaldea, *collected* inside it.

Rev. ii′ 20–23) To plant gardens, I subdivided the meadowland upstream of the city into plots of four *pānu* each for the citizens of Nineveh and I handed (them) over to them.

Lacuna after rev. i′ 3 The translation assumes that *lu ú-za-ʾi-iz* "I divided"appeared in the now-missing rev. i′ 4 or 5.

rev. ii′ 1 The building report at this point most closely follows text no. 4; see lines 79b–80a of that text. This is evidence that the original text copied on this tablet was written on clay cylinders or clay prisms ca. 699–698; for further evidence, see the on-page notes to ii′ 17–30 and 31–36. Cf., for example, text no. 15 vi 19b–28.

rev. ii′ 8 20$^{?}$: Or possibly restore 30$^{?}$; compare text no. 4 line 82 to text no. 15 vi 36. *ar-ṣip-ma* "I built up and": This is an error for *uṣ-ṣip-ma* "I added and."

rev. ii′ 9 [1 ME] ⸢80$^{?}$⸣: Or possibly [1 ME] ⸢90$^{?}$⸣; compare text no. 4 line 82 to text no. 15 vi 38.

rev. ii′ 12 *ši-kit-ta-šá* "its structure": This is generally written *ši-kit-taš* in the Sennacherib corpus; see, for example, text no. 4 line 83.

rev. ii′ 17–30 The building report at this point most closely follows text no. 4; see lines 85–88 of that text. Cf. text no. 15 vi 46b–viii 19′ and text no. 16 vi 58–viii 23.

rev. ii′ 21 4 PI.TA.ÀM "four *pānu* each": This is an error for NIGIDAMIN.TA.ÀM "two *pānu* each"; see, for example, text no. 4 line 86.

24) *a-na miṭ-ra-a-ti šum-mu-ḫi*
25) *ul-tu pa-a-ṭi* URU.*ki-si-ri a-di ta-mir-te* ⸢NINA⸣[.KI]
26) KUR-*a ù bi-ru-tú ina ak-kul-la-te* AN.BAR *ú-šat-tir-ma*
27) *ú-še-šir* ÍD.*ḫar-ru* 1 1/2 KASKAL.GÍD *qaq-qa-ru*
28) *ul-tu qé-reb* ÍD.*ḫu-su-ur ma-a-me da-ru-u-te*
29) *a-šar-šá ú-šar-da-a qé-reb ṣip-pa-a-ti*
30) *šá-ti-na ú-šaḫ-bi-ba pat-ti-iš*

Rev. ii´ 24–30) To make (those) planted areas luxuriant, I cut with iron picks a canal straight through mountain and *valley*, from the border of the city Kisiru to the plain of Ninev[eh]. I caused an inexhaustible supply of water to flow there for a distance of one and a half leagues from the Ḫusur River (and) made (it) gush through feeder canals into those gardens.

31) *ina ṭè-em* DINGIR-*ma qé-reb* GIŠ.KIRI$_6$.MAḪ-*ḫi*
32) GEŠTIN *gi-mir* GURUN GIŠ.*se-er-du u* ŠIM.⸢ḪI⸣.[A]
33) *ma-gal* ⸢*iš*⸣-*mu-ḫu* GIŠ.ŠUR.MÌN GIŠ.MES.MÁ.KAN.⸢NA⸣
34) ⸢*nap*⸣-*ḫar* ⸢GIŠ⸣.[MEŠ] ⸢*i-ši*⸣-*ḫu-ma ú-ṣar-ri-šú pa-pa-al*-⸢*lum*⸣
35) [*a-na*] ⸢*šup*⸣-*šu-uḫ a-lak-ti* [A.MEŠ] ⸢*ša*⸣ GIŠ.KIRI$_6$.⸢MAḪ⸣-[*ḫi*]
36) [ÍD.*a-gam*]-⸢*mu ú*⸣-[*šab-ši-ma ṣu-ṣu*]-⸢*ú*⸣
Lacuna

Rev. ii´ 31–36) By divine will, vines, all kinds of fruit trees, olive trees, and aromatic trees flourished greatly in (those) gardens. Cypress trees, *musukkannu*-trees, (and) all kinds of tree[s] grew tall and sent out shoots. I [created a mar]sh [to] moderate the flow of [water] for (those) garde[ns and had a canebr]ake [planted (in it)].

Lacuna

139

A small fragment from the second column of a three-column tablet, possibly from the same tablet as text nos. 136–138, preserves part of an archival copy of an inscription of Sennacherib. The extant text contains several lines of a report of Sennacherib's second campaign (a military expedition against the Kassites and Yasubigallians, and the land Ellipi).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 200	—	Probably Nineveh, Kuyunjik	3.6×2.5	c

COMMENTARY

If DT 200 belongs to the same tablet as K 2662 (text no. 136), K 11718 (text no. 137), and K 3752 (text no. 138), then the text follows text no. 137 col. i after a long lacuna. According to E. Frahm (Sanherib p. 196), the fragment comes from the upper portion of col. ii; see Figure 15 on p. 168. The extant text duplicates (with some variation) other inscriptions of Sennacherib, for example, text no. 4 lines 25–27; text no. 15 ii 7´´–17´´; text no. 16 ii 43–53; and text no. 22 ii 14–22. The restorations are generally based on those texts.

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rev. ii´ 31–36 The building report at this point most closely follows text no. 8; see lines 4´–5´ of that text. Cf. text no. 16 viii 29–39.
Lacuna after rev. ii´ 36 The translation assumes that *ú-šá-as-ti-il* "I had planted" appeared at the beginning of the now-missing rev. ii´ 37.

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1979 Borger, BAL^2 pp. 67 and 88 (study)
1997 Frahm, Sanherib pp. 195–199 T 70 (partial copy, edition)

TEXT

Col. i′

Lacuna

1′) [...] *x x x x* [...]
2′) [*a-na ru-qé-e*]-⸢*ti*⸣ *in-na-*[*bit gim-ri* KUR-*šú*]
3′) [DAGAL-*tim*] ⸢GIM⸣ MURU$_9$ *as-*⸢*ḫu*⸣-[*up* URU.*mar-ú-biš-ti*]
4′) [URU.*ak*]-⸢*ku*⸣-*du* URU.MEŠ É ⸢LUGAL⸣-[*ti-šú a-di* 34]
5′) [URU.MEŠ TUR].⸢MEŠ⸣ *ša li-me-*⸢*ti*⸣-[*šú-nu al-me* KUR-*ud ap-pul aq-qur*]
6′) [*i-na* ^{d}GIŠ.BAR *aq*]-⸢*mu*⸣ UN.MEŠ TUR [GAL NITA *u* MUNUS]
7′) [ANŠE.KUR.RA.MEŠ] ⸢ANŠE⸣.KUNGA.MEŠ ANŠE.[MEŠ ANŠE.GAM.MAL.MEŠ]
8′) [GU$_4$.MEŠ *ù* US$_5$].⸢UDU⸣.ḪI.A *la mi-nam áš-lu-*[*lam-ma a-di la ba-ši-i*]
9′) [*ú-šá-lik-šu-ma*] ⸢*ú*⸣-*ṣa-ḫir* [KUR-*su*]
10′) [...] *x* [...]

Lacuna

Lacuna

i′ 1′–6′a) [...] ... [...] he (Ispabāra) fl[ed far awa]y. I overwhel[med all of his wide land] like a fog. [I surrounded, conquered, destroyed, devastated, (and) bur]ned [with fire the cities Marʾubištu (and) Ak]kuddu, cities of [his] ro[yal] house, [together with thirty-four small(er) settlements] in [their] environs.

i′ 6′b–10′) I carrie[d off] people, young (and) [old, male and female, horses], mules, donkey[s, camels, oxen, and sh]eep and goats without number, [and (then) I brought him (Ispabāra) to nought and] made [his land] smaller. [...]

Lacuna

140–141

R. Borger (BAL^2 p. 88) and E. Frahm (Sanherib pp. 199–201 T 171) suggest that clay tablet fragments K 2627 + K 2666 + K 2676 and DT 320 probably belong to one and the same wide single-column tablet, but without physically joining one another. Based on the orthography, the tablet was probably inscribed in the reign of Ashurbanipal (or Esarhaddon), and the inscription that is copied on it — assuming both fragments belong to the same object — is thought to have contained a prologue and reports of Sennacherib's first four campaigns. The tablet, as Frahm notes, likely did not contain an account of building; the building report and the concluding formulae may have been written on a second tablet. Based on comparisons with other inscriptions, this text was probably originally inscribed on clay cylinders in 699; the fact that the lineation of K 2627+ matches that of text no. 4 supports this view. As for the date the inscription was originally composed (699), the evidence is threefold: (1) the report of Sennacherib's third campaign (to the Levant) duplicates the account that is inscribed on clay prisms from Nineveh, rather than the one on cylinders inscribed in 700; (2) the inscription includes an account of the king's fourth campaign against Bīt-Yakīn, but one that is different from

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i′ 4′ [URU.*ak*]-⸢*ku*⸣-*du* "[the city Ak]kuddu": The name of this city is generally written URU.*ak-ku-ud-du* in the Sennacherib corpus; see, for example, text no. 22 ii 16.

i′ 8′ *la mi-nam* "without number": This inscription follows text no. 4 line 27. Cf. text no. 22 ii 21, which has *a-na la mi-nam*.

the version inscribed on clay prisms; and (3) horizontal ruling lines are used to separate passages (see the commentary to text no. 6). It is possible that the tablet is inscribed with a copy of text no. 6; see the commentary to that text and text nos. 5, 7, and 8 for further information about the known inscriptions of Sennacherib that were written on clay cylinders in the king's 6th regnal year. According to Frahm (Sanherib pp. 199–201 T 171), (1) thirty-six lines are missing from the beginning of the obverse of K 2627+; (2) DT 320 follows K 2627+ rev. 23 after a very short lacuna (four lines or less); and (3) the last line of DT 320 (line 10′), which is immediately below a horizontal ruling line, must be a scribal note ("Abschriftvermerk") since there is not sufficient room on the tablet (ca. 5 lines) for the text's building report and concluding formulae. For further details, see Figure 16 on p. 177. Because one cannot be absolutely certain that K 2627+ and DT 320 are part of the same tablet, it was thought best to edit the two fragments individually, as text nos. 140 and 141 respectively; the scripts of both fragments are similiar and could originate with the same scribe.

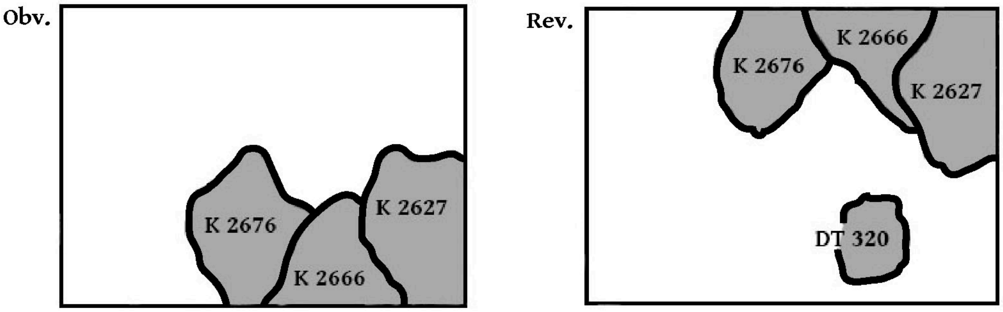

Figure 16. Proposed reconstruction of K 2627 + K 2666 + K 2676 and DT 320 (text nos. 140–141). Based on Frahm, Sanherib p. 200.

140

A fragment of a wide single-column tablet, possibly from the same tablet as text no. 141, preserves part of an archival copy of an inscription of Sennacherib. The extant text contains parts of Sennacherib's second, third, and fourth campaigns; the prologue and the account of the first campaign are completely missing. Since the scribe accurately transmitted the lineation of the original inscription on to the tablet (but not always the orthography), it is certain that this text was originally written on clay cylinders; cf., for example, the lineation of this text with that of text no. 4 lines 19–58. Moreover, based on comparisons with other inscriptions of Sennacherib on clay cylinders, one can surmise that the complete tablet contained ca. 70–72 lines; about seventeen lines are missing from the obverse and thirteen lines from the reverse. Because there is not sufficient room for the inscription's building report and concluding formulae, the second part of the inscription must have been written on another tablet. Thus, this tablet is the first of two. The original inscription, as suggested by the contents of the accounts of the third and fourth campaigns and the use of horizontal ruling lines, was composed in Sennacherib's 6th regnal year (699).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2627 + K 2666 + K 2676	—	Probably Nineveh, Kuyunjik	7.3×5.4×2.5	c

COMMENTARY

Based on the lineation, obv. 1′ would have been obv. 18, the first line of the report of the second campaign (a military expedition against the Kassites and Yasubigallians, and the land Ellipi). Obv. 1–4 would have contained the prologue and obv. 5–17 would have had a report of the first campaign (against Marduk-apla-iddina II). Regardless of whether DT 320 (text no. 141) belongs to the same tablet as K 2627+, the lacuna after rev. 23 would have contained an account of the fourth campaign, a longer and different version of events than the one known from several of Sennacherib's Nineveh prisms; see below and compare, for example, text no. 17 iii 82–iv 17 and text no. 22 iii 50–74.

The account of the third campaign duplicates the report known from clay prisms (and other cylinders inscribed in 699), rather than the account included on cylinders inscribed in 700 (Sennacherib's 5th regnal year); see the commentary to text no. 6 and compare obv. 15′–rev. 21 of this text to text no. 4 lines 32–58 and text no. 22 ii 37–iii 49. See the on-page notes for the editorial changes that took place between 700 and 699.

Reports of the fourth campaign (against Bīt-Yakīn) first appear in inscriptions composed during Sennacherib's 6th regnal year (699). Despite the fragmentary nature of the extant inscriptions that were written in 699, it is certain that the earliest versions of that military campaign differ significantly from the so-called "canonical" version that was included in inscriptions composed between 697 and 689 (or later). Rev. 22–23, the first two lines of the report of the fourth campaign, are not duplicated elsewhere in the known Sennacherib corpus. As already pointed out by E. Frahm (Sanherib p. 200), text no. 6 line 15′ probably contains the same opening line of this military account as this text (rev. 22); the two texts are not sufficiently preserved to be able to see how their contents relate. The contents of DT 320 (text no. 141), which preserves parts of the final seven lines of a report of the fourth campaign, likewise differ significantly from the "canonical" version. The version of the fourth campaign in DT 320, and probably also in the other texts written in 699, did not end with a statement about Sennacherib placing Aššur-nādin-šumi on the throne of Babylon, but rather with a statement about confining his enemies in the swamps in southern Babylonia. Cf. text no. 141 lines 4′–7′ to text no. 22 iii 64–74.

There is some evidence that K 2627+ is a later, archival copy, perhaps inscribed in the reign of Ashurbanipal (or Esarhaddon). Apart from several unusual spellings of words (for which see the on-page notes), the scribe frequently uses the ÍA-sign for writing the first person possessive suffix *ya* (for example, obv. 2′, 18′, rev. 1, 5, and 12) and uses the ŠÁ-sign almost exclusively for the relative-determinative *ša*. Apart from the writing of the name Karduniaš (KUR.*kár-dun-ía-áš*), Sennacherib's scribes do not use the ÍA-sign. The use of the ŠA-sign for the relative-determinative *ša* is more far common than that of the ŠÁ-sign; in the texts edited in Grayson and Novotny, RINAP 3/1, the relative-determinative *ša* is written with the ŠÁ-sign only ca. 12 percent of the time.

The extant text duplicates (with some variation) such other inscriptions as text no. 4 lines 19–58; text no. 16 ii 11–iv 37; and text no. 22 i 68–iii 49. The restorations are generally based on text no. 4, but for rev. 19–21 they come from text no. 22.

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TEXT

Obv.

Lacuna

1′) [...] *x x* [...] *x* (*x*) *x* [...]

2′) [*qé-reb ḫur-šá-a-ni zaq-ru-ti* A.ŠÀ *nam-ra-ṣi i-na* ANŠE.KUR.RA *ar-kab-ma* GIŠ.GIGIR GÌR.II-*ia i-na ti-ik-ka-ti ú-šá-áš-ši áš-ru šup-šu-qu*] *i-na* GÌR.II-*ía* ⸢*ri*⸣-[*ma-niš*] *at-*⸢*tag*⸣*-giš*

3′) [URU.É-^{m}*ki-lam-za-aḫ* URU.*ḫa-ar-diš-pi* URU.É-^{m}*ku-bat-ti* URU.MEŠ-*ni-šú-nu* É BÀD.MEŠ *dan*]-⸢*nu*⸣-*ti al-me* KUR-*ud* ⸢UN⸣.[MEŠ ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ ANŠE.MEŠ GU$_4$.MEŠ *ù* US$_5$].⸢UDU⸣.ḪI.A *ul-tu qer-bi-šú-<un> ú-še-ṣa-<am>-ma šal-la-tiš am-nu*

4′) [*ù* URU.MEŠ-*šú-nu* TUR.MEŠ *ša ni-ba la i-šu-ú ap-pul aq-qur ú-še*]-*me kar-meš* É EDIN *kul-*⸢*ta*⸣-[*ri mu-šá-bi-šú-nu i-na* ^{d}GIŠ.BAR *aq*]-⸢*mu*⸣-*ma di-tal-liš ú-še-mi*

5′) [*ú-ter-ma* URU.É-^{m}*ki-lam-za-aḫ šu-a-tu a-na bir-tu-ti aṣ-bat* UGU *ša u*$_4$]-⸢*me*⸣ *pa-ni* BÀD.MEŠ-*šú ú-dan-*⸢*nin*⸣-[*ma* UN.MEŠ KUR.KUR *ki-šit-ti* ŠU.II-*ia ina*] ⸢*lìb*⸣-*bi ú-še-šib*

6′) [UN.MEŠ KUR LÚ.*kaš-ši-i ù* KUR LÚ.*ia-su-bi-gal-la-a-a ša la-pa-an* GIŠ.TUKUL.MEŠ-*ia*] *ip-par-šid-du ul-tu qé-reb* KUR-*i* ⸢*ú-še*⸣-[*ri-dam-ma ina* URU.*ḫar-diš-pi* URU].⸢É-^{m}*ku-bat-ti*⸣ *ú-šar-me*

7′) [*i-na* ŠU.II LÚ.*šu-ut* SAG-*ia* LÚ.EN.NAM URU.*ar-rap-ḫa am-nu-šú-nu*]-⸢*ti*⸣ NA$_4$.NA.RÚ.A *ú-še-piš-ma li-i-tum ki-*⸢*šit*⸣-*ti* [ŠU.II *šá*] UGU-*šú-un* ⸢*áš*⸣-[*tak-ka-nu ṣe-ru*]-⸢*uš-šú*⸣ *ú-šá-áš-ṭir-ma ina qer-bi* URU *ul-ziz*

8′) [*pa-an ni-ri-ía ú-ter-ma a-na* KUR.*el-li-pi aṣ-ṣa-bat ḫar-ra-nu el*]-⸢*la*⸣-*mu-u-a* ^{m}*is-pa-ba-a-ra* LUGAL-*šú-un* URU.MEŠ-*šú* ⸢*dan-nu*⸣-[*ti* É] ⸢*ni*⸣-*ṣir-ti-šú ú-*⸢*maš*⸣-[*šir-ma a*]-*na ru-qé-e-ti in-na-bit*

9′) [*gim-ri* KUR-*šu* DAGAL-*ti* GIM MURU$_9$ *as-ḫu-up* URU.*mar-ú-biš-ti* URU.*ak*]-⸢*ku*⸣-*ud-du* URU.MEŠ É LUGAL-*ti-šú a-di* 34 URU.MEŠ TUR.⸢MEŠ⸣ [*šá li*]-⸢*me*⸣-*ti-šú-nu al-me* ⸢KUR⸣-[*ud ap-pul*] ⸢*aq*⸣-*qur ina* ^{d}GIŠ.BAR *aq-mu*

10′) [UN.MEŠ TUR GAL NITA *u* MUNUS ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ ANŠE.MEŠ ANŠE.GAM].⸢MAL⸣.MEŠ GU$_4$.MEŠ *ù* US$_5$.UDU.ḪI.A

Lacuna

1′–4′) [...] ... [...] ... [... In the high mountains, difficult terrain, I rode on horseback and had my personal chariot carried on (men’s) necks. In very rugged terrain] I roamed about on foot li[ke a wild bull]. I surrounded (and) conquered [the cities Bīt-Kilamzaḫ, Ḫardišpu, (and) Bīt-Kubatti, their for]tified [walled cities]. I brought out from them peop[le, horses, mules, donkeys, oxen, and sh]eep and goats, and I counted (them) as booty. [Moreover, I destroyed, devastated, (and) turn]ed into ruins [their small(er) settlements, which were without number. I bur]ned [with fire] pavilions (and) te[nts, their abodes], and reduced (them) to ashes.

5′–7′) [I made that city Bīt-Kilamzaḫ a fortress again] (and) I strengthened its walls [more than be]fore, [and] (then) I settled [th]erein [the people of the lands that I had conquered]. I brou[ght down] from the mountains [the people of the land of the Kassites and the land of the Yasubigallians who had fled from my weapons and] I made (them) dwell [in the cities Ḫardišp]u (and) Bīt-Kubatti. [I placed th]em [under the authority of a eunuch of mine, the governor of the city Arrapḫa]. I had a stele made, had all the victorious conq[uests that] I ac[hieved] over them written [on] it, and I erected (it) in (that) city.

8′–9′) [I turned around (lit. “I turned the front of my yoke”) and took the road to the land Ellipi. Be]fore my arrival, Ispabāra, their king, aban[doned] his forti[fied] cities (and) his [tre]asury [and] fled far away. [I overwhelmed all of his wide land like a fog]. I surrounded, conqu[ered, destroyed], devastated, (and) burned with fire [the cities Marʾubištu (and) Ak]kuddu, cities of his royal house, together with thirty-four small(er) settlements [in] their [en]virons.

10′–11′) I carried off [people, young (and) old, male and female, horses, mules, donkeys, cam]els, oxen, and sheep and goats without number, and (then) I [brought

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obv. 10′ *la-a* “not”: This is generally written *la* in the Sennacherib corpus; *la-a* is also attested in text no. 160 (a tablet copy of an inscription) line 14.

la-a mi-nam áš-lu-lam-ma ⸢*a-di*⸣ *la ba-ši*-⸢*i ú*⸣-[*šá-lik-šú*]-⸢*ma*⸣ *ú-ṣa-aḫ-ḫi-ir ma-a-su*

11′) [URU.*ṣi-ṣi-ir-tú* URU.*ku-um-ma-aḫ-lum* URU.MEŠ *dan-nu-ti a-di*] ⸢URU⸣.MEŠ-*ni* TUR.MEŠ *ša li-me-ti-šú-nu* KUR.É-^{m}*ba-ar-ru*-⸢*ú*⸣ [*na*]-⸢*gu-u a-na gi*⸣-[*mir-ti-šú ul*]-⸢*tu*⸣ *qé-reb* KUR-*šú ab-tuq-ma* UGU *mi-ṣir* KUR *aš-šur*.KI *ú-rad-di*

12′) [URU.*el-en-za-áš a-na* URU LUGAL-*ti ù dan-na-at na-ge-e šu*]-⸢*a*⸣-*te aṣ-bat-ma* MU-*šú maḫ-ra-a ú-nak-kir-ma* URU.⸢*kar*⸣-[^{m}]⸢^{d}EN.ZU-ŠEŠ⸣.MEŠ-[*eri-ba at*]-⸢*ta*⸣-*bi ni-bit-su*

13′) [UN.MEŠ KUR.KUR *ki-šit-ti* ŠU.II-*ia i-na lìb-bi ú-še-šib i-na*] ŠU.II LÚ.*šu-ut* SAG-*ia* LÚ.EN.NAM URU.*ḫar*-[*ḫar*] ⸢*am*⸣-*nu-ma ú*-[*rap-piš*] *ma-a-ti*

14′) [*i-na ta-a-a-ar-ti-ia ša* KUR.*ma-da-a-a ru-qu-ti ša i-na*] ⸢LUGAL.MEŠ⸣ AD.MEŠ-*ia ma-am-man la iš-mu-u zi-kir* KUR-*šú-un* [*man-da-at*]-⸢*ta*⸣-*šú-un ka-bit-tu* ⸢*am*⸣-[*ḫur a-na ni-ri be*]-*lu-ti-ia ú-šak-ni-su-nu-ti*

him (Ispabāra)] to nought and made his land smaller. I detached [fr]om his land [the cities Ṣi(ṣ)ṣirtu (and) Kummaḫlum, fortified cities, together with] the small(er) settlements in their environs (and) [the dis]trict of the land Bīt-Barrû in [its] ent[irety], and I added (this area) to the territory of Assyria.

12′–13′) I took [the city Elenzaš as a royal city and a fortress for t]hat [district], and (then) I changed its former name and [cal]led it Kār-Sennach[erib. I settled therein the people of the lands that I had conquered]. I placed (it) [under] the authority of a eunuch of mine, the governor of the city Ḫar[ḫar], and (thus) en[larged] my land.

14′) [On my return march], I re[ceived a] substantial [payme]nt [from the distant Medes, of] whose land none of the kings, my ancestors, had heard mention. (Thus) I made them bow down [to the yoke of] my [lor]dship.

15′) [*i-na šal-ši ger-ri-ia a-na* KUR.*ḫa-at-ti lu al-lik* ^{m}*lu-li-i*] ⸢LUGAL⸣ URU.*ṣi-du-un-ni pul*-⸢*ḫi me-lam*⸣-*me be-lu-ti*-[*ía*] *is-ḫu-up-šú-ma a-na ru*-[*uq-qí*] MURUB$_{4}$ *tam-tim in-na-bit*

16′) [URU.*ṣi-du-un-nu* GAL-*ú* URU.*ṣi-du-un-nu ṣe-eḫ-ru* URU.É-*zi*]-⸢*it*⸣-*te* URU.*ṣa-ri-ip*-⸢*tú* URU⸣.*ma-ḫal-li-ba* URU.⸢*ú-šu*⸣-*ú* URU.⸢*ak*⸣-[*zi*]-⸢*bi*⸣ URU.*ak-ku-u*

17′) [URU.MEŠ-*šú dan-nu-ti* É BÀD.MEŠ-*ni a-šar ri-i-ti ù maš-qí-ti*] É *tuk-la-a-te-šú ra-šub-bat* GIŠ.TUKUL ^{d}*aš-šur* ⸢EN⸣-*ia is-ḫu-up-šú-nu-ti*-⸢*ma*⸣ [*ik*]-*nu-šú še-pu-u-a*

18′) [^{m}*tu-ba-aʾ-lu i-na* GIŠ.GU.ZA LUGAL-*ti-šú* UGU-*šú-un ú-še-šib*]-⸢*ma*⸣ GUN *man-da-at-tú be-lu-ti-ía* ⸢*šat*⸣-*ti*-⸢*šam la ba-ṭa-lu*⸣ [*ú-kin*] ⸢*ṣe*⸣-*ru-uš-šú*

19′) [*ša* ^{m}*mi-nu-ḫi-im-mu* URU.*sam-si-mu-ru-na-a-a* ^{m}*tu-ba-aʾ-lu* URU.*ṣi-du*]-⸢*un-na-a-a* ^{m}*ab-di-li-i*ʾ⸣-[*ti* URU.*a-ru*]-⸢*da-a-a*⸣ [^{m}*ú-ru-mil-ki*] ⸢URU⸣.*gu-ub-la-a*-⸢*a*⸣

Rev.

1) [^{m}*mi-ti-in-ti* URU.*as-du-da-a-a* ^{m}*bu-du*-DINGIR KUR.É-*am-ma-na-a-a* ^{m}*kam-mu*]-⸢*su*⸣-*na-ad*-⸢*bi*⸣ [KUR].⸢*ma*⸣-*ʾa-ba-a-a* ^{md}*a*-⸢*a*⸣-*ram-mu* KUR.⸢*ú-du*⸣-*um*-⸢*ma*⸣-*a*-[*a*]

2) [LUGAL.MEŠ-*ni* KUR MAR.TU.KI *ka-li-šú-nu* IGI.SÁ-*e šad-lu-ti ta-mar*]-⸢*ta*⸣-*šú-nu ka*-⸢*bit-tu*⸣ *a-di* 4-*šú a-na maḫ-ri-ia iš-šu-nim-ma* ⸢*iš*⸣-*ši-qu* ⸢GÌR.II⸣-[*ia*]

3) [*ù* ^{m}*ṣi-id-qa-a* LUGAL URU.*is-qa-lu-na ša la*

15′–17′) [On my third campaign, I marched to the land Ḫatti]. Fear of [my] lordly brilliance overwhelmed [Lulî], the king of the city Sidon, and he fled a[far] into the midst of the sea. The awesome terror of the weapon of the god Aššur, my lord, overwhelmed [the cities Great Sidon, Lesser Sidon, Bīt-Zi]tti, Ṣarepta, Maḫalliba, Ušû, Ak[zi]bu, (and) Acco, [his fortified cities (and) fortresses, an area of pasture(s) and water-place(s)], resources upon which he relied, and they [bow]ed down at my feet.

18′) [I placed Tu-Baʾlu on his royal throne over them] and [imposed] upon him tribute (and) payment (in recognition) of my overlordship (to be delivered) yearly (and) without interruption.

19′–Rev. 2) [As for Minuḫimmu of the city Samsimuruna, Tu-Baʾlu of the city Si]don, Abdi-Liʾ[ti of the city Arwa]d, [Ūru-Milki] of the city Byblos, [Mitinti of the city Ashdod, Būdi-il of the city Bīt-Ammon, Kammū]sunadbi of [the land] Moab, Aya-rāmu of the land Edom, [all of the kings of the land Amurru], they brought [extensive gifts], *four times* (the normal amount), [as] their substantial [audience gi]ft before me and kissed [my] feet.

Rev. 3) [Moreover, (as for) Ṣidqâ, the king of the city

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obv. 12′ [*šu*]-⸢*a*⸣-*te* "[t]hat": One expects [*šu*]-⸢*a*⸣-*tu*, or possibly [*šu*]-⸢*a*⸣-*tú*; see, for example, text no. 4 line 29 and text no. 22 ii 28.

obv. 17′ É *tuk-la-a-te-šú* "resources upon which he relied": This is generally written É *tuk-la-te-šú* or É *tuk-la-ti-šú* in the Sennacherib corpus; see, for example, text no. 4 line 34 and text no. 22 ii 45.

obv. 18′ ⸢*la ba-ṭa-lu*⸣ "without interruption": This is generally written *la ba-aṭ-lu* in the Sennacherib corpus; see, for example, text no. 4 line 35 and text no. 22 ii 49.

	ik-nu-šú a-na ni]-⸢*ri*⸣-*ía* DINGIR.MEŠ É AD-⸢*šú šá*⸣-*a-šu* DAM-*su* DUMU.MEŠ-*šú* DUMU.MUNUS.MEŠ-*šú* ŠEŠ.MEŠ-*šú* NUMUN É AD-*šú as-su-ḫa-am-ma a-na* KUR *aš-šur*.⸢KI⸣ *ú-ra-áš-šú*	Ashkelon who had not bowed down to] my [yo]ke, I forcibly removed the gods of his father's house, himself, his wife, his sons, his daughters, his brothers, (and other) offspring of his father's house and took him to Assyria.
4)	[^{m}LUGAL-*lu-dà-ri* DUMU ^{m}*ru-kib-ti* LUGAL-*šú-nu maḫ-ru-ú* UGU UN.MEŠ URU].*is-qa-lu-na áš*-⸢*kun*⸣-*ma na-dan* GUN *kàd-re-e be-lu-ti*-⸢*ía*⸣ *e-mid-su*-⸢*ma*⸣ *i-šá-aṭ ab-šá-a-ni*	Rev. 4) I set [Šarru-lū-dāri, son of Rūkibtu, their former king, over the people of the city] Ashkelon and imposed upon him the payment of tribute (and) gifts (in recognition) of my overlordship so that he (now) pulls my yoke.
5)	[*i-na me-ti-iq ger-ri-ia* URU.É-*da-gan-na* URU.*ia-pu-u* URU.*ba-na*]-*a-a-bar-qa* URU.*a-zu-ru* URU.MEŠ *šá* ^{m}*ṣi-id-qa-a šá a-na* GÌR.II-*ía ár-ḫiš* ⸢*la ik-nu*⸣-*šá al-me* KUR-*ud áš-lu-la šal-la-su-un*	Rev. 5) [In the course of my campaign], I surrounded, conquered, (and) plundered [the cities Bīt-Daganna, Joppa, Ban]ayabarqa, (and) Azuru, the cities of Ṣidqâ that had not submitted to me quickly.
6)	[LÚ.GÌR.NÍTA.MEŠ LÚ.NUN.MEŠ *ù* UN.MEŠ URU.*am-qar-ru-na ša* ^{m}*pa-di*]-⸢*i*⸣ LUGAL-*šú-nu* EN *a-de-e ù* ⸢*ma*⸣-*mit šá aš-šur*.KI *bi-re-tú* AN.BAR *id-du-ma a-na* ^{m}*ḫa-za*-⸢*qi*⸣-*a-u* KUR.*ia-ú-da-a-a id-di-nu-šú nak-riš*	Rev. 6–7) [(As for) the governors, the nobles, and the people of the city Ekron who] had thrown [Pad]î, their king who was bound by treaty and oaths to Assyria, into iron fetters and who had handed him over to Hezekiah of the land Judah in a hostile manner, [they became frightened on account of the villainous acts they had committed]. They formed a confederation with [the kings of Egypt (and) the a]rchers, chariots, (and) horses of the king of the land Meluḫḫa, forces without number, and they came to their aid.
7)	[*a-na an-zil-li e-pu-šu ip-làḫ lìb-ba-šú-un* LUGAL.MEŠ KUR.*mu-ṣu-ri* LÚ].⸢ERIM.MEŠ⸣ GIŠ.PAN GIŠ.GIGIR.MEŠ ANŠE.KUR.⸢RA.MEŠ⸣ *šá* LUGAL KUR.*me-luḫ-ḫa e-mu-qí la ni-bi ik*-⸢*te*⸣-*ru-nim-ma il-li-ku re-ṣu-su-un*	
8)	[*i-na ta-mir-ti* URU.*al-ta-qu-u el-la-mu-u-a si-id-ru*] ⸢*šit*⸣-*ku-nu* ⸢*ú*⸣-*šá-ʾa-lu* GIŠ.TUKUL.MEŠ-*šú*-⸢*un*⸣ *i-na tukul-ti* ^{d}*aš-šur* EN-*ia it-ti-šú-un* ⸢*am-da*⸣-*ḫi-iṣ-ma áš-ta-kan* BAD$_5$.BAD$_5$-*šú-un*	Rev. 8–9) [In the plain of the city Eltekeh], they sharpened their weapons while drawing up [in battleline before me]. With the support of the god Aššur, my lord, I fought with them and defeated them. In the thick of battle, I captured alive [the Egyptian charioteers (and) princes (lit. "the sons of the kings"), together with the char]ioteers of the king of the land Meluḫḫa.
9)	[LÚ.EN GIŠ.GIGIR.MEŠ *ù* DUMU.MEŠ LUGAL.MEŠ KUR.*mu-ṣu-ra-a-a a-di* LÚ.EN GIŠ].GIGIR.MEŠ *šá* LUGAL KUR.*me-luḫ-ḫa bal-ṭu-us-su-un i-na* MURUB$_4$ *tam*-⸢*ḫa*⸣-*ri ik-šu-da* ŠU.II-*a-a*	
10)	[URU.*al-ta-qu-ú* URU.*ta-am-na-a al-me* KUR-*ud áš-lu-la šal*]-⸢*la*⸣-*su-un a-na* URU.*am-qar-ru-na aq*-⸢*rib*⸣-*ma* LÚ.GÌR.NÍTA.MEŠ LÚ.NUN.MEŠ *šá ḫi-iṭ-ṭu* ⸢*ú-šab*⸣-*šu-ú a-duk-ma i-na di-ma-a-te si-ḫir-ti* URU *a-lul pag-ri-šú-un*	Rev. 10–11) [I surrounded, conquered, (and) plun]dered [the cities Eltekeh (and) Tamnâ]. I approached the city Ekron and I killed the governors (and) nobles who had committed crime(s) and hung their corpses on towers around the city; [I counted the citizens who had committed the criminal acts as booty]; (and) I commanded that the rest of them, (those) who were not guilty of crimes or wrongdoing, (to) whom no penalty was due, be allowed to go free.
11)	[DUMU.MEŠ URU *e-piš an-ni ù gíl-la-ti a-na šal-la-ti am-nu*] ⸢*si*⸣-*it*-<<TI>>-*tu-te-šú-nu la ba-bil ḫi*-⸢*ṭi*⸣-*ti ù gul-lul-ti šá a-ra-an*-[*šú-nu*] *la ib-šú-u uš-šur-šu-un aq-bi*	
12)	[^{m}*pa-di-i* LUGAL-*šú-nu ul-tu qé-reb* URU.*ur-sa-li-im-mu ú*]-*še-ṣa-am-ma i-na* GIŠ.GU.ZA *be-lu-ti* ⸢UGU⸣-[*šú*]-⸢*un*⸣ *ú-še-šib-ma man-da-at-tú be-lu*-⸢*ti*⸣-*ía ú-kin ṣe-ru-uš-šú*	Rev. 12) [I] brought out [Padî, their king, from the city Jerusalem] and placed (him) on the lordly throne over [th]em, and (then) I imposed upon him payment (in recognition) of my overlordship.
13)	[*ša* ^{m}*ḫa-za-qi-a-ú* KUR.*ia-ú-da-a-a šá la ik-nu-šú a-na ni-ri-ía* 46 URU.MEŠ-*šú* É BÀD].⸢MEŠ$^{?}$⸣ *dan-nu-ti ù* URU.MEŠ ⸢TUR.MEŠ⸣ *ša li-me-ti*-[*šú*]-*nu šá ni-ba la i-šu-u*	Rev. 13–15) [(As for) Hezekiah of the land Judah, who had not submitted to my yoke], I surrounded (and) conquered [forty-six of his] fortified [walled cities] and small(er) settlements in [th]eir environs, which were without number, [by having ramps trodden down and battering rams brought up, the assau]lt of foot
14)	[*i-na šuk-bu-us a-ram-me ù qur-ru-ub šu-pe-e mit-ḫu*]-*uṣ zu-uk* GÌR.II *pil-ši* [*nik-si ù*]	

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rev. 5 ⸢*la ik-nu*⸣-*šá* "had not submitted": One expects *la ik-nu-šú*; see, for example, text no. 4 line 41 and text no. 22 ii 72.

rev. 13 *šá la ik-nu-šú a-na ni-ri-ía* "who had not submitted to my yoke": Restored on the basis of text no. 6 line 6´. Cf. text no. 4 line 49, where it is not included. This addition first appears in inscriptions composed in 699 (Sennacherib's 6th regnal year).

⸢*kal-ba*⸣*-na-ti al-me ak-šud*^{ud}

15) [2 ME LIM 1 ME 50 UN.MEŠ TUR GAL NITA *u* MUNUS ANŠE.KUR.RA.MEŠ ANŠE].⸢KUNGA⸣.MEŠ ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ GU$_{4}$.[MEŠ *ù* US$_{5}$.UDU.ḪI.A *šá*] ⸢*la*⸣ *ni-bi ul*-[*tu*] *qer-bi-šú-un ú-še-ṣa-am-ma šal-la-tiš am-nu*

16) [*šá-a-šú* GIM MUŠEN *qu-up-pi qé-reb* URU.*ur-sa-li-im-ma* URU] ⸢LUGAL⸣-*ti-šú e-sír-šu* URU.ḪAL.⸢ṢU⸣.[MEŠ UGU-*šú ú-rak-kis-ma a-ṣe*]-⸢*e* KÁ.GAL URU-*šú*⸣ *ú-ter-ra ik-ki-bu-uš*

17) [URU.MEŠ-*šú ša áš-lu-la ul-tu qé-reb* KUR-*šú ab-tuq-ma a-na* ^{m}*mi*]-⸢*ti*⸣-*in-ti* LUGAL URU.*as*-⸢*du*⸣-[*di ù* ^{m}*pa-di-i* LUGAL URU.*am-qar-ru-na* ^{m}GISSU-EN] LUGAL KUR.*ḫa-zi-te ad-din-ma ú-ṣa-aḫ-ḫir* KUR-*su*

18) [*e-li* GUN *maḫ-ri-ti na-da-an šat-ti-šú-un man-da-at-ti*] ⸢*kàd*⸣-*re-e be-lu*-⸢*ti*⸣-[*ía ú-rad-di-ma ú*]-⸢*kin*⸣ *ṣe*-⸢*ru*⸣-*uš-šú*

19) [*šu-ú* ^{m}*ḫa-za-qi-a-ú pu-ul-ḫi me-lam-me be-lu-ti-ia is-ḫu-pu-šú*]-*ma* LÚ.*úr-bi* ⸢*ù*⸣ [LÚ.ERIM.MEŠ-*šú* SIG$_{5}$.MEŠ *ša a-na dun-nu-un* URU.*ur-sa-li-im-mu*] URU LUGAL-*ti-šú ú-še-ri-bu-u-ma ir-šu-u til-la-a-ti*

20) [*it-ti* 30 GUN KÙ.GI 8 ME GUN KÙ.BABBAR *ni-siq-ti gu-uḫ-li ták-kàs-si*] ⸢NA$_{4}$.AN.ZA.GUL⸣.[ME GAL.MEŠ GIŠ.NÁ.MEŠ ZÚ GIŠ.GU.ZA.MEŠ *né-me-di* ZÚ KUŠ AM.SI ZÚ AM.SI GIŠ.ESI GIŠ].⸢TÚG⸣ *mim-ma šum-šú ni-ṣir-tu ka-bit-tu*

21) [*ù* DUMU.MUNUS.MEŠ-*šú* MUNUS.UN.MEŠ É.GAL-*šú* LÚ.NAR.MEŠ MUNUS.NAR.MEŠ *a-na qé-reb* NINA.KI URU *be-lu-ti-ía* EGIR-*ia ú-še-bi-lam-ma a-na na-dan man-da-at-ti ù*] ⸢*e*⸣-*peš* ARAD-*u-ti iš-pu-ra rak-bu-šu*

soldiers, sapping, [breaching, and] siege engines. I brought out of them [200,150 people, young (and) old, male and female, horses, m]ules, donkeys, camels, ox[en, and sheep and goats, which] were without number, and I counted (them) as booty.

Rev. 16–18) [As for him (Hezekiah)], I confined him [inside the city Jerusalem], his royal [city, like a bird in a cage. I set up] blockade[s against him and] made him dread [exiti]ng his city gate. [I detached from his land the cities of his that I had plundered and] I gave (them) [to Mi]tinti, the king of the city Ashdo[d, and Padî, the king of the city Ekron, (and) Ṣilli-Bēl], the king of the land Gaza, and (thereby) made his land smaller. [To the former tribute, their annual giving, I added the payment (of)] gifts (in recognition) of [my] overlordship [and im]posed (it) upon them (text: "him").

Rev. 19–21) [As for him, Hezekiah, fear of my lordly brilliance overwhelmed him] and, [after my (departure), he had] the auxiliary forces and [his elite troops whom] he had brought inside [to strengthen the city Jerusalem], his royal city, and who had provided support, [along with 30 talents of gold, 800 talents of silver, choice antimony, large blocks of] ..., [ivory beds, armchairs of ivory, elephant hide(s), elephant ivory, ebony], boxwood, every kind of valuable treasure, [as well as his daughters, his palace women, male singers, (and) female singers brought into Nineveh, my capital city, and] he sent a mounted messenger of his [to me to deliver (this) payment and] to do obeisance.

22) [*i-na* 4-*e ger-ri-ia* ... *ú-šad*]-⸢*gi*⸣-*lu pa-nu-uš*-⸢*šú*⸣

23) [...] *x x* [...]

Lacuna

Rev. 22–23) [On my fourth campaign, ... they ent]rusted him [with ...] ... [...]

Lacuna

141

A small fragment from the reverse side of a wide single-column clay tablet, possibly from the same tablet as text no. 140, preserves parts of the final lines of a report of the fourth campaign (against Bīt-Yakīn), a concluding

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rev. 17 *ad-din-ma* "I gave and": Cf. text no. 4 line 53, which has *ad-din* "I gave." The change from *ad-din* to *ad-din-ma* probably first occured in inscriptions composed in 699.

rev. 19 *ú-še-ri-bu-u-ma* "he made (them) enter and": One expects *ú-še-ri-bu-ma*; see, for example, text no. 4 line 55 and text no. 22 iii 40.

rev. 20 The list of payment sent by Hezekiah to Nineveh was first shortened in inscriptions written in 699. The expression *mim-ma šum-šú ni-ṣir-tu ka-bit-tu* "every kind of valuable treasure" replaced *lu-bul-ti bir-me* TÚG.GADA SÍG.*ta-kil-tú* SÍG.*ar-ga-man-nu ú-nu-ut* ZABAR AN.BAR URUDU AN.NA AN.BAR GIŠ.GIGIR.MEŠ *ga-ba-bi az-ma-re-e si-ri-ia-am* GÍR.MEŠ AN.BAR *šib-bi til-pa-ni u uṣ-ṣi til-li ú-nu-ut ta-ḫa-zi šá ni-ba la i-šu-ú* "garments with multi-colored trim, linen garments, blue-purple wool, red-purple wool, utensils of bronze, iron, copper, tin, (and) iron, chariots, shields, lances, armor, iron belt-daggers, *bows* and *uṣṣu*-arrows, equipment, (and) implements of war, (all of) which were without number." The full list appears in text no. 4 lines 56b–57.

statement about forming a large military contingent of archers and shield bearers, and probably a scribal note. What is preserved of the report of the fourth campaign deviates significantly from the canonical version that was inscribed on prisms (cf., for example, text no. 22 iii 50–74). The complete inscription likely also included accounts of the first, second, and third campaigns, as well as a report of building in Nineveh (see the introduction and commentary to text no. 140). The original text, as suggested by the contents of the account of the fourth campaign, was likely inscribed on clay cylinders during Sennacherib's 6th regnal year (699), just like text nos. 5–8, and this tablet may be inscribed with a later, archival copy of one of those texts or a hitherto unknown inscription.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 320	—	Probably Nineveh, Kuyunjik	3.5×3.7	c

COMMENTARY

If DT 320 belongs to the same tablet as K 2627+ (text no. 140), then its text probably follows text no. 140 rev. 23 after a gap of ca. 1–4 lines; see Figure 16 on p. 177. Assuming DT 320 and K 2627+ both come from the same object, then it is very unlikely, as E. Frahm (Sanherib p. 201) has already pointed out, that line 10′ is the first line of the text's building report, as there is not sufficient room on the tablet (ca. 5 lines); that line may preserve traces of a scribal note ("Abschriftvermerk"). Should DT 320 not belong to the same tablet as K 2627+, then line 10′ could contain the first line of a building report. The restorations in line 6′ are based on text no. 22 iii 70–71 and those in lines 8′–9′ are based on text no. 4 lines 59–60.

BIBLIOGRAPHY

1896	Bezold, Cat. 4 p. 1569 (study)
1979	Borger, BAL^2 pp. 67 and 88 (study)
1997	Frahm, Sanherib pp. 199–201 T 171 and pl. VII (copy, transliteration, study)

TEXT

Lacuna		Lacuna
1′)	[...] ⸢*al-lik*⸣ *x* [...]	1′–3′) [...] I marched [... every] *kind of* [valuable] treasu[re, ...] ... and *Akk*[*ad* ...]
2′)	[... *mim-ma*] ⸢*šum*$^?$-*šú*$^?$ *ni-ṣir*⸣-[*tu ka-bit-tu* ...]	
3′)	[...] *x x x ù* KUR ⸢URI$^?$⸣[.KI$^?$ ...]	
4′)	[... *a-na na-gi*]-⸢*te-ra*⸣-*aq-qi šá qé-reb* ⸢A⸣.[AB.BA ...]	4′–5′) [... to (the city) Nagī]te-raqqi, which is in the midst of the s[ea. ...] the land Bīt-Yakīn and within the sw[amps ...]
5′)	[...] KUR.É-*ia-kin*$_7$ *ù qé-reb* ⸢ÍD⸣.[*a-gam-me* ...]	
6′)	[... UGU EN] *sa-li-mì-i-šú* LUGAL ⸢ELAM⸣.[MA.KI	6′–7′) [... I poured out awe-inspiring brilliance upon]

4′–5′ Cf. text no. 22 iii 64–68.

4′ [*na-gi*]-⸢*te-ra*⸣-*aq-qi* "[(the city) Nagī]te-raqqi": Possibly restore URU or KUR before the name. The second element of the name is generally written *-ra-aq-qí* or *-raq-qí* in Sennacherib's inscriptions; see, for example, text no. 15 iv 33′ and text no. 22 iii 64. *šá qé-reb* ⸢A⸣.[AB.BA] "which is in the midst of the s[ea]": Cf., for example, text no. 22 iii 65, which has *ša qa-bal tam-tim*.

6′ Cf. text no. 22 iii 70–71. [EN] *sa-li-mì-i-šú* "his [al]ly": This is generally written EN *sa-li-me-šú* in the Sennacherib corpus; see, for example, text no. 15 iv 33′ and text no. 22 iii 70.

na-mur-ra-tum at-bu-uk ...]
7′) [...] ⸢*qé*⸣*-reb* ÍD.*a-gam-me e-sir-*⸢*šun*?⸣ *x* [...]
8′) [*i-na šal-la-at* KUR.MEŠ *šá-ti-na ša áš-lu-la* 10 LIM GIŠ.PAN 10 LIM GIŠ.*a-ri-tú ina lìb-bi*]-⸢*šú*⸣*-nu ak-ṣur-ma* UGU *ki-*⸢*ṣi*?⸣-[*ir*? LUGAL-*ti-ia ú-rad-di*]
9′) [*si-it-ti šal-la-ti na-ki-ri ka-bit-tu a-na gi-mir* KARAŠ-*ia ù* LÚ.EN.NAM].⸢MEŠ⸣-*ia* UN.MEŠ *ma-ḫa-za-a-ni-*[*ia* GAL.MEŠ *ki-ma ṣe-e-ni lu ú-za-ʾi-iz*]

10′) [...] *x x* [...]
Lacuna

his [al]ly, the king of (the land) Ela[m. ...] I confined *them* within the marshes [...]

8′–9′) [From the booty of those lands that I had plundered], I conscripted [10,000 archers (and) 10,000 shield bearers] and [added (them)] to [my royal] *contin*[*gent*. I divided up the rest of the substantial enemy booty like sheep and goats among my entire camp and] my [governor]s, (and) the people of [my great] cult centers.

10′) [...] ... [...]
Lacuna

142

A fragment of a single-column tablet preserves a copy of an inscription of Sennacherib that contains part of a report on Sennacherib's third campaign (to the Levant). That report, as far as it is preserved, appears to duplicate the account that was written on clay cylinders during Sennacherib's 5th regnal year (700). The tablet, of which only a small portion is preserved, probably included a copy of an entire inscription of Sennacherib, possibly text no. 4 (or one of the texts written on cylinders in 699, text nos. 5–8). Thus, the complete text likely comprised a short prologue, accounts of Sennacherib's first three campaigns, a short concluding statement about the formation of a large military contingent, an account of building at Nineveh, and concluding formulae.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 134496 + BM 134600	1932-12-12,491 (TM 1931-2,13) + 1932-12-12,595	Nineveh, Kuyunjik	6.3×6.3	c

COMMENTARY

Parts of the final nineteen lines of the obverse and first eight lines of the reverse, as well as part of the left edge of the tablet, are preserved. As E. Frahm (Sanherib p. 202) has already pointed out, the report of the third campaign, as far as it is preserved, is a copy of text no. 4, a text inscribed on clay cylinders during the year 700, or of one of the texts written on clay cylinders in the year 699, text nos. 5–8. The evidence is twofold: (1) each line of those cylinder inscriptions is consistently copied in two lines on this tablet; and (2) rev. 5 begins with *ša* ^{m}*ḫa-za-qi-ia-*⸢*ú*⸣ "of Hezekiah," instead of *ù* ^{m}*ḫa-za-qi-ia-*⸢*ú*⸣, "moreover, Hezekiah." With regard to the use of *ša* before the name of Hezekiah, that word combination

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8′ *ki-*⸢*ṣi*?⸣-[*ir*?] "*contin*[*gent*]": This is generally written *ki-ṣir* in the Sennacherib corpus; see, for example, text no. 4 line 59.
9′ *ma-ḫa-za-a-ni-*[*ia*] "[my] cult centers": This is generally written *ma-ḫa-za-ni-ia* in the Sennacherib corpus; see, for example, text no. 4 line 60.

in this passage only appears in the earliest accounts of the third campaign, for example, text no. 4 (line 49); in later accounts of the third campaign, in text no. 15 (iv 6) for example, *ù* replaces *ša*. With regard to the lineation, it is fairly certain that the scribe had a cylinder in front of him when he was writing out this tablet. Since most lines on cylinders are fairly long, the scribe copied the contents of those lines in two lines; for example, text no. 4 line 38 = obv. 2′–3′, line 39 = obv. 4′–5′, and line 40 obv. 6′–7′. However, with regard to shorter lines on the cylinder, those lines were copied in a single line on this tablet; for example, text no. 4 line 49 = rev. 5. Moreover, the beginning of each line of the cylinder is faithfully transferred to the tablet copy; for example, text no. 4 line 47 and rev. 1 of this text both begin with DUMU.MEŠ, and text no. 4 line 48 and rev. 3 of this text both start with ^{m}*pa-di-i*. Based on this evidence, Frahm conjectured that the obverse and reverse each had approximately ninety-two lines of text. Assuming that BM 134496 + BM 134600 contains a copy of text no. 4, Frahm suggests that lines 1–46 of that text were copied on the obverse and that lines 47–94 were copied on the reverse. This may be true, but one cannot be certain that this copy is not of another inscription composed in Sennacherib's 5th (700) or 6th (699) regnal years. However, this tablet, unlike the one inscribed with text nos. 140–141, most likely was inscribed with a complete text. The extant text duplicates text no. 4 lines 37–51 and the restorations are based on that text.

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1997 Frahm, Sanherib pp. 201–202 T 172 (study, transliteration)

TEXT

Obv.

	Lacuna	Lacuna
1′)	[^{m}*bu-du*-DINGIR] KUR.⸢É⸣-*am-ma-*⸢*na-a*⸣-[*a* ^{m}*kam-mu-su-na-ad-bi* KUR.*ma-ʾa-ba-a-a* ^{md}*a-a-ram-mu* KUR.*ú-du-um-ma-a-a*]	1′–3′) [Būdi-il of] the land Bīt-Ammon, [Kammūsu-nadbi of the land Moab, Aya-rāmu of the land Edom, all of the king]s of the land Amurru, [they brought extensive gifts, *four*] *times* (the normal amount), [as their substantial audience gift] before me [and kissed my feet].
2′)	[LUGAL].⸢MEŠ⸣ KUR MAR.TU.KI [*ka-li-šú-nu* IGI.SÁ-*e šad-lu-ti ta-mar-ta-šú-nu ka-bit-tu*]	
3′)	[*a-di* 4]-*šú a-na maḫ-ri-ia* [*iš-šu-nim-ma iš-ši-qu* GÌR.II-*ia*]	
4′)	[*ù*] ^{m}*ṣi-id-qa-a* LUGAL URU.*is-qa-*⸢*al*⸣-[*lu-na ša la ik-nu-šú a-na ni-ri-ia*]	4′–5′) [Moreover], (as for) Ṣidqâ, the king of the city Ashkel[on who had not bowed down to my yoke, I forcibly removed the gods of] his father's house, himself, his wife, [his] sons, [his daughters, his brothers, (and other) offspring of his father's house and took him to Assyria].
5′)	[DINGIR.MEŠ] É AD-*šú šá-a-šu* DAM-*su* DUMU.⸢MEŠ⸣-[*šú* DUMU.MUNUS.MEŠ-*šú* ŠEŠ.MEŠ-*šú* NUMUN É AD-*šú as-su-ḫa-am-ma a-na* KUR *aš-šur*.KI *ú-ra-áš-šú*]	
6′)	[^{m}LUGAL]-*lu-dà-ri* DUMU ^{m}*ru-kib-ti* [LUGAL-*šú-nu maḫ-ru-ú* UGU UN.MEŠ URU.*is-qa-al-lu-na áš-kun-ma*]	6′–7′) [I set Šarru]-lū-dāri, son of Rūkibtu, [their former king, over the people of the city Ashkelon and imposed upon him the pay]ment of tribute (and) gifts (in recognition) of my overlordship [so that he (now) pulls my yoke].
7′)	[*na*]-⸢*dan*⸣ GUN *kàd-re-e be-lu-ti-ia* [*e-mid-su-ma i-šá-ṭa ab-šá-a-ni*]	
8′)	[*i*]-*na me-ti-iq ger-ri-ia* URU.É-[*da-gan-na* URU.*ia-pu-u* URU.*ba-na-a-a-bar-qa* URU.*a-zu-ru*]	8′–9′) [I]n the course of my campaign, [I surrounded, conquered, (and) plundered] the cities Bīt-[Daganna, Joppa, Banayabarqa, (and) Azuru, the citi]es of Ṣidqâ that [had not submitted] to m[e quickly].
9′)	[URU].MEŠ *ša* ^{m}*ṣi-id-qa-a ša a-na* GÌR.II-[*ia ár-ḫiš la ik-nu-šú al-me* KUR-*ud áš-lu-la šal-la-su-un*]	
10′)	[LÚ].GÌR.NÍTA.MEŠ LÚ.NUN.MEŠ *ù* UN.MEŠ URU.*am-qar-*⸢*ru*⸣-[*na ša* ^{m}*pa-di-i* LUGAL-*šú-nu* EN *a-di-i ù ma-mit šá* KUR *aš-šur*.KI]	10′–13′) (As for) [the g]overnors, the nobles, and the people of the city Ekro[n who] had thrown [Padî, their king who was bound by treaty and oaths to Assyria], into iron [fe]tters and [who had handed him over] to
11′)	[*bi*]-*re-tú* AN.BAR *id-du-ma a-na* ^{m}[*ḫa-za-qi-a-ú*	

KUR.*ia-ú-da-a-a id-di-nu-šú nak-riš*]
12′) *a-na an-zil-li e-pu-šu ip-làḫ* ŠÀ-*šú*-⸢*un*⸣ [LUGAL.MEŠ KUR.*mu-ṣu-ri* LÚ.ERIM.MEŠ GIŠ.PAN GIŠ.GIGIR.MEŠ ANŠE.KUR.RA.MEŠ]
13′) *ša* LUGAL KUR.*me-luḫ-ḫa e-mu*-⸢*qí*⸣ [*la ni-bi ik-te-ru-nim-ma il-li-ku re-ṣu-su-un*]
14′) *i-na ta-mir-ti* URU.*al-ta-qu-ú* [*el-la-mu-u-a si-id-ru šit-ku-nu ú-šá-ʾa-lu* GIŠ.TUKUL.MEŠ-*šú-un*]
15′) *i-na* ⸢*tukul*⸣-*ti* ^{d}*aš-šur* EN-*ia* ⸢*it*⸣-[*ti-šú-un am-da-ḫi-iṣ-ma áš-ta-kan* BAD$_5$.BAD$_5$-*šú-un*]
16′) LÚ.EN ⸢GIŠ⸣.GIGIR.MEŠ *ù* DUMU.MEŠ LUGAL.MEŠ KUR.*mu*-⸢*ṣu*⸣-[*ra-a-a a-di* LÚ.EN GIŠ.GIGIR.MEŠ *ša* LUGAL KUR.*me-luḫ-ḫa*]
17′) *bal-ṭu-su-un i*-⸢*na*⸣ [MURUB$_4$ *tam-ḫa-ri ik-šu-da* ŠU.II-*a-a*]
18′) URU.*al-ta*-⸢*qu*⸣-*ú* URU.*ta-am-na-a al*-⸢*me*⸣ [KUR-*ud áš-lu-la šal-la-su-un a-na* URU.*am-qar-ru-na aq-rib-ma*]
19′) LÚ.GÌR.⸢NÍTA⸣.[MEŠ] LÚ.NUN.MEŠ *ša ḫi-iṭ*-⸢*ṭu*⸣ *ú*⸣-[*šab-šu-ú a-duk-ma ina di-ma-a-ti si-ḫir-ti* URU *a-lul pag-ri-šú-un*]
Rev.
1) ⸢DUMU.MEŠ⸣ URU *e*-[*piš an-ni ù gíl-la-ti a-na šal-la-ti am-nu si-it-tu-te-šú-nu la ba-bil ḫi-ṭi-ti*]
2) *ù gul-lul*-⸢*ti*⸣ [*ša a-ra-an-šú-nu la ib-šu-ú uš-šur-šú-un aq-bi*]
3) ^{m}*pa-di-i* ⸢LUGAL⸣-[*šú-nu ul-tu qé-reb* URU.*ur-sa-li-im-ma ú-še-ṣa-am-ma*]
4) *i-na* GIŠ.GU.ZA [*be-lu-ti* UGU-*šú-un ú-še-šib-ma man-da-at-tú be-lu-ti-ia ú-kin ṣe-ru-uš-šú*]
5) *ša* ^{m}*ḫa-za-qi-ia*-⸢*ú*⸣ [KUR.*ia-ú-da-a-a* 46 URU.MEŠ-*šú* É BÀD.MEŠ *dan-nu-ti ù* URU.MEŠ TUR.MEŠ *ša li-me-ti-šú-nu ša ni-ba la i-šu-ú*]
6) *i-na šuk-bu-us* [*a-ram-me ù qur-ru-ub šu-pe-e mit-ḫu-uṣ zu-uk* GÌR.II *pil-ši nik-si ù kal-ba-na-ti al-me ak-šud*^{ud}]
7) 2 ME LIM 1 ME ⸢50⸣ [UN.MEŠ TUR GAL NITA *u* MUNUS ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ GU$_4$.MEŠ *ù* US$_5$.UDU.ḪI.A]
8) *šá* ⸢*la*⸣ [*ni-bi ul-tu qer-bi-šú-un ú-še-ṣa-am-ma šal-la-tiš am-nu*]
Lacuna

[Hezekiah of the land Judah in a hostile manner], they became frightened on account of the villainous acts they had committed. [They formed a confederation with the kings of Egypt (and) the archers, chariots, (and) horses] of the king of the land Meluḫḫa, forces [without number, and they came to their aid].

14′–17′) In the plain of the city Eltekeh, [they sharpened their weapons while drawing up in battleline before me]. With the support of the god Aššur, my lord, [I fought] with th[em and defeated them]. In [the thick of battle, I captured] alive the Egyp[tian] charioteers (and) princes (lit. "the sons of the kings"), [together with the charioteers of the king of the land Meluḫḫa].

18′–Rev. 2) I surrounded, [conquered, (and) plundered] the cities Eltekeh (and) Tamnâ. [I approached the city Ekron and I killed] the governor[s] (and) nobles who had com[mitted] crime(s) [and hung their corpses on towers around the city; I counted] the citizens who had com[mitted the criminal acts as booty; (and) I commanded that the rest of them, (those) who were not guilty of crimes] or wrongdoing, [(to) whom no penalty was due, be allowed to go free].

Rev. 3–4) [I brought out] Padî, [their] king, [from the city Jerusalem and placed (him)] on the [lordly] throne [over them, and (then) I imposed upon him payment (in recognition) of my overlordship].

Rev. 5–8) (As for) Hezekiah [of the land Judah, I surrounded (and) conquered forty-six of his fortified walled cities and small(er) settlements in their environs, which were without number], by having [ramps] trodden down [and battering rams brought up, the assault of foot soldiers, sapping, breaching, and siege engines. I brought out of them] 200,150 [people, young (and) old, male and female, horses, mules, donkeys, camels, oxen, and sheep and goats], which were without [number, and I counted (them) as booty].

Lacuna

143–145

E. Frahm (Sanherib pp. 202–206 T 173) suggests that clay tablet fragments K 4507, Bu 89-4-26,150, and K 2655 + K 2800 + Sm 318 all belong to one and the same multi-column tablet (two-column format), but without physically joining one another. The obverse of the tablet is inscribed with an inscription of Sennacherib summarizing his (and his officials') victories and the reverse of the tablet contains a collection of decrees of Šamšī-Adad V and Adad-nārārī III. Because the tablet is very badly damaged, it is not certain if the building report and concluding formulae of the Sennacherib inscription were also copied onto this tablet. The extant portions of the military narration are similar, but not identical, to an inscription written on a six-sided clay prism (text no. 26) and two inscriptions written on stone tablets (text nos. 34–35), and thus the text — assuming all three fragments belong to the same object — would probably have included ten of Sennacherib's military expeditions: his first to eighth campaigns and the campaigns that took place in the eponymies of Šulmu-Bēl (696) and Aššur-bēlu-uṣur (695); the report of his eighth campaign (the battle of Ḫalulê) also duplicates (with some variation) the account of text no. 22. Based on comparisons with other texts, this inscription is likely to have been written on clay prisms or on stone tablets and composed ca. 690–687. According to Frahm, (1) K 4507 i and Bu 89-4-26,150 i preserve parts of col. i; (2) K 4507 ii and K 2655+ i′ preserve parts of col. ii; (3) K 2655+ rev. i preserves part of col. iii; and (4) Bu 89-4-26,150 rev. i′ and K 4507 rev. i′ preserve parts of col. iv. For further details, see Figure 17 on p. 188. Because one cannot be absolutely certain that K 4507, Bu 89-4-26,150, and K 2655+ are all parts of the same tablet, it was thought best to edit the three fragments individually, as text nos. 143, 144, and 145 respectively. Furthermore, the royal decrees are not edited here. For information on those decrees and an edition of them, see Kataja and Whiting, SAA 12 pp. 82–84 no. 76; and Frahm, Sanherib p. 206.

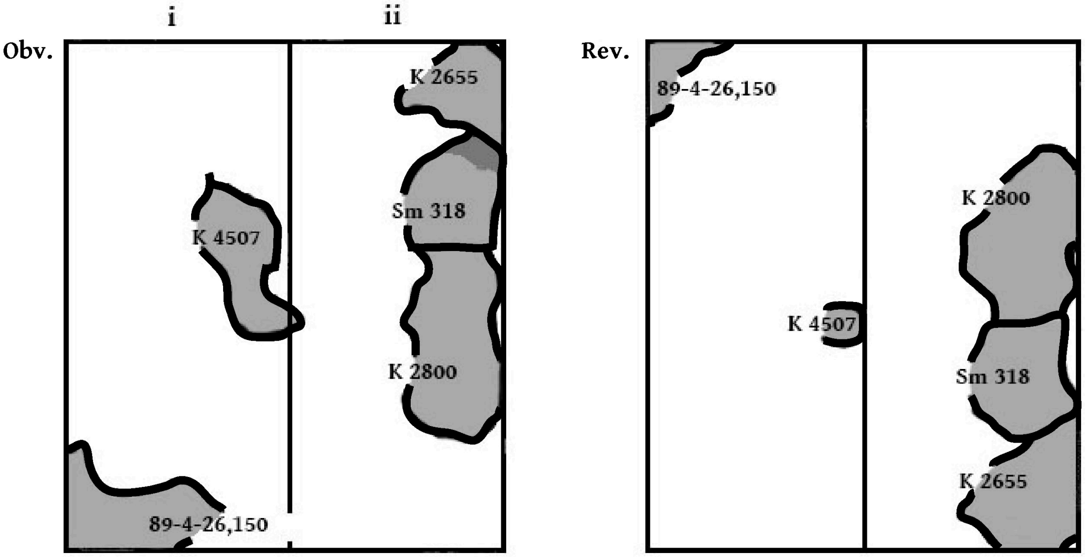

Figure 17. Proposed reconstruction of K 4507, Bu 89-4-26,150, and K 2655 + K 2800 + Sm 318 (text nos. 143–145). Based on Frahm, Sanherib p. 203.

143

A fragment of a two-column tablet, possibly from the same tablet as text nos. 144 and 145, preserves on its obverse part of a copy of an inscription of Sennacherib summarizing his accomplishments on the battlefield; what little remains of the reverse is probably a copy of an Assyrian royal decree. The extant text contains abbreviated reports of his third, fifth, and sixth campaigns, as well as short accounts of the campaigns that took place in the eponymies of Šulmu-Bēl (696) and Aššur-bēlu-uṣur (695). As far as it is preserved, the inscription is similar to one written on a six-sided clay prism (text no. 26) and two inscriptions written on stone tablets (text nos. 34–35). Thus, this text was probably written around the same time as those texts (ca. 690–687).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4507	—	Probably Nineveh, Kuyunjik	6×7	c

COMMENTARY

If K 4507 belongs to the same tablet as Bu 89-4-26,150 (text no. 144) and K 2655 + K 2800 + Sm 318 (text no. 145), then (1) the Sennacherib inscription on the obverse of this fragment is followed by text no. 144 col. i after a sizeable lacuna and (2) col. ii 1′–4′ could possibly contain the beginning of text no. 145 i′ 8′–11′ (=col. ii); see Figure 17 above and Frahm, Sanherib pp. 203–204. The non-physical joins with Bu 89-4-26,150 (text no. 144) and K 2655+ (text no. 145) are principally based on the fact that the text(s) on all three fragments are similar to text nos. 26 and 34–35. The extant text of col. i duplicates (with some variation) text no. 26 i 12′–18′, text no. 34 lines 15–26, and text no. 35 lines 1′b–3′; cf. also text no. 44 lines 20b–32. The restorations are generally based on those texts. The traces of a text on the reverse (probably rev. col. i′ = col. iv), which may be part of a copy of an Assyrian royal decree, are not edited here since they are not part of the Sennacherib corpus. For further details, see Frahm, Sanherib p. 206.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 638 (study)
1997 Frahm, Sanherib pp. 202–206 T 173 and pl. VIII (copy, edition)

TEXT

Obv.
Col. i
Lacuna
1′) [*ú-šal-pit rap-šú na-gu-ú* KUR.*ia-ú-di* ^{m}*ḫa-za-qi-a*]-⸢*ú* LUGAL⸣-[*šu e-mid ab-šá-a-ni*]
2′) [LÚ.MEŠ URU.*tu-mur-ra-a-a a-ši-bu-ut* KUR-*i mar-ṣi i-na*] ⸢GIŠ⸣.TUKUL *ú*-⸢*šam-qit*⸣

Lacuna
i 1′) [I ruined the wide district of the land Judah (and) imposed my yoke on Hezekia]h, [its] kin[g].
i 2′–3′) I put [to] the sword [the people of the city Tumurrum, who live on a rugged mountain (Mount

3′) [URU.*uk-ku a-di nap-ḫar da-ád-me-šú ki-ma* DU$_6$ *a-bu*]-⸢*bi*⸣ *ú-ab-bit*

4′) [UN.MEŠ KUR.*ḫi-lak-ki a-ši-bu-ut ḫur-šá-a-ni zaq-ru*]-⸢*ti*⸣ *a-nar*

5′) [*i-na* GIŠ.TUKUL URU.DU$_6$-*ga-rim-mu ša pa-aṭ* KUR.*ta-ba-li* KUR-*ud-ma áš*]-⸢*lu*⸣-*la šal-la-su*

6′) [URU.*na-gi-tu* URU.*na-gi-tu-di-iʾ-bi-na* KUR.*ḫi-il-mu* KUR.*pil*]-⸢*la*⸣-*tú* KUR.*ḫu-pa-pa-nu*

7′) [*na-ge-e* (*ša* LUGAL KUR.ELAM.MA.KI) *ša i-na e-ber-tan* A.AB.BA *šit-ku-na*]-⸢*at*⸣ *šu-bat-sún*

8′) [*ša* UN.MEŠ KUR.É-^{m}*ia-kin*$_7$ *la-pa-an* GIŠ.TUKUL.MEŠ-*ia dan-nu-ti* DINGIR].⸢MEŠ⸣ *ma-rak* KUR-*šú*-⸢*un*⸣

9′) [*i-na* TUŠ.TUŠ-*šú-nu id-ku-ú tam-tim e-bi-ru-ma ú-ši*]-⸢*bu*⸣ *qé-reb-šú-un*

10′) [*i-na* GIŠ.MÁ.MEŠ KUR.*ḫat-ti ša i-na* NINA.KI *ù* URU.DU$_6$-*bar-si-ip e-pu-šú tam-tim lu*] ⸢*e*⸣-*bir-ma*

11′) [URU.MEŠ *ša qé-reb na-ge-e šá-tu-nu* KUR-*ud-ma i-na* GIŠ.BAR *aq-mu a*]-⸢*na*⸣ DU$_6$ *u kar-me* ⸢*ú*⸣-[*ter*]

12′) [UN.MEŠ KUR.É-^{m}*ia-kin*$_7$ *ù* DINGIR.MEŠ-*šú-nu a-di ba-ḫu-la-a-te* LUGAL KUR].ELAM.MA.KI

13′) [*áš-lu-lam-ma a-na* KUR *aš-šur*.KI *ú*]-⸢*ra*⸣-*a*

14′) [...] *x*

15′) [...] *x*

Lacuna

Col. ii

Lacuna

1′) *x* [...]

2′) *ša* ⸢*la*⸣-[*pa*$^{?}$-*an*$^{?}$ ...]

3′) *i-na mi*-[...]

4′) [*x x x*] *x* [...]

Lacuna

The text on the reverse is not edited here

Nipur)]. I destroyed [the city Ukku, together with every one of its settlements, (so that they looked) like a ruin hill (created by) the Delu]ge.

i 4′–5′a) I struck down [with the sword the people of the land Ḫilakku, who live in the hig]h [mountains].

i 5′b) [I conquered and pl]undered [the city Tīl-Garimme, which is on the border of the land Tabal].

i 6′–13′) [The cities Nagītu (and) Nagītu-diʾbina, the lands Ḫilmu, Pill]atu, (and) Ḫupapanu, [districts (of the king of the land Elam) that are situ]ated [on the other shore of the sea, in which the people of the land Bīt-Yakīn — having, because of my mighty weapons, dislodged the gods of] the (full) extent of their land [from their abodes (and) crossed the sea — took up residen]ce inside: (i 10′) I crossed [the sea in boats of the land Ḫatti, which I had built in Nineveh and the city Tīl-Barsip. I conquered and burned with fire the cities in those districts], (and) I tu[rned (them) in]to a mound of ruins (lit. “a mound and ruins”). [I carried off the people of the land Bīt-Yakīn and their gods, together with soldiers of the king of the land Elam, and I br]ought (them) [to Assyria].

i 14′–15′) (No translation possible)

Lacuna

Lacuna

ii 1′–4′) [...] who [...] be[*cause* ...] during [...]

Lacuna

The text on the reverse is not edited here

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i 4′–5′a [*zaq-ru*]-⸢*ti*⸣ “[hig]h”: Restored from text no. 40 line 24; cf. text no. 34 line 18. *a-nar* [*i-na* GIŠ.TUKUL] “I struck down [with the sword]”: Cf. text no. 44 line 24, which has *ú-ṭeb-bi-iḫ as-li-iš* “I slaughtered like sheep.”

i 5′ Cf. text no. 34 line 18b, which adds URU.MEŠ-*šú-nu ap-pul aq-qur i-na* ^{d}GIŠ.BAR *aq-mu* “I destroyed, devastated, (and) burned with fire their cities” after *i-na* GIŠ.TUKUL “with the sword.” [*aš*]-⸢*lu*⸣-*la šal-la-su* “[I pl]undered”: Text no. 34 line 19 has *ú-ter a-na kar-me* “I turned (it) into ruins”; and text no. 44 line 25 has *ú-še-me kar-meš* “I turned (it) into ruins.”

i 7′ Cf. text no. 34 line 21 to text no. 44 line 30. Text no. 44 omits *ša* LUGAL KUR.ELAM.MA.KI “of the king of the land Elam” and has ÍD.*mar-ra-ti* “the Bitter Sea” instead of A.AB.BA “the sea.”

i 8′ Text no. 34 line 22 omits *ma-rak* “the (full) extent”; cf. text no. 22 iv 34.

i 11′ The text follows text no. 22 iv 44b–46a. Cf. text no. 34 line 25, which does not include *a-na* DU$_6$ *u kar-me ú-ter* “I turned (them) into a mound of ruins (lit. “a mound and ruins”).”

ii 2′–3′ E. Frahm (Sanherib pp. 204–205) tentatively suggests that these lines could duplicate text no. 145 i′ 9′–10′. He reads the lines as follows: *ša* ⸢*la*⸣-[*pa-an* MÈ-*ia ip-la-ḫu*] *id-ku-ú* Á.II-[*šú-un*] / *i-na mi*-[*it*$^{?}$-*ḫu*$^{?}$-*uṣ*$^{?}$ GIŠ.TUKUL.MEŠ$^{?}$ *bal-ṭu-su-un*$^{?}$] ⸢*ik-šu-da* ŠU⸣.[II-*a-a*] “who (Šūzubu’s magnates) had raised [their] arms be[cause they were terrified of doing battle with me, I ca]ptured [them *alive*] during the *cl*[*ash of weapons*].” Frahm’s restorations in ii 2′ (+) text no. 145 i′ 9′ are based on text no. 22 vi 17 and those in ii 3′ (+) text no. 145 i′ 10′ are based on Livingstone, SAA 3 p. 8 no. 32 line 33 (“Ashurbanipal’s Acrostic Hymn”).

144

A fragment of a multi-column tablet, possibly from the same tablet as text nos. 143 and 145, preserves on its obverse part of a copy of an inscription of Sennacherib; the reverse, as far as it is preserved, has a copy of an Assyrian royal decree. The extant text contains the end of a report of Sennacherib's seventh campaign (against Elam) and the beginning of a report of his eighth campaign (the battle of Ḫalulê). The description of the events leading up to the battle of Ḫalulê is similar to that in two inscriptions written on stone tablets (text nos. 34–35) and, therefore, this text was probably written around the same time as those texts (ca. 690–689) or slightly later (ca. 688–687).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	Bu 89-4-26,150	Probably Nineveh, Kuyunjik	5.5×6	c

COMMENTARY

Parts of the obverse, reverse, left edge, and bottom edge are preserved. If Bu 89-4-26,150 belongs to the same tablet as K 4507 (text no. 143) and K 2655 + K 2800 + Sm 318 (text no. 145), then the Sennacherib inscription on the obverse (1) follows text no. 143 col. i after a sizeable lacuna and (2) is immediately followed by text no. 145 col. i′ (=col. ii). Col. i of the tablet ends with i 8′ of this text and col. ii of the tablet begins with text no. 145 i′ 1, thus providing supporting evidence that Bu 89-4-26,150 and K 2655+ could come from one and the same tablet; see Figure 17 on p. 188. Moreover, the script and the length of the lines on both fragments are very similar, as noted already by Frahm. Col. i 1′–2′ are presently not duplicated elsewhere in the Sennacherib corpus. Col. i 3′–7′a duplicate (with some variation) text no. 34 lines 44b–47a and text no. 35 rev. 40′b–43′; and col. i 7′b–8′ duplicate text no. 22 v 62–63a. The restorations are generally based on those texts. The royal decree on the reverse (rev. col. i = col. iii) is not edited here since it is not part of the Sennacherib corpus. For further details, see Frahm, Sanherib p. 206.

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1997 Frahm, Sanherib pp. 202–206 T 173 and pl. VIII (copy, edition)

TEXT

Obv.
Col. i
Lacuna
1′) *x* [...]
2′) ⸢*al*$^{?}$⸣-[*lik*$^{?}$ ...]

Lacuna
i 1′–2′) [...] *I ma*[*rched* ...]

3′) ⸢*ar*$^{?}$⸣-[*ka*$^{?}$ (*šu*$^{?}$-*ú*$^{?}$)] ⸢LUGAL⸣ KUR.ELAM.⸢MA.KI⸣ [KUR.*par-su-áš* KUR.*an-za-an* KUR.*pa-ši-ru*]
4′) KUR.*el*-⸢*li-pi nap*⸣-*ḫar* LÚ.*kal-di* ⸢*ù*⸣ [LÚ.*a-ra-me ka-li-šú-un kit-ru* GAL-*ú*]
5′) *ik-te-ra it-ti-šú a-di* LUGAL ⸢KÁ⸣.[DINGIR.RA.KI DUMU.MEŠ KÁ.DINGIR.RA.KI]
6′) *bár-sipa*.KI *a-na a-ḫa-meš* [*iq-ri-bu-ma*]
7′) *a-na e-peš ta-ḫa-zi a-di* URU.*ḫa*-⸢*lu*⸣-[*le-e* ... *a-na-ku*]
8′) [*a*]-⸢*na*⸣ ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}⸢EN⸣ [^{d}MUATI ^{d}U.GUR]

Rest of the inscription missing
The royal decree on the reverse is not edited here

i 3′–7′a) *After*[*wards*, (*he*), the k]ing of the land Elam, [the lands Parsuaš, Anzan, Pašeru], (and) Ellipi, the entirety of Chaldea, and [all of the Arameans, a large host], formed a confederation with him. [They met up] with the king of Ba[bylon (and) the citizens of Babylon] (and) Borsippa [and they ...] as far as the city Ḫal[ulê] to do battle.

i 7′b–8′) [I myself prayed t]o the deities Aššur, Sîn, Šamaš, Bēl, [Nabû, Nergal],

Rest of the inscription missing
The royal decree on the reverse is not edited here

145

A fragment of a two-column tablet, possibly from the same tablet as text nos. 143–144, preserves on its obverse part of a copy of an inscription of Sennacherib; the reverse has copies of royal decrees of Šamšī-Adad V and Adad-nārārī III. The extant text contains part of a report of Sennacherib's eighth campaign (the battle of Ḫalulê). The description of the events leading up to the battle of Ḫalulê is similar to that in at least three inscriptions written on clay prisms (text nos. 18 and 22–23) and, therefore, this text was probably written around the same time as them (ca. 690–689) or slightly later (ca. 688–687).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2655 + K 2800 + Sm 318	—	Probably Nineveh, Kuyunjik	7.3×6×2.5	c

COMMENTARY

Parts of the obverse, reverse, right edge, and top edge are preserved. If K 2655 + K 2800 + Sm 318 belongs to the same tablet as K 4507 (text no. 143) and Bu 89-4-26,150 (text no. 144), then the Sennacherib inscription on the obverse immediately follows text no. 144 col. i. Col. i of the tablet ends with text no. 144 i 8′ and col. ii of the tablet begins with col. i′ 1 of this text, thus providing supporting evidence that K 2655+ and Bu 89-4-26,150 could come from one and the same tablet. The script and the length of the lines of both fragments are very similar, as already noted by E. Frahm. Moreover, text no. 143 ii 1′–4′ could preserve the beginning of col. i′ 8′–11′ of this text and, therefore, both K 2655+ and K 4507 could belong to the same object. For further details, see Figure 17 on p. 188 and Frahm, Sanherib

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i 3′–7′a Cf. text no. 34 lines 44b–47a and text no. 35 rev. 40′b–43′.
i 7′b–8′ Beginning with *a-na-ku* "I," the text follows more closely the report of the eighth campaign in text no. 22; see v 62–63a of that text.
Lacuna after i 8′ The translation assumes that *am-ḫur-šú-nu-ti-ma* "I prayed to them and" appeared in a now-missing line (ca. two lines after i 8′); see text no. 145 i′ 2.

pp. 203–204. The extant text of col. i′ duplicates (with some variation) text no. 22 vi 7–19 and 27–32. The restorations are generally based on that text. The reverse (rev. i =col. iii) contains a collection of decrees of Šamšī-Adad V and Adad-nārārī III and these texts are not edited here; see Kataja and Whiting, SAA 12 pp. 82–84 no. 76 for an edition of those texts.

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1979 Borger, BAL^{2} pp. 67 and 88 (study)
1997 Frahm, Sanherib pp. 202–206 T 173 (edition)

TEXT

Obv.
Col. i′
1) [^{d}INANNA *ša* NINA.KI ^{d}INANNA *ša* URU.LÍMMU-DINGIR DINGIR.MEŠ] ⸢*ti*⸣-*ik-li*-[*ia*]
2) [*a-na ka-šá-di* LÚ.KÚR *dan-ni am*]-⸢*ḫur*⸣-*šú-nu-ti-ma*
3) [*su-pe-e-a ur-ru-ḫi-iš iš-mu-ú il-li*]-*ku re-ṣu-ti*
4) [...] *x šu-zu-zu an-na-an-dir-ma*
5) [*at-tal-bi-šá si-ri-ia-am ḫu-li-ia-am si-mat*] *ṣi-il-te a-pi-ra ra-šu-ú-a*
6) [*i-na* GIŠ.GIGIR MÈ-*ia ṣir-ti sa-pi-na-at za-ʾi-i-ri i-na ug-gat lib*]-⸢*bi*⸣-*ia ar-ta-kab ḫa-an-ṭiš*
7) [GIŠ.PAN *dan-na-tú ša* ^{d}*aš-šur ú-šat-li*]-⸢*ma*⸣ *i-na* ŠU.II-*ia aṣ*-⸢*bat*⸣
8) [GIŠ.*šil-ta-ḫu pa-ri-iʾ nap-šá-ti*] ⸢*at*⸣-*muḫ rit-tu-u*-⸢*a*⸣
9) [...] *x* (*x*) ⸢GIM$^{?}$ ^{d}⸣IŠKUR *áš-gu*-⸢*um*⸣
10) [...] *x*
11) [...] *x*
12) [...] (*x*) *x*
Lacuna
1′) [...]-⸢*i*⸣ *x x* [*x* (*x*)]
2′) [*ša* GIŠ.GIGIR MÈ-*ia* (*sa-pi-na-at rag-gi ù ṣe-ni*) *da-mu u par-šú rit*]-⸢*muk*⸣ *ma-gar*-⸢*ru*⸣-[*uš*]
3′) [*pag-ri qu-ra-di-šú-nu ki-ma ur-qí-ti*] *ú-mal-la-a* ⸢*ṣe*⸣-[*e-ru*]
4′) [*sa-ap-sa-pa-te ú-na-kis-ma* (*bal-ta-šú-un a-bu-ut*) *ki-ma bi-ni qiš*]-⸢*še*⸣-*e ú-na-kis rit*-⸢*ti*⸣-[*šú-un*$^{?}$]
5′) [ḪAR.MEŠ *as-pi* KÙ.GI KI.SAG *eb-bi šá rit-ti*]-*šú-nu* ⸢*am*⸣-[*ḫur*]
6′) [*i-na nam-ṣa-ri zaq-tu-ti ḫu-ṣa-an-ni-šú*]-⸢*nu*⸣ *ú*-⸢*par*⸣-[*ri-iʾ*]
7′) [GÍR.MEŠ *šib-bi* KÙ.GI KÙ.BABBAR *šá*

i′ 1–3) [I myself pra]yed [to the deities Aššur, Sîn, Šamaš, Bēl, Nabû, Nergal, Ištar of Nineveh, (and) Ištar of Arbela, the gods wh]o support [me, for victory over (my) strong enemy] and [they immediately heeded my prayers (and) cam]e to my aid.

i′ 4–8) [...] I raged up [like a] ferocious [...], and (then) [put on armor] (and) placed [a helmet suitable for] combat on my head. [In] my [ange]r, I rode quickly [in my exalted battle chariot, which lays enemies low]. I took in my hand [the mighty bow that the god Aššur had granted to me] (and) [I g]rasped in m[y] hand [an arrow that cuts off life].

i′ 9) [...] ... I thunder[ed] *like* the god Adad

i′ 10–12) (No translation possible)

Lacuna

i′ 1′–4′) [...] ... [...] The whe[els of my war chariot, (which lays criminals and villains low), were ba]thed [in blood and gore]. I filled the pl[ain with the corpses of their warriors like grass. I cut off (their) lips and (thus destroyed their pride)]. I cut off [*their*] han[ds like the *stems* of cucu]mbers.

i′ 5′–7′) I rece[ived gold (and) shining silver sling straps from] their [wrists] (and) slash[ed off th]eir [belts with sharp swords]. I to[ok away gold (and) silver (decorated) belt-daggers from] their [waists].

Lacuna before i′ 1 The translation assumes that *a-na-ku a-na* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}MUATI ^{d}U.GUR “I myself, to the deities Aššur, Sîn, Šamaš, Bēl, Nabû, Nergal” appeared in lines now missing immediately before i′ 1; see text no. 144 i 7′b–8′.

i′ 4 Follows text no. 230 lines 61b–62a, which is also broken at this point; cf. text no. 22 v 67, which has *la-ab-biš an-na-dir-ma* “I raged up like a lion and.”

i′ 9 Cf. text no. 22 v 74–75 and text no. 230 lines 65–66a.

i′ 4′ [*qiš*]-⸢*še*⸣-*e* “[cucu]mbers”: Cf. text no. 22 vi 12, which has *qiš-še-e si-ma-ni* “cucumbers in season.” *rit*-⸢*ti*⸣-[*šú-un*$^{?}$] “[*their*] hands”: Text no. 22 vi 12 has *qa-ti-šú-un* “their hands.”

MURUB$_4$.MEŠ]-*šú-nu* ⸢*e*⸣-[*kim*]
8′) [*si-it-ti* LÚ.GAL.MEŠ-*šú a-di* $^{\mathrm{md}}$MUATI-MU]-*iš-kun* DUMU $^{\mathrm{m⸢d⸣}}$[AMAR.UTU-IBILA-SUM.NA]
9′) [*ša la-pa-an* MÈ-*ia ip-la-ḫu*] *id-ku-ú* Á.II-[*šú-un*]
10′) [*... bal-ṭu-su-un*] ⸢*ik*⸣-*šu-da* ⸢ŠU⸣.[II-*a-a*]
11′) [...] *a-di* ANŠE.KUNGA.⸢MEŠ⸣
12′) [LUGAL KÁ.DINGIR.RA.KI *ù* LUGAL KUR.ELAM.MA.KI GIŠ.*za-ra-te-šú*]-⸢*un*⸣ *ú-maš-še*-⸢*ru*⸣-[(*ma*)]
13′) [*a-na šu-zu-ub* ZI.MEŠ-*šú-nu pag-ri* ERIM.ḪI.A-*šú*]-⸢*un*⸣ *ú*-⸢*da-ʾi-i*⸣-*šú e*-⸢*ti*⸣-[*qu*]
14′) [*ki-i ša at-mi* TU.MUŠEN *kuš-šu-di i-tar-ra*]-⸢*ku*⸣ ŠÀ.MEŠ-[*šú-un*]
15′) [*ši-na-te-šú-un ú-ṣar-ra-pu qé-reb* GIŠ.GIGIR.MEŠ-*šú-nu*] ⸢*ú*⸣-*maš-ši-ru-ni* ⸢*zu*⸣-[*ú-šú-un*]
16′) [...] ⸢*ú*⸣ [*x* (*x x*)]
17′) [...] *x x* [*x* (*x x*)]
18′) [...] *x x x* [*x* (*x x*)]
19′) [...] *x x* [*x* (*x*)]

Lacuna

The royal decrees on the reverse are not edited here

i′ 8′–10′) [(As for) the rest of his magnates, including Nabû-šuma]-iškun, a son of [Marduk-apla-iddina (II) (Merodach-baladan), who] had raised [their] arms [because they were terrified of doing battle with me, I ca]ptured [them alive ...].

i′ 11′) [...] with (their) mules.

i′ 12′–13′) [The king of Babylon and the king of the Elam] abandon[ed thei]r [tents (and), in order to save their lives], they trampled [the corpses of thei]r [troops] as they pus[hed on].

i′ 14′–15′) [Their] hearts [throbb]ed [like the pursued young of pigeons, they passed their urine hotly], (and) released [their] exc[rement inside their chariots].

i′ 16′–19′) (No translation possible)

Lacuna

The royal decrees on the reverse are not edited here

146–148

R. Borger (BAL^2 p. 88) and E. Frahm (Sanherib pp. 206–211 T 174) suggest that clay tablet fragments K 2622, K 4484, and DT 236 all belong to one and the same wide single-column tablet, but without physically joining one another; see Figure 18 on p. 194. The non-physical joins are based on lineation, script, and content. DT 236 and K 2622 were certainly inscribed by the same scribe, as indicated by the manner in which the RA-sign is written. The tablet is inscribed with an account of Sennacherib's eighth campaign, a longer, more detailed version than those included in texts on clay prisms (text nos. 18 and 22–23), stone tablets (text nos. 34–35; and text no. 230), and other clay tablets (text nos. 144–145). Because the first line of the obverse begins with the account of the eighth campaign, without first mentioning Sennacherib's name and listing his many titles and epithets, it is likely that this tablet is part of a longer series; the now-lost, earlier tablet(s) were inscribed with the prologue and accounts of earlier campaigns. The inscription was composed ca. 690–687. Because one cannot be absolutely certain that K 2622, DT 236, and K 4484 are all parts of the same tablet, the three fragments are edited individually, as text nos. 146, 147, and 148 respectively.

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i′ 9′–10′ See the on-page note to text no. 143 ii 2′–3′.

i′ 10′ ⸢*ik*⸣-*šu-da* ⸢ŠU⸣.[II-*a-a*] "[I ca]ptured": Also text no. 34 lines 52b–53a; text no. 22 vi 19 has *it-mu-ḫa* ŠU.II-*a-a* and text no. 230 line 104 has *i-na* ŠU.II *ú-ṣab-bit*.

i′ 11′ Cf. text no. 22 vi 19b–22 and text no. 230 lines 104b–106. E. Frahm (Sanherib p. 205), in his commentary, tentatively suggests reading the line as [*ú-ter* GIŠ.GIGIR.MEŠ *a-di* ANŠE.KUR.RA.MEŠ *u* GIŠ.*ṣu-um-ba-a-ti*] *a-di* ANŠE.KUNGA.⸢MEŠ⸣ "[I brought back chariots along with (their) horses and wagons], as well as (their) mules."

i′ 12′ Cf. text no. 22 vi 27 and text no. 34 lines 53b–54a.

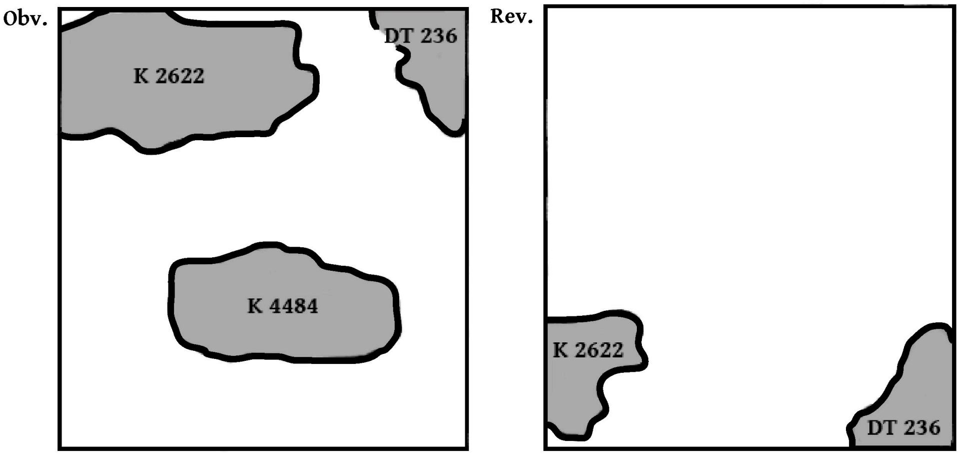

Figure 18. Proposed reconstruction of K 2622, K 4484, and DT 236 (text nos. 146–148). Based on Frahm, Sanherib p. 206.

146

A fragment from the left side of a wide single-column tablet, possibly from the same tablet as text nos. 147–148, preserves part of an inscription of Sennacherib. The extant text contains the beginning of a report of Sennacherib's eighth campaign (the battle of Ḫalulê) and part of the concluding formulae; the eighth campaign account given here differs significantly from other known reports of the battle of Ḫalulê.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2622	—	Probably Nineveh, Kuyunjik	6×8	c

COMMENTARY

Parts of the obverse, reverse, top edge, and left edge are preserved. If K 2622 belongs to the same tablet as DT 236 (text no. 147) and K 4844 (text no. 148), then (1) obv. 1–14 of this text preserve the beginnings of text no. 147 obv. 1–14, (2) text no. 148 follows obv. 16 of this text after a lacuna, and (3) rev. 3′–6′ preserve the beginnings of text no. 147 rev. 1′–4′; Figure 18 on p. 194 and Frahm, Sanherib pp. 206–207. The restorations in obv. 1–16 are based on text no. 147 obv. 1–14 and text no. 22 v 21–22, 30, 33–34, and 42–46. Those in rev. 3′–6′ are based on text no. 147 rev. 1′–4′.

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1997 Frahm, Sanherib pp. 206–211 T 174 and pls. IX–X (copy, edition)

TEXT

Obv.

1) [LÚ].⸢*kal*$^{?}$-*da*$^{?}$-*a*$^{?}$⸣-[*a*$^{?}$ *...-nu la ḫa-sis a-ma-ti*]

2) [LÚ].⸢A⸣ SIG ARAD *da*-⸢*gíl pa-ni* LÚ⸣.[EN.NAM URU.*la-ḫi-ri ... ša i-na* ŠÀ *u*$_{4}$-*me ša* AD-*ia*]

3) ⸢*la*$^{?}$⸣-*pa-an ṭa-re-e ù ba-qa-me ša* LÚ.*x x* [... *iṣ-ṣu-riš in-nab-tu-ma*]

4) *i-rap-pu-du ka-ma-a-ti i-na si-ḫi ù* [*bar-ti* (...) *qé-reb* KÁ.DINGIR.RA.KI *e-ru-bu-ma*]

5) *im-ma-nu-u it-ti-šú-un* UGU-*šú-nu ú-šar-bu-šú-ma* ⸢LUGAL⸣-[*ut* KUR EME.GI$_{7}$ *ù* URI.KI *ú-šad-gi-lu pa-nu-uš-šú*]

6) ⸢*a-na*⸣ KÁ.DINGIR.RA.KI *ša ḫi-ṭi-tu ma-gal ir-šu*-⸢*ú*⸣ [... ^{m}*šu-zu-bu*$^{?}$ LÚ.*kal-da-a-a* DUMU *la mám-ma-na-ma*]

7) ⸢*eṭ-lu*⸣ *dun-na-mu-ú ša la i-šu-ú e-mu*-⸢*qi*⸣ [... *x-ut* KÁ.DINGIR.RA.KI *iš-šak-nu*]

8) ⸢LÚ$^{?}$.MEŠ KÁ⸣.DINGIR.RA.KI *ša si-ḫi i-pu-šú* LÚ.*kal-du* LÚ.[*a-ra-mu*$^{?}$ (...) *ḫal-qu* LÚ.*mun-nab-tu*]

9) *ša ina* ŠÀ IGI.SÁ-*e ù ṭa-aʾ-ti it-ti-šú-nu in*-⸢*nen*⸣-[*du ...-x-tu-ma iš-ku-nu ma-mi-tú*]

10) ⸢É NÍG.GA⸣ *é-sag-íl ip-tu-ma* KÙ.BABBAR KÙ.GI *ni-siq-ti* [NA$_{4}$.MEŠ *ša a-na* ^{d}EN *u* ^{d}*zar-pa-ni-tum*]

11) ⸢*ú-qa-i*⸣-*šá qi-šá-a-ti* NÍG.ŠU NÍG.GA É DINGIR.MEŠ-⸢*šú*⸣-[*nu a-na* ^{m}*um-man-me-na-nu* LUGAL ELAM.MA.KI]

12) *la ra-áš ṭè-e-mi ù mil-ki kàd-ra-a ú*-[*še-bi-lu-uš ṭa-aʾ-tú*$^{?}$ ... *x-a pa-na-tu-ma*]

13) *iš-ku-nu ma-mi-ti a-na di-ku-ti um-ma-ni-šú a-na* [... *ú-ma-ʾe-ru-šú*$^{?}$ *ur-tu*]

14) ⸢*um-ma*⸣-*an-šú ú-pa-aḫ-ḫir-ma* GIŠ.GIGIR.MEŠ GIŠ.*ṣu*-⸢*um*⸣-[*bi e-šu-ra* ...]

15) [KUR.*par-su*]-*áš* KUR.*an-za-an* KUR.*pa-ši-ru* KUR.⸢*el*⸣-[*li-pi* LÚ.*ia-as-ìl* LÚ.*la-kab-ra* LÚ.*ḫa-ar-zu-nu*]

16) [URU.*du-um*]-⸢*mu-qu* URU.*su-la*⸣-[*a* ...]

Lacuna

Left edge

1) [...] *x ru-um-mu*-⸢*ku*$^{?}$⸣

2) [...]-*si-iš*

Rev.

Lacuna

1′) [...] *x x* [...]

2′) *a-na* ḪUL-*tim a-na* KUR *x* [...]

1–5) [*A*] *Chaldea*[*n* (Šūzubu), ... a rash fellow, a] *chariot fighter*, a servant who belonged to the [governor of the city Laḫīru, (...) who in the time of my father fled like a bird on a]ccount of *the beating of the ...-official and the tearing out* (*of his hair*) [... and] wandered about in the open country, [who entered Babylon] when there was rebellion and [revolt (...) and] *was reckoned as one of them*: They (the Babylonians) exalted him over them and [they entrusted him with] the king[ship of the land of Sumer and Akkad].

6–9) To Babylon, which was very guilty, [... (wherein) *Šūzubu*, a Chaldean, son of a nobody], a person of lowly status who has no streng[th, ..., was appointed as ... of Babylon]: *The people of* Babylon who had rebelled (and) the Chaldeans, [*Arameans*, (...) fugitives, (and) runaways] who had banded toge[ther] with them in exchange for gifts and bribes [... and they took an oath].

10–14) They (the Babylonians) opened the treasury of Esagil and s[ent] my gift(s) — the silver, gold, (and) precio[us stones that] I had given as presents [to the god Bēl (Marduk) and the goddess Zarpanītu], the property (and) possession(s) of the temple of the[ir] gods — [*as a bribe* to Umman-menanu (Ḫumban-menanu), the king of the land Elam], who does not have sense or insight. [... previously and] they took an oath. [*They gave him* the order] to muster his army (and) to [...]. He gathered his army, [inspected] (his) chariots (and) wago[ns, ...]

15–16) [The lands Parsu]aš, Anzan, Pašeru, (and) E[llipi, the people of Yasil, Lakab(e)ra, (and) Ḫarzunu, (and) the cities Dum]muqu, Sulā[ya, ...]

Lacuna

Left edge 1–2) (No translation possible))

Lacuna

Rev. 1′–2′) [...] ... [...] for evil against the land [...].

1–13 For the restorations at the ends of the lines, see text no. 147.

3′) *a-a-um-ma* NUN-*ú* EGIR-[*ú ... ú-nak-ka-ru-ma*]
4′) *i-na mim-ma ši-pir ni-kil-*⸢*ti*⸣ [*... i-pa-áš-ši-ṭu*]
5′) AN.ŠÁR ^{d}*a-nim* ^{d}30 ^{d}[UTU ^{d}IŠKUR ... DINGIR.MEŠ KUR *aš-šur*.KI]
6′) DÙ-*šú-nu* MU-*šú-nu* ⸢NUMUN⸣-[*šú-nu* NUNUZ-*šú-nu* (*ù*) *na-an-nab-šú-nu* ... *li-ḫal-li-qu*]

Lacuna?

Rev. 3′–6′) (As for) any futu[re] ruler [who ... changes and ...] by some craf[ty] device, [erases ...], may the deities Aššur, Anu, Sîn, [Šamaš, Adad, ...] all of [the gods of Assyria, make] their name, [their] seed, [their offspring, (and) their progeny disappear ...].

Lacuna?

147

A fragment from the right side of a wide single-column tablet, possibly from the same tablet as text nos. 146 and 148, preserves part of an archival copy or a draft of an inscription of Sennacherib. The extant text contains the beginning of a report of Sennacherib's eighth campaign (the battle of Ḫalulê), part of the concluding formulae, and the last sign of the subscript (or a scribal note; "Abschriftvermerk"). Like text no. 146, the account of the eighth campaign in this inscription differs significantly from the reports on clay prisms, stone tablets, and other clay tablets.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 236	—	Probably Nineveh, Kuyunjik	5.3×5.5	c

COMMENTARY

Parts of the obverse, reverse, top edge, and right edge are preserved. If DT 236 belongs to the same tablet as K 2622 (text no. 146) and K 4844 (text no. 148), then (1) obv. 1–14 of this text preserve the ends of text no. 146 obv. 1–14, (2) text no. 148 follows obv. 14 of this text after a lacuna, and (3) rev. 1′–4′ preserve the ends of text no. 146 rev. 3′–6′; see Figure 18 on p. 194 and Frahm, Sanherib pp. 206–207. The restoration of damaged text is based on text no. 146; see the commentary and on-page notes to that text for further details.

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rev. 3′ Based on the inscriptions of Esarhaddon and Ashurbanipal, possibly restore *lu-ú a-šar-šú* "or its place" before *ú-nak-ka-ru-ma* "changes and." See, for example, Leichty, RINAP 4 p. 273 Esarhaddon 133 line 40; and Frame, RIMB 2 p. 227 B.6.32.19 line 31.

rev. 4′ Based on the inscriptions of Esarhaddon and Ashurbanipal, possibly restore *ib-ba-tu* "destroys" or *ú-ḫal-li-qu* "makes disappear" after *i-na mim-ma ši-pir ni-kil-*⸢*ti*⸣ "by some craf[ty] device." See, for example, Leichty, RINAP 4 p. 273 Esarhaddon 133 line 40; and Borger, BIWA p. 120 Prism D viii 96. Before *i-pa-áš-ši-ṭu* "erases," possibly restore *šumī šaṭru* "my inscribed name."

rev. 6′ Restore either *ina* KA UN.MEŠ "from the mouth of the people" or *ina nap-ḫar* KUR.KUR "from all lands" between *li-ḫal-li-qu* "may they make disappear" and *na-an-nab-šú-nu* "their progeny"; see respectively text no. 166 line 39 and text no. 168 line 71.

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TEXT

Obv.
1) [LÚ.*kal-da-a-a*$^{?}$ ...]-⸢*nu*⸣ *la ḫa-sis a-ma-*⸢*ti*⸣
2) [LÚ.A SIG LÚ.ARAD *da-gíl pa-ni* LÚ.EN.NAM URU.*la-ḫi-ri* ...] ⸢*ša*⸣ *i-na* ŠÀ *u*$_4$*-me ša* AD-*ia*
3) [*la-pa-an ṭa-re-e ù ba-qa-me ša* LÚ ... *iṣ*]-⸢*ṣu*⸣-*riš in-nab-tu-ma*
4) [*i-rap-pu-du ka-ma-a-ti i-na si-ḫi ù bar-ti* (...) *qé-reb*] ⸢KÁ⸣.DINGIR.RA.KI *e-ru-bu-ma*
5) [*im-ma-nu-u it-ti-šú-un* UGU-*šú-nu ú-šar-bu-šú-ma* LUGAL-*ut* KUR EME.GI$_7$ *ù* URI].KI *ú-šad-gi-lu pa-nu-uš-šú*
6) [*a-na* KÁ.DINGIR.RA.KI *ša ḫi-ṭi-tu ma-gal ir-šu-ú* ... ^{m}*šu-zu-bu*$^{?}$] LÚ.*kal-da-a-a* DUMU *la mám-ma-na-ma*
7) [*eṭ-lu dun-na-mu-ú ša la i-šu-ú e-mu-qi* ...] *x-ut* KÁ.DINGIR.RA.KI *iš-šak-nu*
8) [LÚ.MEŠ$^{?}$ KÁ.DINGIR.RA.KI *ša si-ḫi i-pu-šú* LÚ.*kal-du* LÚ.*a-ra-mu*$^{?}$ (...)] ⸢*ḫal*⸣-*qu* LÚ.*mun-nab-tu*
9) [*ša ina* ŠÀ IGI.SÁ-*e ù ṭa-aʾ-ti it-ti-šú-nu in-nen-du* ...]-*x-tu-ma iš-ku-nu ma-mi-tú*
10) [É NÍG.GA *ša é-sag-íl ip-tu-ma* KÙ.BABBAR KÙ.GI *ni-siq-ti* NA$_4$.MEŠ *ša a-na*] ⸢^{d}⸣EN *u* ^{d}*zar-pa-ni-tum*
11) [*ú-qa-i-šá qi-šá-a-ti* NÍG.ŠU NÍG.GA É DINGIR.MEŠ-*šú-nu a-na* ^{m}*um-man-me*]-⸢*na*⸣-*nu* LUGAL ELAM.MA.KI
12) [*la ra-áš ṭè-e-mi ù mil-ki kàd-ra-a ú-še-bi-lu-uš ṭa-aʾ-tú*$^{?}$ ...] *x-a pa-na-tu-ma*
13) [*iš-ku-nu ma-mi-ti a-na di-ku-ti um-ma-ni-šú a-na* ... *ú-ma-ʾe*]-⸢*ru*$^{?}$-*šú*$^{?}$⸣ *ur-tu*
14) [*um-ma-an-šú ú-pa-aḫ-ḫir-ma* GIŠ.GIGIR.MEŠ GIŠ.*ṣu-um-bi e-šu-ra* ...] *x x* [(*x*)]
Lacuna
Rev.
Lacuna
1′) [*a-a-um-ma* NUN-*ú* EGIR-*ú* ... *ú-nak*]-⸢*ka-ru-ma*⸣
2′) [*i-na mim-ma ši-pir ni-kil-ti* ... *i-pa*]-⸢*áš*⸣-*ši-ṭu*
3′) [AN.ŠÁR ^{d}*a-nim* ^{d}30 ^{d}UTU ^{d}IŠKUR ... DINGIR.MEŠ] ⸢KUR⸣ *aš-šur*.KI
4′) [DÙ-*šú-nu* MU-*šú-nu* NUMUN-*šú-nu* NUNUZ-*šú-nu* (*ù*) *na-an-nab-šú-nu* ... *li*]-⸢*ḫal*⸣-*li-qu*
5′) [...] *x*

1–5) [*A Chaldean* (Šūzubu), ...] ... a rash fellow, [a *chariot fighter*, a servant who belonged to the governor of the city Laḫīru, (...) w]ho in the time of my father fled [li]ke a bird on account of *the beating of the ...-official and the tearing out* (*of his hair*) ...] and [wandered about in the open country], who entered [B]abylon [when there was rebellion and revolt (...)] and [*was reckoned as one of them*: They (the Babylonians) exalted him over them and] they entrusted him with [the kingship of the land of Sumer and Akkad].

6–9) [To Babylon, which was very guilty, ... (wherein) *Šūzubu*], a Chaldean, son of a nobody, [a person of lowly status who has no strength, ...], was appointed as [...] ... of Babylon: [*The people of* Babylon who had rebelled (and) the Chaldeans, *Arameans*, (...)] fugitives, (and) runaways [who had banded together with them in exchange for gifts and bribes ...] ... and they took an oath.

10–14) [They (the Babylonians) opened the treasury of Esagil and sent my gift(s) — the silver, gold, (and) precious stones that I had given as presents to the g]od Bēl (Marduk) and the goddess Zarpanītu, [the property (and) possession(s) of the temple of their gods — *as a bribe* to Umman-men]anu (Ḫumban-menanu), the king of the land Elam, [who does not have sense or insight. ...] ... previously and [they took an oath. *They ga*]*ve him* the order [to muster his army (and) to ... He gathered his army, inspected (his) chariots (and) wagons, ...] ... [...]

Lacuna

Lacuna

Rev. 1′–4′) [(As for) any future ruler who ... ch]anges and [... by some crafty device, era]ses [..., may the deities Aššur, Anu, Sîn, Šamaš, Adad, ... all of the gods of] Assyria, make [their name, their seed, their offspring, (and) their progeny di]sappear [...].

Rev. 5′) [...]

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obv. 1–14 For the restorations, see text no. 146.
rev. 1′–4′ See the on-page notes to text no. 146 rev. 3′, 4′, and 6′.

148

K 4484, a fragment from the obverse of a wide single-column tablet, possibly from the same tablet as text nos. 146–147, preserves part of an archival copy or a draft of an inscription of Sennacherib. The extant text contains part of a report of Sennacherib's eighth campaign (the battle of Ḫalulê). Like the previous two texts, the account of the eighth campaign in this inscription differs significantly from the reports included in texts inscribed on clay prisms, stone tablets, and other clay tablets.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4484	—	Probably Nineveh, Kuyunjik	7×4.5	c

COMMENTARY

Assuming that K 4484 belongs to the same tablet as K 2622 (text no. 146) and DT 236 (text no. 147), then this text follows no. 146 obv. 16 after a lacuna of no less than eighth lines (Frahm, Sanherib p. 210); see Figure 18 on p. 194 and Frahm, Sanherib p. 206.

Lines 1′–6′a are presently not duplicated elsewhere in the Sennacherib corpus. Lines 6′b–11′ duplicate (with some variation) text no. 22 v 62b–71a. The restorations in those lines are generally based on that text.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 636 (study)
1979 Borger, BAL^{2} pp. 67 and 88 (study)
1997 Frahm, Sanherib pp. 206–211 T 174 and pls. IX (copy, edition)

TEXT

Lacuna
1′) [...] *x* [...]
2′) [...] GIM [...]
3′) [...]-*di it-tak-lu-ma a-na e-muq* AN *x* [...]
4′) [...] ⸢*šit*⸣-*ku-nu-ma ul-lu-ṣu ma-lu-u ri-šá-a*-⸢*ti*⸣ [...]
5′) [...] *x a-na e-mu-qi-ia rab-ba-a-ti ša* AN.ŠÁR ⸢LUGAL DINGIR.MEŠ⸣ [...]
6′) [...] *ul ar-ḫu-uṣ-ma a-na* AN.ŠÁR DINGIR-*ia at-kil a-na-ku a*-⸢*na*⸣ [AN.ŠÁR$^{?}$ ^{d}30$^{?}$ ^{d}UTU$^{?}$]
7′) [^{d}U.GUR$^{?}$ (...) ^{d}]⸢15⸣ *ša* NINA.KI ^{d}15 *ša* URU.LÍMMU-DINGIR ^{d}EN ^{d}MUATI *ša* AN [...]
8′) [... DINGIR].⸢MEŠ⸣ *ti-ik-le-e-a a-na ka-šá-di um-man* LÚ.KÚR *am-ḫur*-⸢*šu*⸣-[*nu-ti-ma*]

Lacuna
1′–6′a) [...] they trusted and [...] in the strength of ... [...] *they were lined up* [...], and (then) they rejoiced (and) were full of joy. [...] in my great strength, which (the god) Aššur, king of the gods [...]. I did not rely on [...], but trusted in (the god) Aššur, my god.

6′b–9′a) I myself prayed to [the deities *Aššur*, *Sîn*, *Šamaš*, *Nergal*, (...) Iš]tar of Nineveh, Ištar of Arbela, Bēl, Nabû, ... [... the god]s who support me, for victory over the army of (my) enemy [and they immediately heeded my prayers (and) ca]me to my aid.

6′b–8′a For the list of gods, cf., for example, text no. 22 v 62b–64a.
8′ *um-man* LÚ.KÚR "the army of (my) enemy": Text no. 22 v 65 has LÚ.KÚR *dan-ni* "(my) strong enemy."

9′) [*su-pe-e-a ur-ru-ḫiš iš-mu-ú*] ⸢*il*⸣*-li-ku re-ṣu-ú-ti ki-ma la-ab-bi na-ad-ri* [...]
10′) [... *at-tal-bi-šá si-ri-ia*]-⸢*am ḫu-li*⸣*-ia-am si-mat ta-ḫa-zi a-pi-*[*ra ra-šu-ú-a*]
11′) [*i-na* GIŠ.GIGIR MÈ*-ia ṣir-ti sa-pi-na-at za*]-⸢*ʾi-i-ri*⸣ *i-na ug-*⸢*gat lìb*⸣-[*bi-ia ar-ta-kab*]
Lacuna

9′b–11′) Like a raging lion [... I put on arm]or (and) plac[ed] a helmet suitable for combat [on my head]. In [my] ange[r, I rode quickly in my exalted battle chariot, which lays en]emies [low].

Lacuna

149

A small tablet, probably from Nineveh, contains a draft of epigraphs to be engraved on reliefs in Sennacherib's palace. The first epigraph (lines 1–9) describes a wild, mountainous terrain through which Sennacherib passed with his troops, and probably refers to the second campaign (702). This conclusion is confirmed by the second epigraph (line 10) which simply says "Bīt-Kubat," one of the places Sennacherib reached on that expedition. The third epigraph (lines 11–13) describes the flight of Marduk-apla-iddina II (biblical Merodach-baladan) from Babylon to escape Sennacherib's army, presumably on the first campaign (703). The fourth epigraph (lines 14–17) describes Šūzubu falling from his horse out of fear of Sennacherib's attack. Both Nergal-ušēzib and Mušēzib-Marduk were called Šūzubu in Sennacherib's inscriptions and it is unknown which one this is. The last two epigraphs (lines 18 and 19) are simply labels for the lands Sumer and Meluḫḫa.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 1280	—	Probably Nineveh, Kuyunjik	11.5×5.7	c

COMMENTARY

K 1280 is a crudely made *uʾiltu*-tablet with rounded corners; for some details on this horizontal tablet format (1:2 ratio), see Radner, Nineveh 612 BC pp. 72–73 (with fig. 8). Nine lines are written on the obverse (lines 1–9), one line on the bottom edge (line 10), and nine lines on the reverse (lines 11–19). The script is generally Neo-Assyrian, but there are a few Babylonian sign forms; these are *tu* (*bir-tu-uš-šu-nu*) in line 5 and the LUGAL-signs in lines 11 and 14 (LUGAL-*ut*). The first epigraph (lines 1–9) is written in Neo-Assyrian, rather than in Standard Babylonian. Note the Assyrian subordinate marker in lines 3 and 4 (*la-áš-šu-ni* and *še-ru-ʾu-ú-ni* respectively) and the *ss* for *št* in line 8 (*ú-sa-am-ri-iṣ*). Because Neo-Assyrian is not used for epigraphs on Sargonid palace reliefs, Frahm questions whether this text was meant for another object with images. As for the date the tablet was inscribed, this is not known, especially since it is not certain to which Babylonian king Šūzubu is referring in the fourth epigraph (lines 14–17), Nergal-ušēzib or Mušēzib-Marduk. If it is the latter, then the earliest possible date is the year 693.

9′b–10′a *ki-ma la-ab-bi na-ad-ri* [...] "like a raging lion [...]": Cf. text no. 22 v 67, which has *la-ab-biš an-na-dir-ma* "I raged up like a lion and"; text no. 230 lines 61b–62a, which has [... *šu*]*-zu-zu* "[... fer]ocious [...]"; and text no. 145 i′ 4, which has [...] *x šu-zu-zu an-na-an-dir-ma* "I raged up [like a] ferocious [...] and."

Lacuna after 11′ The translation assumes that *ḫa-an-ṭiš* "quickly" appeared at the beginning of the now-missing line 12′.

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1924	Luckenbill, Senn. pp. 22 and 156 I36 (edition)
1927	Luckenbill, ARAB 2 p. 197 §§484–488 (translation)
1956	Borger, Asarh. p. 31 §19 (line 13, study)
1988	Gerardi, JCS 40 pp. 18–19 (study)
1992	George, BTT pp. 254–255 (line 13, study)
1997	Frahm, Sanherib pp. 211–212 T 175 (study)

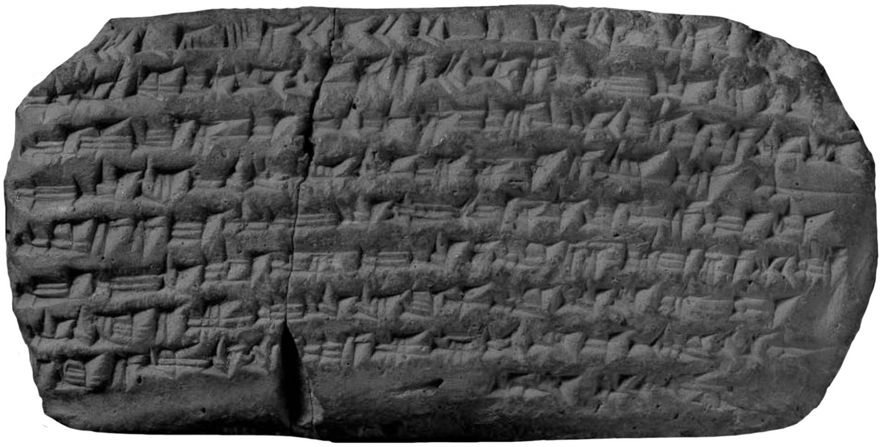

Figure 19. Obverse of K 1280 (text no. 149), a small tablet inscribed with drafts of epigraphs to be engraved on reliefs in Sennacherib’s palace at Nineveh. © Trustees of the British Museum.

TEXT

Obv. 1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ *i-na* KUR.MEŠ *dan-nu-ti* 2) *ša bal-ṭi ša re-ʾi ḫa-a-mu ḫu-ṣa-bu i-na lìb-bi* 3) *la-áš-šu-ni* GIŠ.*gu-up-ni dan-nu-ti ša* GIŠ.*e-eʾ-ri* 4) *i-na lìb-bi še-ru-ʾu-ú-ni šá-a-ru dan-nu* 5) *ka-a-a-ma-nu i-na bir-tu-uš-šu-nu a-la-ku* 6) *la i-par-ra-as i-na šá-ka-a-ni ša ma-dak-ti-ia* 7) *bal-ṭu* 2-*ú i-na* ŠÀ-*šu maš-ka-na la* ub*-la** 8) *ana-ku a-di* ERIM.ḪI.A-*ia ú-sa-am-ri-iṣ ina muḫ-ḫi-šú-nu* 9) (erasure) *ar-ti-di*	1–9) Sennacherib, king of the world, king of Assyria: In the mighty mountains, wherein there is not (even) a (piece of) straw (or) a splinter of wood for *sustaining* a shepherd, wherein (even) the tough tree trunks of *eʾru*-trees grow flat on the ground, (and) between which a strong, steady wind never ceases to blow — where I pitched my camp, *no* other living (man) *had* (*ever*) *brought* a tent. I, myself, together with my troops, travelled over them with difficulty.
10) É-⸢*ku**⸣-*bat*	10) Bīt-Kubat.
Rev. 11) ^{md}AMAR.UTU-A-SUM.NA LUGAL KUR.*kár-*^{d}*dun-ía-àš* 12) *ti-ib* MÈ-*ia e-dúr-ma* TÚG.*ṣu-ba-tú be-lu-ti-šú* 13) *ú-šar-riṭ-ma* (erasure) TA KÁ.DINGIR.MIN.KI *ur-ru-ḫi-iš ú-ṣi*	11–13) Marduk-apla-iddina (II) (Merodach-baladan), king of Karduniaš (Babylonia), became frightened by my battle array; he shred his lordly garments and quickly departed Babylon.
14) ^{m}*šu-zu-bu* LUGAL NÍ.GI *ša* LUGAL-*ut*	14–17) Šūzubu, a usurper king who had taken the

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7 *la* ub*-la** “had not brought”: The tablet has TE UB BA.

10 É-⸢*ku**⸣-*bat* “Bīt-Kubat”: The tablet has É-⸢*ru*⸣-*bat*.

13 The scribe ineffectually erased *ul-tu* after he changed his mind to write TA. KÁ.DINGIR.MIN.KI “Babylon”: On this unusual orthography, see Borger, Asarh. p. 31 §19 and George, BTT pp. 254–255.

KÁ.DINGIR.RA.KI *ra-ma-nu-uš*
15) *ú-ter-ru ḫur-ba-šú ta-ḫa-zi-ia im-qu-su-ma*
16) *ir-šá-a <ma>-na-aḫ-tú ul-tu ṣe-er* ANŠE.KUR.RA *qaq-qa-riš*
17) *im-qu-ut*
18) [(*x x*)] KUR EME.GI$_7$
19) [(*x x*)] KUR.*eme-luḫ-ḫa*

kingship of Babylon for himself: Terror of doing battle with me fell upon him; *he lost consciousness* (and) fell from (his) horse to the ground.

18) [(...)] the land of Sumer.
19) [(...)] the land of Emeluḫḫa (Meluḫḫa).

150

The left half of a small tablet, probably from Nineveh, contains a draft of epigraphs to be engraved upon a relief. The first epigraph (line 1) includes only Sennacherib's name and probably a few of his titles (all of which are restored). The second epigraph (lines 2–4), which is similiar to text no. 149 lines 11–13, describes the flight of the Babylonian ruler Marduk-apla-iddina II from Babylon to escape Sennacherib's army, presumably during the first campaign (703). Although it is not sufficiently preserved for us to be certain of its contents, the third epigraph (lines 5–8) describes a joyous event in which the Assyrian king participated. The reverse of the tablet has a list of names — including Gilgamesh, Enkidu (reading uncertain), and Ḫumbaba — in two columns; these names are likely not part of the Sennacherib inscription and, therefore, are not edited here.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 6109	—	Probably Nineveh, Kuyunjik	7×5	c

COMMENTARY

Like K 1280 (text no. 149), K 6109 is an *u'iltu*-tablet with rounded corners. Eight lines are written on the obverse (lines 1–8) and eleven lines on the reverse (not edited here). For details on the list of names on the reverse, see Borger, ARRIM 6 (1988) p. 8 and Frahm, Sanherib p. 213. The script is Neo-Assyrian but interspersed with Neo-Babylonian sign forms, a characteristic of Assyrian inscriptions on stone. The date the tablet was inscribed is not known. Borger suggests that the tablet was probably written after Sennacherib's first campaign (703–702), but Frahm is less certain of the date since the third epigraph (lines 5–8) may refer to an event that took place in the year 703 or the year 700, depending on whether it refers to the appointment of Bēl-ibni or Aššur-nādin-šumi as king in Babylon. Those lines are not sufficiently preserved to be certain of their contents.

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15 The scribe started to add a horizontal ruling between lines 15 and 16, but stopped halfway, just before *ta-ḫa-zi-ia*.
16 *ir-šá-a <ma>-na-aḫ-tú* "*he lost consciousness*": The translation was suggested by M. Worthington (personal communication).

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1988	Borger, ARRIM 6 pp. 8 and 11 (transliteration, study)
1992	George, BTT pp. 254–255 (line 4, study)
1997	Frahm, Sanherib pp. 212–213 T 176 and pl. XI (copy, study)

TEXT

Obv.
1) $^{\mathrm{md}}$⸢EN$^{?}$⸣.[ZU-ŠEŠ.MEŠ-*eri-ba*$^{?}$ ...]
2) $^{\mathrm{md}}$AMAR.UTU-IBILA-SUM.⸢NA⸣ [...]
3) *ti-ib ta-ḫ̮a-zi-šu e-du-*⸢*ur*⸣-[*ma* ... TA]
4) KÁ.DINGIR.MIN.KI *ur-ru-ḫ̮i-iš* ⸢*ú*⸣-[*ṣi* (...)]
5) $^{\mathrm{md}}$30-PAP.MEŠ-*eri-ba* MAN ŠÚ MAN [*aš-šur*.KI ...]
6) *i-na ul-ṣi ù ri-šá-*[*a-ti* ...]
7) *i-na qé-reb* KÁ.DINGIR.MIN.KI *a-na* ⸢É$^{?}$⸣.[GAL$^{?}$ ...]
8) Ì.GIŠ.MEŠ DÙG.GA *pi-šat* LUGAL-*u*-⸢*ti*⸣ [...]
Rev.
The list of names is not edited here

1) *Se*[*nnacherib*, ...].
2–4) Marduk-apla-iddina (II) (Merodach-baladan) [...] became frightened by his (Sennacherib's) battle array; [...] he quickly de[parted from] Babylon [(...)].
5–8) Sennacherib, king of the world, king of [Assyria, ...] in joy and happ[iness ...] into Babylon, into *the pal*[*ace* ...] fine oil (fit) for anointing a kin[g ...].

The list of names is not edited here

151

K 4492, a fragment of a multi-column tablet (likely two-column format), preserves part of an archival copy or a draft of an inscription of Sennacherib. This tablet, which may have been part of a series, contains only the building report, or most of it. The extant text, which duplicates the contents of the building report of an inscription written on clay prisms during Sennacherib's 8th regnal year (697), contains parts of a description of the rebuilding of Egalzagdinutukua and a passage recording the construction of the wall Badnigalbilukurašušu and its (fourteen) gates. Based on similarities with text no. 15, the inscription copied on this tablet was probably composed in the year 697 (or possibly one year earlier, 698).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4492	—	Probably Nineveh, Kuyunjik	5.3×4.6×2.2	c

2–4 Cf. text no. 149 lines 11–13. Note the use of the third, not first person, suffix in line 3 (*ti-ib ta-ḫ̮a-zi-šu*).

4 KÁ.DINGIR.MIN.KI "Babylon": See also text no. 149 line 13. On this unusual orthography, see Borger, Asarh. p. 31 §19 and George, BTT pp. 254–255.

5–8 R. Borger (ARRIM 6 [1988] p. 8) suggests that Sennacherib entered Babylon and plundered fine oil from Marduk-apla-iddina's palace. E. Frahm (Sanherib p. 212) tentatively suggests reading the lines as follows: $^{\mathrm{md}}$30-PAP.MEŠ-*eri-ba* MAN ŠÚ MAN [*aš-šur*.KI ...] *i-na ul-ṣi ù ri-šá-*[*a-ti* PN] *i-na qé-reb* KÁ.DINGIR.MIN.KI *a-na* ⸢É$^{?}$⸣.[GAL$^{?}$ (...) *ú-še-rib-ma*$^{?}$] Ì.GIŠ.MEŠ DÙG.GA *pi-šat* LUGAL-*u*-⸢*ti*⸣ [(...) *ap-šu-uš* (...)] "Sennacherib, king of the world, king of [Assyria, ...: *I made* PN (Bēl-ibni or Aššur-nādin-šumi) *enter*] in joy and happ[iness] into Babylon, into *the pal*[*ace* (...) I anointed (him) with] fine oil (fit) for anointing a ki[ng (...)]."

COMMENTARY

Only the upper right corner of the obverse and bottom right corner of the reverse are preserved. The tablet probably had two columns on each side; see also Frahm, Sanherib p. 213. It is not certain if this tablet contains a draft or an archival copy of the building report of text no. 15 (or most of that part of the text) or of another inscription written on clay prisms ca. 698–697. Based on the conjectured number of lines missing between obv. i′ 12 and rev. i 1′, which can be estimated from the building report of text no. 15, E. Frahm (Sanherib p. 213) suggests that (1) each column had ca. 63 lines and that (2) ca. 103 lines are missing between the extant sections of the obverse and reverse. If this proves correct, then col. i (completely missing) would have contained text no. 15 v 18–vi 11 and the lacuna between obv. i′ (=col. ii) 12 and rev. i (=col. iii) 1′ would have had vi 24b–vii 7′ of that text. As for the contents of col. iv (completely missing), it is not entirely certain that the scribe could have inscribed all of text no. 15 vii 21′–viii 28′′ in ca. 63 lines. Whatever did not fit was probably inscribed on another tablet. Of course, one cannot rule out the possibility that the building report copied on this tablet was shorter than that of text no. 15. The extant text duplicates text no. 15 vi 12–24a and vii 8′–20′. The restorations are based on that text.

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1979 Borger, BAL^2 p. 67 (study)
1997 Frahm, Sanherib p. 213 T 177 (study)

TEXT

Obv.
Col. i′
1) [2 ME 68 *ina*] ⸢AS$_4$⸣.LUM GAL-*ti* SAG.KI MURUB$_4$-*tim*
2) [*mé-eḫ-ret*] ⸢*za*⸣-*me-e at-man-ni ku-tal* ^{d}*iš-tar*
3) [4 ME 43 *ina*] ⸢AS$_4$⸣.LUM GAL-*ti* SAG.KI *qab-li-tum*
4) [*šá-ni-tum mu*]-⸢*uḫ*⸣-*ḫur-ti šá-a-ri a-mur-ri*
5) [*ku-tal* É *ziq*]-⸢*qur*⸣-*rat* É ^{d}*iš*-⸢*tar*⸣
6) [3 ME 86 *ina* AS$_4$].LUM GAL-*ti* SAG.KI KI.TA [IM.U$_{18}$.LU]
7) [ÚS.SA.DU ÍD].IDIGNA *tam-la-a ú-mal*-[*li*]
8) [*am-šu-uḫ me-ši*]-⸢*iḫ*⸣-*ta áš-šú šip-ri* É.⸢GAL⸣-[*ia*]
9) [*šu-te-šu-ri ù*] ⸢*li*⸣-*pit* ŠU.II-*ia šul*-[*lu-me*]
10) [*i-na u*$_4$*-me-šu-ma* ^{d}*aš*]-⸢*šur*⸣ *ù* ^{d}[*iš-tar*]
11) [*ša* NA$_4$.*pi-i-li pe-ṣe*]-⸢*e*⸣ *ina* URU.[*ba-la-ṭa-a-a*]
12) [...] *x* [...]
Lacuna

i′ 1–8a) I fill[ed in (and) measu]red a terrace [... 268] large *aslu*-cubits along the inner, shorter side, [(which is) opposite] the *zamû*-wall of the shrine behind (the temple of) the goddess Ištar, [443] large *aslu*-cubits along the [other, pa]rallel, inner shorter side, (which is) on the west [behind the zig]gurrat of the temple of the goddess Ištar, (and) [386] large [*as*]*lu*-cubits along the lower, [southern] shorter side, [(which is) beside the] Tigris [River].

i′ 8b–12) So that the construction of [my] pala[ce might be carried out correctly and] that my handiwork be comp[leted, at that time, the god Aš]šur and the goddess [Ištar revealed to me the presence of whit]e [limestone] in the city [Balāṭāya. ...]

Lacuna

Rev.
Col. i
Lacuna
1′) [...] *x* [...]
2′) [ŠU.NIGIN 8 KÁ.GAL.MEŠ ^{d}UTU].⸢È⸣ *mé-eḫ-ret* [IM.*šu-ú-ti*]
3′) [*ù* IM.*šá-de-e az-ku*]-*ra ni-bit-si*-⸢*in*⸣
4′) [^{d}IŠKUR *šá-ri-ik* ḪÉ].GÁL *a-na* ⸢KUR⸣

Lacuna

Rev. i 1′–3′) [... In total, eight gates (facing) the] rising [sun], towards [the south and east, (and) I gav]e them (these) names.

Rev. i 4′–10′) [“The God Adad Is the Provider of

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i′ 12 The translation assumes that *ú-šap-tu-ú-ni pa-ni-šú* “they revealed to me its presence” appeared at the beginning of this line.

5′) [KÁ.GAL ^{d}]⸢IŠKUR⸣ *ša* KUR.*am-ba-*⸢*si*⸣
6′) [^{d}*èr-ra mu*]-⸢*šam*⸣*-qit a-a-bi-*⸢*ia*⸣
7′) [KÁ.GAL ^{d}U.GUR] *ša* URU.*tar-bi-*⸢*ṣi*⸣
8′) [^{d}IGI.SIG$_{7}$.SIG$_{7}$ *mu*]-⸢*šam*⸣*-me-eḫ ṣip-pa-a-*⸢*ti*⸣
9′) [KÁ.GAL GIŠ.KIRI$_{6}$].⸢MEŠ⸣ ŠU.NIGIN 3 KÁ.GAL.MEŠ
10′) [*ša mé-eḫ-ret*] ⸢IM⸣.*il-ta-ni at-ta-bi zi-kir-šin*

Pro]sperity to the Land”: [(this is) the] Adad [Gate], which (leads to) the game preserve. “[The God Erra Is the One Who] Cuts Down My Enemies”: [(this is) the Nergal Gate], which (leads to) the city Tarbiṣu. “[The God Igisigsig Is the One Who] Makes Orchards Flourish”: [(this is) the Gate of the Garden]s. In total, three gates [(facing) towards] the north (and) I gave them (these) names.

11′) [^{d}*é-a mu*]-⸢*še*⸣*-šir kùp-pi-ia*
12′) [KÁ.GAL *ma*]-⸢*as*⸣*-qé-e mu-še-ri-bat*
13′) [*mi-šìr-ti*] ⸢*da*⸣*-ád-me* KÁ.GAL *ka-a-ri*

Rev. i 11′–13′) “[The God Ea Is the One Who] Properly Directs (Water Flow into) My Cisterns”: [(this is) the M]ašqû [Gate]. “The One Who Brings in [Income from] the Settlements”: (this is) the Quay Gate.

152

A fragment from the left side of a small clay tablet that was probably discovered at Nineveh preserves the first half of a draft of a short monumental inscription of Sennacherib. The extant text contains the prologue and the beginning of the building report, which may describe the rebuilding and decoration of the armory (*ekal kutalli*, the “Rear Palace”) at Nineveh. Based on Sennacherib’s titulary and on the assumption that this text records work on the armory, the inscription was likely composed ca. 690–689.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 7981	—	Probably Nineveh, Kuyunjik	7.5×5.5	c

COMMENTARY

The left portion of the obverse and the top, left, and bottom edges of this *u*ʾ*iltu*-tablet are preserved. Line 1 is written on the upper edge and lines 14–17 are inscribed on the bottom edge. The reverse is completely broken away. The complete text probably had approximately thirty lines.

BIBLIOGRAPHY

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TEXT

Obv.

1) [^{md}30-PAP.MEŠ-*eri*]-*ba* LUGAL GAL LUGAL *dan*-[*nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI]

2) ⸢LUGAL *kib-rat*⸣ [LÍMMU]-⸢*tim*⸣ *mi-gir* DINGIR.MEŠ GAL.MEŠ [^{d}*aš-šur* (...) TA *ṣi-it* ^{d}*šam-ši*]

3) *a-di e-reb* ^{d}*šam-ši* LUGAL.MEŠ-*ni la ma*-⸢*gi*⸣-[*ri še-pu-uš-šú ú-šak-niš-ma*]

4) ⸢*i-šu-ṭu*⸣ *ab-šá-an-šú e-nu-šú ina x* [... É.GAL$^{?}$ *ku-tal-li*$^{?}$]

5) [*ša*] ⸢*qé*⸣-*reb* URU.*ni-na-a a*-[*na*$^{?}$ ...]

6) *x* ⸢ANŠE⸣.KUNGA.MEŠ *áš-šú x* [...]

7) ⸢*šuk-nu*⸣-*ši a-na ni-i-ri* ⸢*ù*⸣ [...]

8) *sa-naq mim-ma šum-šú ma-la* ⸢*ba*⸣-[*šu-ú* ...]

9) *ú-šak-ni-šú še-pu-ú*-⸢*a*⸣ *x* [*x*] *x* (*x*) *x* [...]

10) NA$_4$.^{d}ŠE.TIR NA$_4$ *qa-bé-e* ⸢*ma*⸣-*ga-a-ri* ⸢*ri*⸣-[*iḫ-ṣu šu-tu-qi*]

11) MÁŠKIM *a-na* LÚ NU TE-*e ša ul-tu* GÌR.II KUR.⸢*ni*⸣-[*pur* KUR-*i*]

12) ⸢*ṭa*⸣-*biš ib-bab-la* NA$_4$.DÚR.MI.NA.BÀN.DA ⸢NA$_4$⸣.[...]

13) ⸢*ziq*⸣-*ti pu-luḫ-ti a-na* LÚ ⸢NU⸣ [TE-*e* ...]

14) [*x x*] *x x x x x x* [...]

15) [...] *x x x x* [...]

16) [...] ⸢*ṣe*⸣-*ru-uš*-[*šú*$^{?}$ ...]

17) [...] *x x x* [...]

Rev.

Reverse completely missing

1–4a) [Sennacher]ib, great king, str[ong] king, [king of the world, king of Assyria], king of the [fou]r quarters (of the world), favorite of the great gods: [the god Aššur (...) made] (all of) the insubmissi[ve] kings [from the rising sun] to the setting sun [bow down at his feet and] they (now) pull his yoke.

4b–9) At that time, during [... *the Rear Palace*, which] is inside Nineveh, *f*[*or* ...] mules ... [...] the submission of [...] to the yoke and [...] the overseeing of everything, as much as th[ere was, ...] who I made bow down at my feet ... [...]

10–17) [...] *pendû*-stone — a stone for speaking (and) being accepted, [(as well as) making] st[orms pass by], (and) keeping the *rābiṣu*-demon away from a man, (and) which was joyfully brought from the foot of [Mount] N[ipur] — breccia, a sto[ne for ... (and) keeping] the *ziqtu*-illness (and) fear away from a man — ...] ... [...] ... [... u]pon [*it* ...] ... [...]

Reverse completely missing

153–155

E. Weissert and E. Frahm (Sanherib pp. 215–217 T 179) suggest that clay tablet fragments K 100, Rm 403, and DT 166 belong to one and the same single-column tablet, but without physically joining one another. As far as it is preserved, the obverse of the tablet would contain an invocation of gods, a list of Sennacherib's titles and epithets, a statement about the god Aššur supporting Sennacherib as his earthly representative, and passages about the king's work at Nineveh and the city's lack of an adequate water supply. The reverse would contain a passage describing the digging of a canal with

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3b–4a [*še-pu-uš-šú ú-šak-niš-ma*] ⸢*i-šu-ṭu*⸣ *ab-šá-an-šú* "[he (the god Aššur) made (kings) bow down at his (Sennacherib's) feet and] they (now) pull his (Sennacherib's) yoke": Cf., for example, text no. 155 line 7´, text no. 223 lines 4–5, and text no. 230 lines 7–8.

4 É.GAL$^{?}$ *ku-tal-li*$^{?}$ "*the Rear Palace*": The tentative restoration follows Frahm, Sanherib p. 214.

5b–6a *a*-[*na*$^{?}$ ...] *x* ⸢ANŠE⸣.KUNGA.MEŠ "*f*[*or* ...] mules": Possibly *a*-[*na pa-qa-ad* ANŠE.KUR.RA.MEŠ] ⸢*ù* ANŠE⸣.KUNGA.MEŠ, "f[or the care of horses] and mules," on the basis of text no. 34 line 56.

10–12a NA$_4$.^{d}ŠE.TIR ... ⸢*ṭa*⸣-*biš ib-bab-la* "*pendû*-stone ... was joyfully brought": Cf. text no. 34 lines 72–74a, which have NA$_4$.^{d}ŠE.TIR *ša* GIM NUMUN *qiš-še-e* GAR-*šú nu-su-qu ma-la* NA$_4$ GÚ *aq-ru* NA$_4$ *qa-bé-e ma-ga-ri ù ri-iḫ-ṣu šu-tu-qi mur-ṣu a-na* NA NU TE-*e ša ul-tu* GÌR KUR.*ni-pur* KUR-*i ib-bab-la* "*pendû*-stone — whose appearance is as finely granulated as cucumber seeds, considered valuable enough to be an amulet, a stone for speaking (and) being accepted, as well as making storms pass by, (and) keeping illness away from a man, (and) which was brought from the foot of Mount Nipur"; cf. also text no. 49 lines 3´–7´.

14–17 See Frahm, Sanherib pp. 214–215.

only a small number of workmen and the opening up of the sluice gate of a canal, a report about the creation of (six) monuments (rock reliefs or steles), the concluding formulae, and a one-line subscript. Sections of this incription duplicate text no. 223, an inscription written on a cliff face at Ḫinnis-Bavian. Weissert and Frahm suggested that the three pieces come from the same object not only because all three have texts that parallel Sennacherib's Bavian inscriptions but also on the basis of the script and on the similarity of the clay and (red) slip of the fragments. Because one cannot be absolutely certain that K 100, Rm 403, and DT 166 are all part of the same tablet, it was thought best to edit the three fragments individually, as text nos. 153, 154, and 155 respectively.

153

A fragment of a single-column clay tablet, possibly from the same tablet as text nos. 154–155, preserves part of an archival copy or a draft of an inscription of Sennacherib. The extant text contains parts of the prologue (a long invocation of gods), a passage recording the creation of (six) monuments, the concluding formulae, and a one-line subscript. The invocation includes Aššur, Mullissu, Sîn, Šamaš, Anu, Adad, Ištar, Marduk, Ninurta, Nabû, Nergal, Palil, and the Sebetti. The report of the creation of monuments carved with images of the gods and the king and the concluding formulae duplicate the corresponding passages in text no. 223.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 100	—	Probably Nineveh, Kuyunjik	8.8×6.6×2.3	c

COMMENTARY

Parts of the obverse, reverse, top edge, and left edge are preserved. The text is indented in obv. 2, 4, 6, 8, 10, 13, and 17. If K 100 belongs to the same tablet as Rm 403 (text no. 154) and DT 166 (text no. 155), then according to E. Frahm (Sanherib pp. 215–217 T 179) (1) obv. 25 of this text is followed by text no. 154 obv. 1´ after a lacuna of undetermined length and (2) rev. 1´ of this text follows text no. 154 rev. 7´ after a sizeable lacuna. The invocation of gods (beginning with Aššur and ending with the Sebetti), is not paralleled verbatim in the Sennacherib (or in the late Neo-Assyrian) corpus, but the text on the reverse, which describes the erection of steles after completing work on a system of canals and which contains the concluding formulae, duplicates (with some deviation) text no. 223 lines 55–60. Because that section of text duplicates material presently known only from inscriptions of Sennacherib inscribed on a cliff face at Ḫinnis-Bavian, E. Weissert (Frahm, Sanherib p. 215) identified the text written on K 100 as belonging to the Sennacherib corpus; E. Frahm agreed with this assessment. Following R. Borger (Asarh. p. 115 §85), G.W. Vera Chamaza (Omnipotenz pp. 488–490) still thinks that this is a text of Esarhaddon. This text is included here as a certain Sennacherib text since rev. 1´b–8´ are duplicated in text no. 223 lines 55–60; the restorations in those lines are based on that text.

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1997 Frahm, Sanherib pp. 215–217 T 179 (study)
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TEXT

Obv.
1) *˹e˺-nu* AN.ŠÁR LUGAL DINGIR.MEŠ *šá* AN-*e ù* KI-*˹tim˺* [...]
2) AD DÙ DINGIR.MEŠ *a-šá-red maḫ-*[...]
3) *mut-tal-ku ṣi-i-ru ša ˹a-na˺ mil-˹ki˺* [*šu-tu-ru* ...]
4) *na-din* GIŠ.GIDRU GIŠ.˹GU˺.[ZA BALA-*e* ...]
5) ^{d}NIN.LÍL *ḫi-rat* AN.ŠÁR *ma-al-kàt* ˹DÙ DINGIR˺.[MEŠ ...]
6) *ša ina qí-bit pi-i-šá x* [...]
7) ^{d}30 EN EŠ.BAR *na-áš qar-ni gaš-ra-a-ti* [...]
8) *ša a-na na-dan ur-ti* [...]
9) ^{d}UTU DI.KU$_{5}$.GAL DINGIR.MEŠ *mu-še-ṣu-u* ˹*nu*$^{?}$˺-[*ri*$^{?}$ ...]
10) *ša a-na nu-ri-šú nam-ri bu-*[...]
11) ^{d}*a-num be-lum šur-bu-ú i-lit-ti* AN.ŠÁR *a-bi* DINGIR.MEŠ [...]
12) ^{d}IŠKUR GÚ.GAL AN-*e u* KI-*tim* EN IM *u* NIM.GÍR [...]
13) *na-din te-ʾu-ú-ti a-na bu-ul* ^{d}[ŠÁKKAN ...]
14) ^{d}*iš-tar šar-rat šá-ma-mi u* MUL.MEŠ *šá ˹ru˺-x* [...]
15) ^{d}AMAR.UTU ABGAL DINGIR.MEŠ MAŠ.MAŠ ^{d}*í-gì-gì u* ^{d}˹*a*˺-[*nun-na-ki* ...]
16) ^{d}*nin-urta* DUMU ^{d}EN.LÍL *gít-ma-lu a-šá-red x* [...]
17) *iz-za-zu-ma ú-x* [...]
18) ^{d}AG SUKKAL AN.ŠÁR [...]
19) ^{d}U.GUR EN *a-˹ba˺-ri u du-un-ni šá* [...]
20) ^{d}IGI.DU *a-lik maḫ-ri a-šá-˹red˺* [...]
21) ^{d}7.BI DINGIR.MEŠ *qar-du-ti x* [...]
22) DINGIR.MEŠ GAL.MEŠ EN.˹MEŠ˺-[*ia* ...]

1–22) When (the god) Aššur, king of the gods of heaven and netherworld, [...], the father of all of the gods, foremost of ... [...] the exalted circumspect one who [is surpassing] in insight, [...], the one who gives scepter, th[rone, (and) reign, ...]; (5) the goddess Mullissu, the consort of (the god) Aššur, ruler of all of the god[s, ...] who through her command [...]; the god Sîn, lord of decisions, bearer of powerful horns, [...] who [...] to give commands [...]; the god Šamaš, great judge of the gods who makes *lig*[*ht*] go forth, [...] (10) who by his bright light [...]; the god Anu, supreme lord, scion of (the god) Aššur, father of the gods, [...]; the god Adad, canal inspector of heaven and earth, lord of wind and lightning, [...] giver of sustenance to the creatures of the god [Sumuqan (Šakkan), ...]; the goddess Ištar, queen of the heavens and stars who ... [...]; (15) the god Marduk, sage of the gods, incantation priest of the Igīgū and A[nunnakū] gods, [...]; the god Ninurta, son of the god Enlil, perfect, foremost of [...] who stands [...] and ... [...]; the god Nabû, vizier of (the god) Aššur, [...]; the god Nergal, the lord of strength and power who [...]; (20) the god Palil, the leader, forem[ost of ...]; the Sebetti, valiant gods, [...]; the great gods, [my] lords, [...]:

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23) *ib-ru-ú-ma kul-lat* [...]
24) *ip-pal-su-in-˹ni˺* [...]
25) ^{d}30 ^{d}NIN.˹GAL˺ [...]
Lacuna
Rev.
Lacuna
1′) ˹É$^{?}$.GAL$^{?}$-*šú*$^{?}$˺ [... 6 NA$_{4}$.NA.RÚ-*e* DÙ$^{?}$-*uš*$^{?}$]
2′) *ṣa-lam* DINGIR.MEŠ ˹GAL.MEŠ˺ [EN.MEŠ-*ia ab-ta-ni qé-reb-šú-un ù ṣa-lam* LUGAL-*ti-ia la-bi-in ap-pi ma-ḫar-šú-un ul-ziz*]
3′) *mim-ma lip-ta-at* ˹ŠU˺.[II-*ia ša qé-reb* NINA.KI *i-tep-pu-šú ṣe-ru-uš-šú-un ú-šá-áš-ṭir-ma*]

23–25) They (the gods) searched all of [...] and [...] they looked [(...)] upon me (Sennacherib) [...] the god Sîn, the goddess Ning[al, ...]
Lacuna

Lacuna
Rev. 1′–4′a) *his palace* [... *I made* six steles (and) I *fashioned*] image(s) of the great gods, [my lords, upon them. Moreover, I had a royal image of myself expressing humility (lit. “one who strokes the nose”) placed before them. I had] all of [my] hand[iwork that I had undertaken in Nineveh inscribed upon them and I left (them) for ever after] for the kings, my descendants.

4′) *a-na* LUGAL.MEŠ-*ni* DUMU.MEŠ-⸢*ia*⸣ [*e-zib ṣa-ti-iš ma-ti-ma* NUN *ar-ku-u i-na* LUGAL.MEŠ-*ni* DUMU.MEŠ-*ia*]
5′) *šá e-piš-ti e-pu*-⸢*šú*⸣ [*ú-saḫ-ḫu-ú rik-sa-te ar-ku-sa i-paṭ-ṭa-ru*]
6′) A.MEŠ *pat-ta-a-ti šá*-⸢*ti*⸣-[*na ul-tu ta-mir-ti* NINA.KI *i-par-ra-su ma-lak-šin*]
7′) DINGIR.MEŠ GAL.MEŠ *ma-la ina* ŠÀ NA$_4$.⸢NA⸣.[RÚ-*e an-né-e šu-mu na-bu-ú*]
8′) *ina ṣi-it pi-i-šú-nu el-li ša* ⸢*la na*⸣-[*ka-ri ar-rat ma-ru-uš-ti li-ru-ru-šú-ma* (*lis-ki-pu* BALA-*šú*)]
9′) *šá-a-šú u ma-li-ki-šú* MU-*šú-nu* NUMUN-*šú*-⸢*nu*⸣ [NUNUZ-*šú-nu* (*ù*) *na-an-nab-šú-nu ... li-ḫal-li-qu*]

Rev. 4′b–9′) [At any time (in the future), a future ruler, one of the kings, my descendants], who [desecrates] the work that I have done, [dismantles the (canal) system that I have constructed, diverts the flow of] the waters of the[se] canals [from the plain of Nineveh: may] the great gods, as many as [are named] in [these] st[ele(s)], by their holy decree, which cannot be al[tered, curse him with a harsh curse and (overthrow his dynasty). May they make] him and his advisors, their name, their seed, [their offspring, (and) their progeny disappear ...].

10′) *ša ina* UGU [...]

Rev. 10′) That which is (written) on [...]

154

A fragment of a single-column clay tablet, possibly from the same tablet as text nos. 153 and 155, preserves part of an archival copy or a draft of an inscription of Sennacherib. The extant text contains part of the prologue (Sennacherib's titulary) and part of a passage describing the opening up of a sluice gate of a canal and the presentation of offerings to the gods afterwards. The king's titulary includes titles and epithets attested in inscriptions from both Nineveh and Aššur; cf., for example, text nos. 10–13 and 22 (Nineveh) and text nos. 166 and 168 (Aššur). What little of the building report is preserved duplicates text no. 223, an inscription written on a cliff face at Ḫinnis-Bavian.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Rm 403	—	Probably Nineveh, Kuyunjik	5.5×3.5	c

COMMENTARY

If Rm 403 belongs to the same tablet as K 100 (text no. 153) and DT 166 (text no. 155), then according to E. Frahm (Sanherib pp. 215–217 T 179) (1) obv. 1′ of this text follows text no. 153 obv. 25 after a lacuna of undetermined length; (2) obv. 7′–11′ and rev. 1′–2′ of this text and text no. 155 obv. 1′–5′ and rev. 11′–12′ contain parts of the same lines; and (3) text no. 153 rev. 1′ follows rev. 7′ of this text after a lacuna of undetermined length. The text extant on the obverse includes titulary of Sennacherib known from inscriptions from both Nineveh and Aššur, as well as epithets not otherwise attested in the Sennacherib corpus. For example, *ra-ʾi-im mi-šá-ri a-lik tap-pu-ut a-ki*-⸢*i*⸣ "the one who loves justice,

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rev. 9′ Restore either *ina* KA UN.MEŠ "from the mouth of the people" or *ina nap-ḫar* KUR.KUR "from all lands" between *na-an-nab-šú-nu* "their progeny" and *li-ḫal-li-qu* "may make disappear" ; see respectively text no. 166 line 39 and text no. 168 line 71.

goes to the aid of the weak” in obv. 4′ is well attested in texts from Nineveh, and [*mu-ab-bit*] *da-ád-me-šú mu-šaḫ*-⸢*ru*⸣-*ú* ÍD.MEŠ *pe*-[*tu-u miṭ-ra-a-ti*] “[the one who destroys] its settlements, the one who has canals dug (and) op[ens up irrigation ditches]” in obv. 7′ is known from an inscription from Aššur (text no. 168). The epithets in obv. 2′–3′ and 5′ are presently not attested in the inscriptions of this king. The restorations in obv. 4′ and 6′ are based on text no. 22 i 5–6 and 8–9, those in obv. 7′–9′ are based on text no. 168 lines 9 and 11–13, and the restorations in rev. 2′–6′a are based on text no. 222 lines 31–34. The line arrangement of the text is conjectural.

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TEXT

Obv.

Lacuna

1′) [...] *x x* [...]
2′) [...] ⸢*šá*⸣ *pa*-⸢*an*⸣ [*x x*] *x x* ⸢*ta-ma-a-ti*⸣ [...]
3′) [... *ša ina* ...] *ma-ta-a-ti ma*-[*ḫi*]-*ra la i-šu-ú x* [...]
4′) [...] *ra-ʾi-im mi-šá-ri a-lik tap-pu-ut a-ki*-⸢*i*⸣ [...]
5′) [...]-*dun-ni zaq-ru ú*-[...]
6′) [... *rap-pu la*]-⸢*ʾi*⸣-*iṭ la ma-gi-ri mu-šab-ri-qu* [*za-ma-a-ni*]
7′) [...] *x nu-ʾu-da-at be-lut-su e-piš* KUR [*aš-šur*.KI]
8′) [... *mu-ab-bit*] *da-ád-me-šú mu-šaḫ*-⸢*ru*⸣-*ú* ÍD.MEŠ *pe*-[*tu-u miṭ-ra-a-ti*]
9′) [... *šá-kin nu*]-⸢*uḫ*⸣-*šú ù ṭuḫ*-⸢*du*⸣ [*x*] *x x x* [...]
10′) [...] ⸢KUR⸣ *aš-šur*.KI *x* [...]
11′) [...] *x* [...]

Lacuna

Lacuna

1′–11′) [...] ... [...] who before [...] ... seas [..., who] does not have a ri[v]al [in ...] lands, ... [...] who loves justice, goes to the aid of the weak, [...] ... [... the bridle that co]ntrols the insubmissive, (and) the one who strikes [enemies] with lightning, [...] whose dominion is more praised, the builder of [Assyria, ... the one who destroys] its settlements, the one who has canals dug (and) op[ens up irrigation ditches, ..., the one who establishes abun]dance and plenty ... [...] Assyria [...]

Lacuna

Rev.

Lacuna

1′) [...] *x x* [...]
2′) [... *i-na ši-pir* ŠU.II LÚ-*tim* KÁ]-*šú la ip-pe*-[*te*$_9$ *ki-ma*]
3′) [*bi-bil lìb-bi* DINGIR.MEŠ *ú-šaḫ-bab ma-a-me iš-tu* ÍD *ap-pal*]-⸢*su*⸣-*ma uš-te*-⸢*eš*⸣-[*še-ra ši-pir-šá*]
4′) [*a-na* DINGIR.MEŠ GAL.MEŠ *a-lik i-di-ia mu-kin-nu* BALA-*ia* GU$_4$.MEŠ NIGA.MEŠ UDU.MEŠ *du-uš*]-⸢*šú-ti*⸣ UDU.SISKUR.MEŠ [*eb-bé-ti*]
5′) [*lu aq-qí* LÚ.ERIM.MEŠ *šu-nu-ti ša* ÍD *šu-a-tu iḫ-ru-ú* TÚG.GADA TÚG.MEŠ *bir-me ú-ḫal*]-*lip-šú-nu-ti* [ḪAR.MEŠ]
6′) [KÙ.GI GABA.MEŠ KÙ.GI *áš-kun-šú*]-⸢*nu*⸣-*ti ina x* [...]
7′) [...] *x* [...]

Lacuna

Lacuna

Rev. 1′–6′a) [...] ... [...] Its [(sluice) gate] was not open[ed through the work of human hands. According to the heart’s desire of the gods, I made (it) gurgle with water. After I inspect]ed [the canal] and made sure [its construction was performed correctly, I offered pure] sacrifices [of fattened oxen (and) an abun]dance [of sheep to the great gods, who march at my side (and) who make my reign secure. I clo]thed [those men who dug out this canal with linen garments (and) garments with multi-colored trim, (and) I placed gold rings (and) gold pectorals on th]em.

Rev. 6′b–7′) ... [...]

Lacuna

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obv. 4′ Cf., for example, text no. 22 i 5–6, which adds *e-piš ú-sa-a-ti* “who renders assistance” after *ra-ʾi-im mi-šá-ri* “who loves justice.”
obv. 8′ *da-ád-me-šú* “its settlements”: Possibly an error for *da-ád-me-šú-nu* “their settlements”; cf. text no. 166 line 6 and text no. 168 line 11.
rev. 2′–6′a These lines duplicate text no. 223 lines 31–34; see the on-page notes to that text for comments.

155

A fragment of a single-column tablet, possibly from the same tablet as text nos. 153–154, preserves part of an archival copy or a draft of an inscription of Sennacherib. The extant text contains parts of the prologue (Sennacherib's titulary), a statement about the god Aššur supporting Sennacherib as his earthly representative, passages about the king's work at Nineveh and the city's lack of an adequate water supply, and a passage describing the digging of a canal and the opening up of a canal's sluice gate. As far as it is preserved, the building report duplicates text no. 223, an inscription written on a cliff face at Ḫinnis-Bavian.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 166	—	Probably Nineveh, Kuyunjik	3.8×4.5	c

COMMENTARY

If DT 166 belongs to the same tablet as K 100 (text no. 153) and Rm 403 (text no. 154), then according to E. Frahm (Sanherib pp. 215–217 T 179) (1) obv. 1′ of this text follows text no. 153 obv. 25 after a lacuna of undetermined length; (2) obv. 1′–5′ and rev. 11′–12′ of this text and no. 154 obv. 7′–11′ and rev. 1′–2′ contain parts of the same lines; and (3) text no. 153 rev. 1′ follows rev. 12′ of this text after a lacuna of undetermined length. Obv. 1′–3′ contain the last lines of the list of Sennacherib's titulary; some of the epithets are known from an inscription from Aššur; see text no. 168 lines 15–19. Obv. 4′–7′a preserve part of a statement about the god Aššur making Sennacherib great and this passage is not duplicated exactly elsewhere in the known Sennacherib corpus; cf., for example, text no. 22 i 10–15 and text no. 146 lines 5b–8a. Obv. 7′b–13′ contain passages about the king's work at Nineveh and the city's lack of an adequate water supply. The contents of obv. 7′b–8′a are known from text no. 17 v 23 and those of obv. 12′b–13′a duplicate text no. 222 line 7b. Rev. 1′–12′ preserve part of the building report and these lines duplicate text no. 223 lines 23–31. The restorations are based on text no. 223 lines 7b and 23–31, text no. 230 lines 5b–8a, and text no. 168 lines 15–19. The text's line arrangement is conjectural.

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TEXT

Obv.
Lacuna
1′) [...] *x x x* [...]
2′) [...] ⸢*la*$^{?}$⸣ *i-du-u ḫi-ri-*⸢*ṣu*⸣ [... *mu-šar-šid ši-pir* $^{\mathrm{d}}$*kulla ul-tú ši-pir bal-ṭu-ti*]
3′) [*a-di* KI.MAḪ] ⸢*si*⸣*-mat mi-tu-tu ina* ⸢NA$_4$$^{?}$⸣.[*pi-i-li*$^{?}$ ...]

Lacuna
1′–3′) [...] ... [...] did *not* know, moa[t(s) ... the one who makes brickwork structures (lit. "the craft of the god Kulla") secure, from buildings for the living to tombs be]fitting the dead (made) with *l*[*imestone*, ...]:

4′) [AN.ŠÁR] ⸢*pa-qid* ^{d}*í*⸣-*gì-gì u* ^{d}*a-nun-na-ki* AD ⸢DÙ⸣ [DINGIR.MEŠ ...]

5′) [UGU *gim*]-⸢*ri*⸣ *a-šib pa-rak-ki ú*-⸢*šar*⸣-[*ba-a* GIŠ.TUKUL.MEŠ-*ia* ...]

6′) [*ul-tu*] *tam-tim e-li-ti šá e-reb* [^{d}UTU-*ši a-di tam-tim šap-li-ti šá ṣi-it* ^{d}UTU-*ši* (*gi-mir*) *mal-ki*]

7′) [*ša kib*]-⸢*ra*⸣-*a-ti še-pu-u-a ú-šak-niš-ma i*-[*šu-ṭu ab-šá-a-ni i-na* *u*$_{4}$-*me-šu-ma* NINA.KI]

8′) [*ma-ḫa*]-⸢*zu*⸣ *ṣi-i-ru šu-x* [...]

9′) [*šu-bat*]-⸢*su*$^{?}$⸣ *ṣu-uḫ-ḫu-rat* URU *šu-pu*-⸢*u*⸣ [...]

10′) [*x x*] *x* DU$_{6}$$^{?}$ *ù šá* *u*$_{4}$-*me pa-ni šu-bat-su ma*-⸢*am*$^{?}$⸣-[*man*$^{?}$ ...]

11′) [...] *x x x* (*x*) *é-gal-zag-di-nu*-[*tuku-a* ...]

12′) [...] *x-de-e*-⸢*ma*$^{?}$⸣ [... *ù*$^{?}$ UN.MEŠ-*šú*$^{?}$ A.MEŠ$^{?}$ *ši-qi*$^{?}$ *la*$^{?}$ *i-da-a-ma*$^{?}$ *a-na*$^{?}$ *zu-un-ni*$^{?}$]

13′) [*ti-ik*$^{?}$ AN-*e*$^{?}$] ⸢*tur*⸣-*ru*-[*ṣa*$^{?}$ IGI.II.MEŠ-*šun*$^{?}$ ...]

Lacuna

Rev.

Lacuna

1′) [...] *x* [...]

2′) [(...) *a-na mé-reš* ŠE.AM *ù* ŠE.GIŠ.Ì] ⸢*ú*⸣-*šam*-⸢*ka*⸣-[*ra šat-ti-šam* NUN *ar-ku-ú i-na* LUGAL.MEŠ-*ni* DUMU.MEŠ-*ia*]

3′) [*ša it-ti lìb-bi uš*]-⸢*tam*⸣-*mu-ma a-na qa*-⸢*a-pi*⸣ [*la tur-ru i-tam-ma*$^{?}$ *a-ki-i i-na* ŠÀ$^{?}$ LÚ.ERIM.MEŠ *an-nu-ti e-ṣu-ti*]

4′) [ÍD *šu-a-tu ú-šaḫ*]-⸢*ri*⸣ *ni-iš* ^{d}*aš-šur* DINGIR-*ia* [GAL *at-ta-ma-a šum-ma ina* ŠÀ LÚ.ERIM.MEŠ *an-nu-ti* ÍD *šu-a-tu la aḫ-ru-u*]

5′) [*ù i-na* MU.AN.NA] 3 ITI *la ú-qat-tu*-[*ú ši-pir-šá* ... *la ig-gam-ru-ú ú-qat-tu-ú ḫi-ru-sa*]

6′) [*a-na pa-te-e*] ÍD *šu-a-tú* LÚ.MAŠ.⸢MAŠ⸣ [LÚ.GALA *ú-ma-ʾe-er-ma ú-šat-*...]

7′) [NA$_{4}$.GUG NA$_{4}$.ZA.GÌN] ⸢NA$_{4}$⸣.MUŠ.GÍR NA$_{4}$.⸢BABBAR.DILI.MEŠ NA$_{4}$⸣.[MEŠ *ni-siq-ti* BAL.GI.KU$_{6}$ NÍG.BÚN.NA.KU$_{6}$ *tam-šil pí-ti-iq*]

8′) [KÙ.BABBAR KÙ.GI ŠIM.ḪI.A] ⸢Ì.GIŠ⸣ DÙG.GA *a*-⸢*na* ^{d}⸣*é-a* [EN *nag-bi kup-pi ù ta-*... ^{d}*en-bi-lu-lu* GÚ.GAL ÍD.MEŠ]

9′) [^{d}*en-e-im-du* EN] ⸢E⸣ *u* PA$_{5}$ *ú-qa-a-a*-⸢*iš*⸣ [*qí-šá-a-ti a-na* DINGIR.MEŠ GAL.MEŠ *ut-nin-ma su-up-pi-ia*]

10′) [*iš-mu-ma ú*]-*še-ši-ru li*-[*pit* ŠU.II-*ia* KÁ ÍD *šu-a-tu ba-lu*$^{?}$ GIŠ.MAR *ù* GIŠ.MAR.ŠE.RA.AḪ *a-na ra-ma-ni-šu*]

11′) [*ip-pe-te*$_{9}$-*ma*] *ú-šar-da*-⸢*a*⸣ [A.MEŠ ḪÉ.NUN ...]

12′) [...] *x* (*x*) [...]

Lacuna

4′–7′a) [(The god) Aššur], the one who regulates the Igīgū and Anunnakū gods, the father of al[l of the gods, ...] made [my weapons] gre[ater than (those of) al]l who sit on (royal) daises. [... From] from the Upper Sea of the Setting [Sun to the Lower Sea of the Rising Sun] he made [(all of) the rulers of the (four) qua]rters (of the world) bow down at my feet and th[ey (now) pull my yoke].

7′b–13′) [At that time, Nineveh, the] exalted [cult cent]er, ... [... who]se site had become too small, the outstanding city [...] ... and which in former days, its site [no] one [...] ... Egalzagdinu[tukua (the "Palace Without a Rival") ...] ... [... *Moreover, its people did not know artificial irrigation, but*] *had* [*their eyes*] *turn*[*ed for rain* (*and*) *showers from the sky*. ...]

Lacuna

Lacuna

Rev. 1′–2′a) [...] I provided irrigat[ion annually for the cultivation of grain and sesame].

Rev. 2′b–5′) [(To) a later ruler, one of the kings, my descendants, who del]iberates (the matter) [in (his) heart but is not *able* to believe (it) (and) *says* "How did he have this canal dug] out [with (only) these few men?": I swear] by the god Aššur, my [great] god, [that I dug out this canal with (only) these men. Moreover], I completed [the work on it within one year] (and) three months; [... was completed (and) I finished its excavation].

Rev. 6′–10′a) [In order to open] that canal, [I sent] an exorcist (and) [a lamentation singer and ... Carnelian, lapis lazuli], *muššāru*-stone, *pappardilû*-stones, [precious] stone[s, turtles (and) tortoises (whose) likeness(es) are cast in silver (and) gold, aromatics], (and) fine oil, I gave [as gifts] to the god Ea, [the lord of underground waters, cisterns, and ..., (and to) the god Enbilulu, the inspector of canals, (and) the god Enʾeʾimdu, the lord of] dike(s) and canal(s). [I prayed to the great gods; they heeded my supplications and ma]de [my] hand[iwork] prosper.

Rev. 10′b–12′) [This (sluice) gate of the watercourse opened by itself, *without* (*the help*) of spade or shovel, and] let [an abundance of water] flow through. [...] ... [...]

Lacuna

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obv. 4′ [AN.ŠÁR] "[(The god) Aššur]": The restoration was suggested by E. Frahm (Sanherib p. 217) on the basis of text no. 153 obv. 1. At the end of the line, possibly restore LUGAL-*ut la šá-na-an ú-šat-li-ma-an-ni-ma* "he (Aššur) granted to me unrivalled sovereignty and" or possibly even *i-na kul-lat ma-li-ki ke-niš ip-pal-sa-an-ni-ma* "he (Aššur) looked steadfastly upon me among all of the rulers." For the former suggestion, see text no. 22 i 10b–11a, as well as text no. 230 lines 5b–6a, and for the latter suggestion, see text no. 37 obv. 4b–5.

obv. 12′ *x-de-e*-⸢*ma*$^{?}$⸣ "...": Possibly *x qé-e* ⸢*et*⸣-[*tu-ti*] "... with sp[ider] webs"; cf. text no. 223 line 7.

rev. 1′–12′ These lines duplicate text no. 223 lines 23–31; see the on-page notes to that text for comments.

156

A small clay tablet that probably comes from Nineveh has copies of three inscriptions that were on a royal seal of lapis lazuli. It was originally the seal of Šagarakti-Šuriaš, king of Babylonia, but Tukultī-Ninurta I seized it as booty during his conquest of Babylonia and had an inscription of his own added to the object. After his death, the seal returned to Babylonia, only to be taken as booty once again in late 689 by Sennacherib, who had his own inscription written on it.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2673	—	Probably Nineveh, Kuyunjik	7.4×3.9	c

COMMENTARY

The tablet contains inscriptions of three different kings — Šagarakti-Šuriaš (lines 8 and 12), Tukultī-Ninurta I (lines 1–3 and 9–11), and Sennacherib (lines 4–7) — plus a colophon (line 13). There are several scribal errors: parts of the names of Shalmaneser and Karduniaš are omitted (lines 9 and 2 respectively), and there are sign-form errors in lines 2, 8, 10, and 12. The phrase *šarik tadin* (line 4) seems to be a euphemism masking the reality of the event that caused the seal to be taken back to Babylonia.

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2005 Levine, Iraq 67/1 p. 418 (lines 5–7, translation; study)

TEXT

1) [^{d}]⸢GISKIM⸣-MAŠ MAN ŠÁR A ^{d}SILIM-*nu*-MAŠ MAN KUR *aš-šur*
2) KUR-⸢*ti*⸣ KUR.*kár-du-<ni-ši>* *mu-né**-*kir*$_{6}$ SAR-*ia* MU-*ia*

1–3) Tukultī-Ninurta (I), king of the world, son of Shalmaneser (I), king of Assyria: booty of Kardu(niaš) (Babylonia). As for the one who removes my inscription (and) my name: May (the god) Aššur (and) the

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2 *mu-né*-kir*$_{6}$ “the one who removes”: The tablet has *mu*-DÙ-*kir*$_{6}$.

3) *aš-šur* ^{d}IŠKUR MU-*šú* KUR-*su lu-ḫal-li-qu*
4) NA$_{4}$.KIŠIB *an-nu-u* TA KUR *aš-šur ana* KUR URI.KI *šá-ri-ik ta-din*
5) *ana-ku* ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur*
6) *ina* 6 ME MU.MEŠ KÁ.DINGIR KUR-*ud-ma*
7) TA NÍG.GA KÁ.DINGIR *us-se-ṣi-áš-šú*
8) NÍG.GA *ša-ga-ra-ak-ti-šur*-ia-aš* LUGAL KIŠ
9) ^{d}GISKIM-MAŠ MAN ŠÁR A ^{d}SILIM-*nu*-<MAŠ> MAN KUR *aš-šur*
10) [KUR]-⸢*ti*⸣ KUR.*kár-du-ni-ši mu-né*-kir*$_{6}$ SAR-*ia* MU-*ia*
11) *aš-šur* ^{d}IŠKUR MU-*šú* KUR-*su lu-ḫal-li-qu*
12) ⸢NÍG⸣.GA *ša-ga-ra-ak-ti-šur*-ia-aš* LUGAL KIŠ

13) *šá ina* UGU NA$_{4}$.KIŠIB *ša* ZA.GÌN

god Adad make his name disappear from the land.
4–7) This seal was given as a gift from Assyria to Akkad. I, Sennacherib, king of Assyria, after six hundred years conquered Babylon and took it out from the property of Babylon.

8) Property of Šagarakti-Šuriaš, king of the world.
9–11) Tukultī-Ninurta (I), king of the world, son of Shalmane(ser) (I), king of Assyria: [booty] of Karduniaš (Babylonia). As for the one who removes my inscription (and) my name: May (the god) Aššur (and) the god Adad make his name disappear from the land.
12) Property of Šagarakti-Šuriaš, king of the world.

13) That which was (engraved) upon a seal of lapis lazuli.

157

A small clay tablet, probably from Nineveh, contains drafts of two texts that were to be inscribed upon small cylinder-shaped beads at Sennacherib's command. The stones are said to have been brought back to Nineveh from Gala..., an otherwise unattested city. For the contents of the texts, cf. text nos. 102–131, which are all written on small cylinder-shaped beads.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 1893	—	Probably Nineveh, Kuyunjik	4×6	c

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TEXT

Obv.
1) *ina* UGU NA$_{4}$.KIŠIB *qàl* NA$_{4}$ GIŠGAL *ša* [...]
2) *ki-i an-ni-i ta-*[*šaṭ-ṭar*$^{?}$]
3) ⸢KUR⸣ ^{md}30-PAP.MEŠ-SU ⸢LUGAL⸣ KUR *aš-*[*šur*.KI]
4) ⸢NA$_{4}$ *ša*⸣ [TA ŠÀ URU].*ga*-⸢*la*⸣-[*x*-(*x*)]
5) ⸢*áš*⸣-*šá*-[*an-ni ina* IGI]-⸢*ia*⸣ *ú-šap-*[*ṭar*]

1–2) You [*will write*] as follows upon the small seal-shaped pearl that [...]:
3–5) Palace of Sennacherib, king of As[syria]: I had a stone that I carri[ed here from the city] Gala[...] I was having (it) inc[ised in] my [presence].

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8 *ša-ga-ra-ak-ti-šur*-ia-aš* "Šagarakti-Šuriaš": The shape of the *šur* is anomalous on the tablet.
10 *mu-né*-kir*$_{6}$ "the one who removes": The tablet has *mu*-DÙ-*kir*$_{6}$.
12 *ša-ga-ra-ak-ti-šur*-ia-aš* "Šagarakti-Šuriaš": The shape of the *šur* is anomalous on the tablet.

6) ⸢*man-nu*⸣ [*šá* MU *šaṭ-ru*] *i-pa*-[(*áš*)-*ši-ṭu*]
7) ⸢*a-na*⸣ *dul*-⸢*li*⸣ [*šá* DINGIR] *ù* ⸢LÚ⸣-[*ti* DÙ-*šú*]
8) [^{d}*aš*]-*šur* ^{d}30 ^{d}UTU ⸢MU⸣-*šú* NUMUN-*šú* [*lu-ḫal-li-qu*]

Rev.
1) ⸢É⸣.GAL ^{md}30-PAP.MEŠ-SU ⸢LUGAL⸣ [KUR *aš-šur*.KI]
2) ⸢NA$_{4}$⸣ *ša* TA ŠÀ URU.*ga-la-x*-[(*x*) ...]
3) *áš-šá-an-ni ina* IGI-*ia* ⸢*ú-šap*⸣-[*ṭar*]
4) ⸢*man*⸣-*nu* ⸢*ša* MU⸣ *šaṭ-ru i*-[*pa*-(*áš*)-*ši-ṭu*]
5) [*a-na dul*]-⸢*li*⸣ *ša* DINGIR ⸢*ù*⸣ [LÚ-*ti* DÙ-*šú*]
6) [^{d}*aš-šur* ^{d}30] ^{d}UTU ^{d}IŠKUR ^{d}⸢15 ^{d}⸣[*x x*]
7) ⸢MU⸣-*šú* NUMUN-⸢*šú*⸣ *lu-ḫal-li*-[*qu*]

6–8) Whoev[er] era[ses my inscribed name (or) *places*] (it) in the servi[ce of a god] or (another) pe[rson, may the deities Aš]šur, Sîn, (and) Šamaš [make] his name (and) his seed [disappear].

Rev. 1–3) Palace of Sennacherib, ki[ng of Assyria: I had a stone that I carried here from the city Gala[...] I was having (it) inc[ised] in my presence.

Rev. 4–7) Whoever e[rases] my inscribed name (or) [*places* (it) in the serv]ice of a god or [(another) person], may the deities [Aššur, Sîn], Šamaš, Adad, Ištar, (and) [...] make his na[me] (and) his seed disapp[ear].

158

A fragment of a single-column clay tablet, probably from Nineveh, is inscribed with drafts or archival copies of two short inscriptions. Only the concluding formulae of the first text (Inscription A) is extant, while parts of all twenty-six lines of the second text (Inscription B) are preserved. The latter text, which is separated from the former by a horizontal ruling and written in a high literary style, describes the Tablet of Destinies and representations of the god Aššur and Sennacherib. Although Inscription B provides a wealth of information about Sennacherib's theological reforms, the precise context of the text is uncertain. The inscriptions were composed relatively late in Sennacherib's reign (post-689).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 6177 + K 8869	—	Probably Nineveh, Kuyunjik	6.5×6.5	c

COMMENTARY

Parts of the obverse, reverse, bottom edge, left edge, and right edge are preserved. K 6177 + K 8869 is not a regular, finished tablet and the script is contemporary Babylonian, something unique for an inscription of this Assyrian king. The inscriptions written on this tablet are (first) drafts, or possibly later copies. With regard to the script, A.R. George (Iraq 48 [1986] p. 137) suggests that a Babylonian scribe was employed because southern scholars were better qualified to compose a text in high literary Standard Babylonian. E. Frahm (Sanherib p. 220) further postulates that Sennacherib had Babylonian priests brought to Assyria since they had the theological know-how to properly transfer Marduk's attributes to Aššur and that one of those priests was the scribe of this text. The purpose and context of the inscriptions are uncertain, due in part to the fact that the subscript (assuming the tablet had one on the reverse) is completely broken away. Because Inscription B (obv. 5′–rev. 11), the better preserved of the two inscriptions, is descriptive, rather than narrative, George (Iraq 48 [1986] pp. 133–144) proposes that that inscription is an extended epigraph, with appended concluding formulae, which was written on a now-lost (or never finished) monument. Regarding Inscription A (obv. 1′–4′), he notes that too little of it is preserved to be certain if that text is a second inscription on the same monument or if it was written on a completely different object. Moreover, George postulates that the images of Aššur and Sennacherib described in Inscription B were transposed onto the Tablet of Destinies, which is also described in this text, by Aššur's seal, the Seal of Destinies (Seal A of the Esarhaddon Vassal Treaties; see text no. 212 for further details), and, therefore, that text describes the Tablet of Destinies, a clay tablet sealed by the Seal of Destinies; for example, the tablets upon which Esarhaddon had his Vassal Treaties (Parpola and Watanabe, SAA 2 pp. 22–58 nos. 4–6) written were such tablets. Frahm (Sanherib p. 221) suggests that Inscription B (and possibly also Inscription A) may have been written on a metal object that also depicted the Tablet of Destinies, the god Aššur, and Sennacherib. He conjectures that such an object might have been (the plating on) the Dais of Destinies (*parak šīmāti*) in the Aššur temple at Aššur; Esarhaddon (Leichty, RINAP 4 p. 136 Esarhaddon 60 lines 26′–29′a) records that he reconstructed the Dais of Destiny entirely with *zaḫalû*- and *ešmarû*-metal. Given the absence of a subscript, George's and Frahm's interpretations must remain conjectural. A detailed discussion of this issue falls outside the scope of the present volume.

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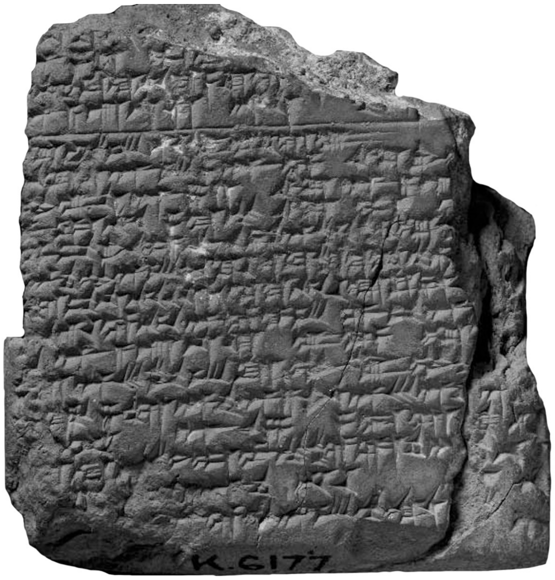

Figure 20. Obverse of K 6177 + K 8869 (text no. 158), a fragment of a single-column clay tablet inscribed with drafts (or copies) of two short inscriptions of Sennacherib. © Trustees of the British Museum.

TEXT

Obv.

Inscription A

Lacuna
1′) [*a*]-⸢*na te-re-ti*?⸣ [...]

Inscription A

Lacuna
1′–4′) [... f]or *oracl*[*es* ... May] the Igīgū gods ... [...] May

2′) ⸢^{d}⸣*í-gì-gì* AB *x* [...]
3′) ⸢*a*⸣*-na nik-la-ti-ia šá qé-reb x* [...]
4′) ⸢^{d}⸣*a-nun-na-ki pal-ḫiš* ⸢*li*⸣-[*qu*$^{?}$*-lu*$^{?}$]

the Anunnakū gods reverently [*look after*] the skillfully crafted things that [I ...] in [...].

Inscription B

5′) ⸢DUB⸣ NAM.MEŠ *ri-kis* ^{d}EN.LÍL-*ú*-[*ti*]
6′) *be-lu-ut* DINGIR.MEŠ *šá* AN-*e ù er-*⸢*ṣe*⸣-[*ti*]
7′) LUGAL-*ú-ut* ^{d}*í-gì-gì ù* ^{d}*a-*⸢*nun*⸣-[*na-ki*]
8′) ⸢*pi*⸣*-riš-ti šá-ma-mu ù èš-*⸢*maḫ*⸣-[(*ḫi*)]
9′) ⸢*mar*⸣*-kás er-mi a-nu u ga-an-zèr ṣer-ret* ⸢*te*⸣-[*né-še-ti*$^{?}$]
10′) ⸢*šá*⸣ AN.ŠÁR LUGAL DINGIR.MEŠ *qa-tuš-šú iṣ-ba-tu-ma it-mu-ḫu* [*ir-tuš-šú*]
11′) ⸢*ṣa*⸣*-lam bi-na-ti-šú tam-šil si-ma-ti-šú ṣe-ru-uš-*⸢*šú*⸣ [*x x*]
12′) ⸢*ṣer*⸣*-re-e-ti* AN-*e* GAL.MEŠ *mar-kás* ^{d}[*í-gì-gì*]
13′) *u* ^{d}*a-nun-na-ki ú-kal rit-*⸢*tuš*⸣-[*šú*]
14′) *ṣa-lam* ^{d}30-ŠEŠ.MEŠ-SU LUGAL KIŠ LUGAL KUR [*aš-šur*]
15′) *e-piš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30 ^{d}⸢UTU⸣ ^{d}⸢IŠKUR⸣
16′) ⸢DINGIR⸣.MAḪ ^{d}15 *šá* É-*kid-mur-ri*
17′) ⸢SIPA⸣ *la-*⸢*bi*⸣*-in ap-pi mu-ter* SAG.DIN ⸢AN.ŠÁR⸣ EN-*šú*
18′) [*ina*] ⸢*maḫ-ḫar ṣa-lam*⸣ AN.ŠÁR EN-*šú* ⸢*uš*⸣*-ziz*
19′) [AN.ŠÁR] ⸢AD$^{?}$⸣ AN-*e* LUGAL DINGIR.MEŠ *mu-šim* ⸢NAM⸣.MEŠ

Rev.
1) [*e*]*-diš* ⸢DUB⸣ NAM.MEŠ *šá* DINGIR.MEŠ *ina* ⸢ŠU⸣.II-*ka tam-ḫa-ta*
2) BALA-*e* ^{d}30-ŠEŠ.MEŠ-⸢SU LUGAL KUR *aš-šur ina* ŠU.II-*ka*⸣ *ṣa-bat-ma*
3) NAM.⸢MEŠ SIG$_{5}$⸣.MEŠ NAM.MEŠ ⸢*ba*$^{?}$*-la*$^{?}$*-ṭu*$^{?}$ LUGAL-*ti ši*$^{?}$*-i*$^{?}$*-ma šim*⸣*-ti*
4) *ina nap-*⸢*ḫar*⸣ *a-šib pa-rak-ki re-*⸢*ši*⸣*-ia* ⸢*ul-li-ma*⸣
5) SUḪUŠ ⸢GIŠ.GU⸣.ZA-*ía* GIM KUR-*i li-kun a-na u*$_{4}$*-mi* ⸢*re*⸣-[*qu-ti*]
6) *a-na* ⸢*ia*⸣*-a-ši za-ni-ni-ka ul-tu ṣi-it* ⸢^{d}⸣[*šam-ši*]
7) [*a-di*] ⸢*e*⸣*-reb* ^{d}[UTU]*-ši a-na ni-ri-ia šuk-*⸢*ni*⸣-[*iš*]
8) [*kul-lat*$^{?}$ KUR].⸢MEŠ$^{?}$ UN⸣.MEŠ *ṣal-mat* SAG.DU *liš-te-me-*⸢*qa*⸣-[*ka*]
9) [DUMU.MEŠ-*e-a*] ⸢DUMU⸣ DUMU.MEŠ-*e-a* BALA.MEŠ-⸢*e*⸣-[*a*]
10) [NUNUZ.MEŠ-*e-a*$^{?}$] ⸢*it-ti*⸣ *ṣal-mat* SAG.DU *li-*⸢*ku*⸣-[*nu*]
11) [*a-na u*$_{4}$*-me*$^{?}$] ⸢*ṣa*⸣*-a-*⸢*ti*⸣

Inscription B

5′–13′) [The Ta]blet of Destinies, the bond of supreme pow[er], dominion over the gods of heaven and netherw[orld], sovereignty over the Igīgū and Anu[nnakū] gods, [the se]cret of the heavens and the netherwo[rld, the b]ond of the cover of the heavens (lit. "Anu") and the netherworld (Ganzer), the lead-rope of *ma*[*nkind*, wh]ich (the god) Aššur, king of the gods, took in his hand and held [at his breast — a re]presentation of his form, a replica of his proper appearance, [is ...] on it (the Tablet of Destinies): he grasps [in his] hand [the le]ad-rope of the great heavens, the bond of the [Igīgū] and Anunnakū gods.

14′–18′) He (Sennacherib) had an image of Sennacherib, king of the world, king of [Assyria], the one who fashioned image(s) of the deities Aššur, Anu, Sîn, Šam[aš], Adad, Bēlet-ilī, (and) Ištar of the Bīt-Kidmuri, [the shep]herd who expresses humility (lit. "one who strokes the nose"), the agent of (the god) Aššur, his lord, placed [in fr]ont of the representation of (the god) Aššur, his lord.

19′–Rev. 11) [O Aššur, *fat*]*her of* heaven, king of the gods, the one who decrees f[at]es, [on]ly you hold the Tabl[et of] Destinies of the gods in your h[and]s: look after the reign of Sennacherib, king of Assyria, and *determine* as my fate a [go]od destiny, a destiny of *good health*, (and) kingship. Lift up my head among al[l] who sit on (royal) daises, so that (rev. 5) the foundation of my [th]rone will be as secure as a mountain until the di[stant] future. For me, the one who provides for you, make [*all of the land*]s from ea[st to] we[st] sub[mit] to my yoke (so that) [the peo]ple, the black-headed, pray to [you (and so that) my sons], my [gran]dsons, [my] dynasty, (and) [*my progeny*] end[ure for]ever with the black-headed (people).

Lacuna?

Lacuna?

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obv. 17′ *mu-ter* SAG.DIN "agent": As noted already by A. George (Iraq 48 [1986] p. 134), SAG.DIN is an error for DEMA (KA.ḪI).

159

K 5413a, a fragment of a single-column clay tablet that was probably discovered at Nineveh, is inscribed with a copy or draft of an inscription for a kettledrum dedicated by Sennacherib to the god Aššur. The first fourteen lines are preserved and these contain the opening dedication (obv. 1–6a), Sennacherib's name and titulary (obv. 6b–7a), and a report describing the fashioning of a bronze kettledrum (obv. 7b–14). Aššur's titulary in the opening dedication duplicates exactly that god's titles and epithets in a text written during Sennacherib's twenty-second regnal year (683) in which the king dedicates personnel to the newly constructed *akītu*-house at Aššur; see Kataja and Whiting, SAA 12 pp. 104–108 no. 86, esp. obv. 7–11. This text may thus also have been written towards the end of Sennacherib's reign, ca. 683.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 5413a	—	Probably Nineveh, Kuyunjik	8.5×8×2.6	c

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TEXT

Obv.

1) *a-na* ⸢AN⸣.ŠÁR LUGAL *kiš-šat* DINGIR.MEŠ *ba-nu-u ram-ni-šú* AD DINGIR.⸢MEŠ GAL.MEŠ⸣
2) *ša ina* ZU.AB *iš-mu-ḫu gat-tu-uš* LUGAL AN-*e u* KI-⸢*tim*⸣
3) EN DINGIR.MEŠ *ka-la-ma šá-pi-ik* ^{d}*í-gì-gì u* ^{d}*a-nun-na-*⸢*ki*⸣
4) *pa-ti-iq er-mi* ^{d}*a-nim u ki-gal-li e-piš kul-lat da-ád-me*
5) *a-šib bu-ru-mu* KÙ.MEŠ ^{d}EN.LÍL DINGIR.MEŠ *mu-šim* NAM.MEŠ

6) *a-šib é-šár-ra šá qé-reb bal-til*.KI EN GAL-*i* EN-*šú* ⸢^{m}⸣[^{d}30-PAP.MEŠ]-SU
7) MAN KUR *aš-šur*.KI *e-piš ṣa-lam* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ ⸢*a*⸣-[*na* TI.LA-*šú*$^{?}$]

1–6a) To (the god) Aššur, the king of all of the gods, the one who created himself, the father of the great gods, whose form took its beautiful shape in the *apsû*, king of heaven and netherworld, lord of all gods, the one who molds the Igīgū and Anunnakū gods, the one who formed the cover of the heavens (lit. "the god Anu") and the netherworld, creator of the whole of the inhabited world, (5) the one who dwells in the bright firmament, the Enlil of the gods, the one who decrees fates, (and) the one who dwells in Ešarra, which is in Baltil (Aššur), the great lord, his lord:

6b–14) [Sennach]erib, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, had a kettledrum of reddish bronze, ca[st by ...], (10) which is covered with *leather* through the craft of

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obv. 7 ⸢*a*⸣-[*na* TI.LA-*šú*$^{?}$] "fo[r *his life*]": The restoration is conjectural. E. Frahm (Sanherib p. 222) reads the end of the line as ⸢*a*⸣-[*na-ku a-na*], "[I, for]." This restoration is unlikely because this section of the text is written in the third person; see UD.MEŠ-*šú* "his days" and *lìb-bi-šú* "his happiness" in obv. 8.

8) GÍD.DA UD.MEŠ-*šú* DÙG-*ub lìb-bi-šú* GIN ⸢BALA⸣-[*šú* ...]
9) LI.LI.ÌZ ZABAR ḪUŠ.A *pi-*⸢*ti*⸣-[*iq* ...]
10) *šá ina ši-pir* ^{d}*ši-ka-gu e-rim* ⸢KUŠ$^{?}$⸣ [...]
11) *nak-liš ú-še-piš-ma a-na sa-*[*la-mi-šú* ...]
12) *ù nu-uḫ lìb-bi-*⸢*šú*⸣ *x x* [...]
13) UD.5.KÁM UD.7.KÁM *x* [...]
14) *ù i-*⸢*sin-ni*⸣ [...]
Lacuna

the deity Šikaggu, [...], skillfully made fo[r *his life*], the prolongation of his days, his happiness, the securing of [his] reign, [...], and to rec[oncile him (Aššur) ...] and to appease his heart ... [...] on the fifth day, the seventh day, [...] and the festival [...]

Lacuna

160

A draft of an interesting text recording the construction of an *akītu*-house (New Year's Temple) outside the western wall of the city Aššur is found on a small tablet that was probably discovered at Nineveh. In particular, the inscription describes scenes on the temple's bronze gate, a work of art depicting an epic battle between Aššur on the one hand and his entourage and Tiāmat and her horde of monsters on the other hand. According to the description, Assyria's chief god is raising his bow and riding in a chariot with the god Amurrû; at least twenty-five gods and goddesses are shown with him, some on foot and some in chariots. Sennacherib boasts in this text about a new bronze casting technique that he allegedly invented for the purpose of creating this gate. The inscription was composed relatively late in Sennacherib's reign (post-689) and it provides some information on Sennacherib's religious reforms after the destruction of Babylon in 689 (his 16th regnal year).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 1356	—	Probably Nineveh, Kuyunjik	8.5×5	c

COMMENTARY

For some details about the horizontal tablet format (1:2 ratio) of K 1356, see Radner, Nineveh 612 BC pp. 72–73 (with fig. 8). All thirty-three lines are (partially) preserved. Line 1 is written on the top edge, lines 2–15 on the obverse, lines 16–17 on the bottom edge, lines 18–31 on the reverse, and lines 32–33 on the left edge. Lines 1–25 comprise the inscription proper; lines 26–31 provide information about the images described in lines 5–18 (the decoration on the gate) and lines 32–33 are scribal notes pertaining to lines 6b–8a and line 11 respectively; a horizontal ruling separates lines 25 and 26.

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obv. 10 ^{d}*ši-ka-gu*: For information on the deity Šikaggu, the patron deity of leatherworkers, see Krebernik, RLA 12/5–6 (2010) p. 482.

obv. 11 *ú-še-piš-ma* "he had made": Because the third person suffix is used in obv. 8, the subject of the verb is probably third masculine singular.

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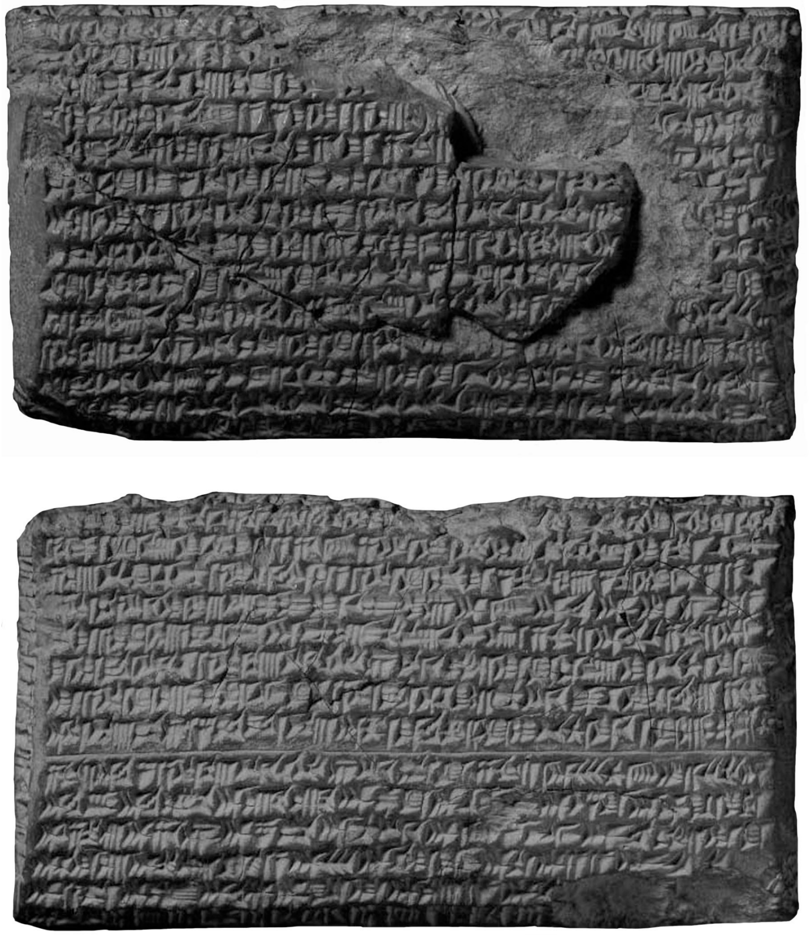

Figure 21. Obverse and reverse of K 1356 (text no. 160), a clay tablet inscribed with a copy of a text recording the construction of the New Year’s Temple outside of Aššur. © Trustees of the British Museum.

TEXT

Obv.

1) ^{md}30-PAP.MEŠ-SU MAN KUR *aš*-⸢*šur*.KI⸣ *e-piš ṣa-lam* AN.ŠÁR *ù* DINGIR.MEŠ GAL.MEŠ

2) ⸢É⸣ *a-ki-it* EDIN *šá* ⸢EZEN⸣ [*qé-re-ti*] ⸢*šá ul*⸣-*tu* UD.MEŠ SÙ.MEŠ *im-ma-šu-u*

3) [*ina*] ⸢*bi-ri*⸣ *qí-bit* ^{d}UTU *u* ^{d}[IŠKUR DÙ-*uš*$^{?}$ *é-*(*a*)*-ab*$^{?}$]-⸢*ba*$^{?}$⸣-*ug*$_5$-*ga* É *ka-mu-u* ⸢*tam*$^{?}$-*tim*⸣ MU-*šú am-bi*

4) MU É *pa-pa-ḫi-šú é-dùb*-⸢*dùb-ab*⸣-[*ba* É *mu-ri*$^{?}$]-⸢*ib*$^{?}$⸣ *ki-ṣir tam-tim ni-bit-su az-kur*

5) ⸢KÁ⸣.GAL ZABAR ḪUŠ.A *šá ma-la a-ga*-⸢*sa*⸣-[*lak-ki ina*] *ši-pir* ^{d}SIMUG

6) [*u*] *nik-lat* NÍ-*ia ú-še-piš-ma ṣa-lam* [AN.ŠÁR *šá a-na* ŠÀ *ti-amat*] *ṣal-ti* DU-*ku*

7) ⸢GIŠ.PAN⸣ *ki-i šá na-šu-ú ina* GIŠ.GIGIR *šá ra-ak-bu a-bu*-⸢*bu*⸣ [*šá ṣa*]-⸢*an*⸣-*du*

8) ^{d}MAR.TU *šá a-na mu-kil ap-pa-a-ti it-ti-šú rak-bu a*-⸢*na*⸣ [UGU] ⸢*pi*⸣-*i šá* ^{d}UTU *u* ^{d}IŠKUR

9) *ina bi-ri* ⸢*iq-bu*⸣-*nim-ma ṣe-er* KÁ.GAL *šá-a-šú e-ṣir* DINGIR.[MEŠ *ma-la*] *ina* IGI-*šú* DU-*ku*

10) *ù* EGIR-*šú* DU-*ku šá ru-ku-bu rak-bu šá ina* GÌR.II-*šú*-<*nu*> DU-*ku* ⸢*man*⸣-[*zal-ta-šú*]-⸢*nu*⸣ *ki-i šá ina* IGI AN.ŠÁR

11) *si-id-ru u* EGIR AN.ŠÁR *si-id-ru ti-amat* <EN> *nab*-⸢*nit*⸣ [*qer-bi*]-⸢*šú*⸣ *šá* AN.ŠÁR MAN DINGIR.MEŠ

12) *a-na lìb-bi-šú ṣal-ti il-la-ku a-na* ⸢UGU *pi*⸣-*i šá* ^{d}UTU *u* ^{d}IŠKUR *ṣe-er* KÁ.GAL *šá-a-šú e-ṣir*

13) *si-it-ti* DINGIR.MEŠ *šá ina* GÌR.II-*šú-nu il-la-ku ina* UGU *pi-i* ⸢*šá*⸣ ^{d}UTU *u* ^{d}IŠKUR

14) ⸢KIMIN$^{?}$⸣ *a-di la-a* AN.ŠÁR *ti-amat i-kam-mu-u ú-ma-ma-a-nu šá ti-amat i-na-áš-šá-a*

15) [*x* (*x*) *x*].⸢MEŠ⸣-*šú i-nam-di-nu ki-i an*-⸢*ni*⸣-*i ina* GÌR.II-*šú-nu i-du-ul-lu*

Rev.

16) [*x x*] *x* [*x* (*x*)] ⸢*šá*⸣ *it-te-šú-nu la eṣ*-[*ru a-na*]

1) Sennacherib, king of Assy[ria], the one who fashioned image(s) of (the god) Aššur and the great gods:

2–4) [Through] divination, at the command of the gods Šamaš and [Adad, *I built*] the *akītu*-house of the steppe for the [*qerītu*]-festival, which had been forgotten for a long time. I named it [*Eabb*]augga, "House (where) *Tiāmat* Is Put to Death." I named its cella Edubduba[bba, "House that *Makes*] the Host of Tiāmat [*Trem*]*ble*."

5–9a) [Through] the craft of the deity *Ninagal* [and] my own expertise, I had a gate of reddish bronze made that is *entirely* (*one single*) *metal b*[*and*. Acco[rding to] the command that the gods Šamaš and Adad gave me through divination, I depicted on this gate an image of [(the god) Aššur, who] is going to fight [Tiāmat], (showing) the bow as he carries (it), in the chariot which he rides, (and) the Deluge [which he has h]arnessed, (and) the god Amurru as the driver who rides with him.

9b–12) According to the command of the gods Šamaš and Adad, I depicted on this gate (a scene showing) the god[s, as many as] go in front of him and go behind him, those who ride in vehicles (and) those who go on foot; [th]eir pos[itions] as they are arrayed before (the god) Aššur and arrayed behind (the god) Aššur; (and) Tiāmat, <with> the creatures (created) [inside] her, against whom (the god) Aššur, king of the gods, goes to fight.

13–18a) According to the command of the gods Šamaš and Adad, ditto (= I depicted on this gate a scene showing) the rest of the gods who go on foot. [Acco]rding to the command of the gods Šamaš and Adad, I did not depict (the scene) before Aššur captures Tiāmat, carries off the beasts of Tiāmat, gives [...] his [...]s as they run about on foot like this one, [...] who are not depi[cted] with them. I put in writing

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3 DÙ-*uš*$^{?}$ "*I built*": The restoration was suggested by E. Frahm (Sanherib p. 224). As Frahm correctly points out, there is not sufficient space on the tablet to restore *ú-ter áš-ru-uš-šú* "I restored"; for that restoration, see, for example, Livingstone, NABU 1990 p. 65 no. 87; Pongratz-Leisten, Ina Šulmi Īrub p. 207; Frahm, Sanherib p. 224; and Vera Chamaza, Omnipotenz p. 350. [*é-*(*a*)*-ab*$^{?}$]-⸢*ba*$^{?}$⸣-*ug*$_5$-*ga* "[*Eabb*]augga": The proposed reading of the Sumerian ceremonial name follows George, NABU 1993 pp. 34–35 no. 43; note that until confirmation comes from another text, the reading of the name will remain open to speculation. A. Livingstone (NABU 1990 p. 65 no. 87) reads the Sumerian ceremonial name as ⸢*é*⸣-*lá-ug*$_5$-*ga* "Elaugga"; M. Malul (NABU 1993 pp. 83–85 no. 100) accepts Livingstone's interpretation. The CAD (M/2 p. 316 sub *mūtu*), based on a collation by W.G. Lambert, understands the name of the *akītu*-house as ⸢*é*⸣-*ug*$_5$-*ga* "Eugga." ⸢*tam*$^{?}$-*tim*⸣ "*Tiāmat*": The reading of the damaged sign follows George (and collation of the tablet). Lambert (CAD M/2 p. 316 sub *mūtu*) and Livingstone (NABU 1990 p. 65 no. 87; and NABU 1993 p. 60 no. 76), however, read the signs as ⸢*mu-tim*⸣ "death."

4 *é-dùb*-⸢*dùb-ab*⸣-[*ba*] "Edubduba[bba]": E. Frahm (Sanherib p. 224) thinks that *é-dùb*-⸢*dùb-ba*⸣-[(*a*)-*ab-ba*] is also possible. [É *mu-ri*$^{?}$]-⸢*ib*$^{?}$⸣ "[House that *Makes Trem*]*ble*": The restoration was suggested by Frahm (ibid.). A. Livingstone (NABU 1990 p. 65 no. 87) restores [É *mu-šap-ši*]-⸢*iḫ*⸣ "[House that Calm]s" and A.R. George (NABU 1993 pp. 34–35 no. 43) restores [É *mu-nap-pi*]-⸢*iṣ*⸣ "[House that Rout]s."

5 ^{d}SIMUG "the deity *Ninagal*": For the reading, see CT 25 pl. 48 line 8: ^{d}*nin-á-gal* = ^{d}SIMUG = ^{d}*é-a ša nap-pa-ḫi*. Cf. Borger, MZ p. 360, where the signs are read as ^{d}ÚMUN "the god Mummu."

7 [*šá ṣa*]-⸢*an*⸣-*du* "[which he has h]arnessed": The restoration more or less follows CAD A/1 p. 80 sub *abūbu* 3b and Frahm, Sanherib p. 224. Cf. Luckenbill, Senn. p. 140; Pongratz-Leisten, Ina Šulmi Īrub p. 207; and Vera Chamaza, Omnipotenz p. 351, where the passage is read as [*šá pa*]-⸢*aq*⸣-*du* "[with which he is e]ntrusted."

10 ⸢*man*⸣-[*zal-ta-šú*]-⸢*nu*⸣ "[th]eir pos[itions]": The restoration is based on a suggestion that A. Livingstone made to E. Frahm (Sanherib p. 224).

⸢UGU *pi*⸣*-i šá* ^{d}UTU *u* $^{d⸢}$IŠKUR⸣ *la e-*⸢*ṣir*⸣

17) [*a*]*-*⸢*na* KÁ.GAL *šu*⸣*-a-ti áš-ṭu-ru-*⸢*ma*⸣ [...] KÙ.BABBAR KÙ.GI ⸢ZABAR⸣ *še-er-*⸢*ḫiš*⸣

18) ⸢*ul-ziz*⸣ *ú-nu-ut* KÙ.BABBAR KÙ.GI ⸢ZABAR⸣ [ḪUŠ.A] ⸢*ḫe*⸣*-pu-u ul-tu* UGU 1 LIM ⸢GUN⸣

19) *a-di* 1 GÍN *šub-šu-lim-ma a-ḫa-meš ṣa-ba-tu mu-nak-kil nik-la-te-šú-nu*

20) *ṣa-bit pít-qí-šú-nu a-le-ʾe-e a-na-ku šum-ma šá bu-šul šá* ZABAR *šá-a-šú*

21) ⸢*a*⸣*-na qip-ti la ta-šak-kan at-mi* LUGAL DINGIR.MEŠ AN.ŠÁR DINGIR *ba-ni-ia*

22) ⸢*šum*⸣*-ma a-šar mál-ṭa-ru an-nu-ú šaṭ-ru u maš-kán ṣa-lam* AN.ŠÁR *u ṣa-lam* DINGIR.MEŠ

23) *ma-la it-ti-šú a-na* ŠÀ *ti-amat ṣal-ti il-la-ku eṣ-ru la pít-qa šu-ú*

24) *la a-na-ku ú-šab-ši-lu a-na it-ḫu-ra-nu-ti áš-šú li-iḫ-ḫa-kim*

25) AN.NA *ina lìb-bi uš-šá-am-id ina* ŠÀ *an-nim-ma ḫi-kim ki-i pít-qa šu-u ana-ku ú-šab-ši-lu*

(the details of the scene) on this gate an[d] splendidly erected (it) [...] in silver, gold, (and) bronze.

18b–25) To break down utensils of silver, gold, (and) [reddish] bronze, to melt down (metal) from 1,000 talents to one shekel, (and) to smelt (them) together: (20) I myself, the one who understands their technique (and) who grasps their casting, have mastered (these skills). If you do not believe (the record of) the casting of this bronze, I (hereby) swear by the king of the gods, (the god) Aššur, the god who created me, where this inscription is written down and where the image of (the god) Aššur and the image of the gods, as many as go to fight against Tiāmat with him, are depicted, that I myself had this metal-work cast. So that it will be known to *future generations*: (25) I increased therein the amount of tin. Know through this that I myself had this metal-work cast.

26) *ṣa-lam* AN.ŠÁR *šá a-na* ŠÀ *ti-amat ṣal-ti* DU*-ku ṣa-lam* ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur*

27) ^{d}*šár-ur*$_{4}$ ^{d}*šár-gaz* ^{d}*kà-kà* ^{d}*nusku* $^{d⸢}$DI.KU$_{5}$⸣ ^{d}*tišpak* ^{d}MAŠ *šá* BÀD

28) ^{d}*kù-sù* ^{d}*ḫa-ìa* ^{d}7.BI *an-nu-ti* DINGIR.MEŠ *šá ina* IGI AN.ŠÁR *il-la-ku*

29) ^{d}NIN.LÍL ^{d}*še-ru-ù*ʾ*-a* ^{d}30 ^{d}NIN.GAL ^{d}UTU ^{d}*a-a* ^{d}GÚR-KUR

30) ^{d}*a-num an-tum* ^{d}IŠKUR ^{d}*ša-la* ^{d}*é-a* $^{d⸢}$*dam*⸣*-*[*qí-na* (...)]

31) ^{d}*be-let*-DINGIR.MEŠ ^{d}MAŠ *an-nu-ti* DINGIR.MEŠ *šá* EGIR AN.[ŠÁR DU]-⸢*ku*⸣

26–31) The image of (the god) Aššur, who goes to fight against Tiāmat. The image of Sennacherib, king of Assyria. The deities Šarur, Šargaz, Kakka, Nusku, Mandānu, Tišpak, Ninurta of the Wall, Kusu, Ḫaya, (and) the Sebetti — these are the gods who go in front of (the god) Aššur. The deities Mullissu, Šērūa, Sîn, Ningal, Šamaš, Aya, Kippat-māti, (30) Anu, Antu, Adad, Šala, Ea, D[amqina, (...)], Bēlet-ilī, (and) Ninurta — these are the gods who [g]o behind (the god) Aš[šur].

32) ⸢GIŠ⸣.TUKUL *ka-ši-du ina* GIŠ.GIGIR AN.ŠÁR *šak-nu*

32) The victorious weapon is placed in the chariot of (the god) Aššur.

33) ⸢*ti*⸣*-amat a-di nab-nit qer-bi-šú*

33) Tiāmat with the creatures (created) inside her.

161–162

In 689, when Sennacherib captured Babylon and destroyed it, the Assyrian king brought back to Assyria the cult statues of Marduk and his entourage, as well as objects belonging to Babylon's tutelary deities; however, some sources record that Marduk's statue was destroyed (see Frame, Babylonia pp. 56–59). Esarhaddon spent much time and effort rebuilding the Esagil complex and restoring the damaged statues and property of those deities, but he died before he could complete the work and return the gods and their ornate possessions. Those tasks fell upon his sons Ashurbanipal and Šamaš-šuma-ukīn, who succeeded their father as king of Assyria and king of

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20 *šá bu-šul* "that of the casting": The reading of the signs follows CAD B p. 351 sub *bušlu* 2. B. Pongratz-Leisten (Ina Šulmi Īrub pp. 207 and 209) takes the word to be an Assyrian infinitive (*šá-bu-šulu*). E. Frahm (Sanherib p. 224) suggests that the text may be corrupt here, with the scribe mixing up the Š infinitive form (*šubšulu*) and the nominal form (*bušlu*) of the root *bšl*.

26 *ṣa-lam* ^{md}30-PAP.MEŠ-SU "the image of Sennacherib": See Frahm, Sanherib p. 224.

32 ⸢GIŠ⸣.TUKUL "the weapon": On the reading of the signs, see Livingstone, NABU 1990 p. 67 no. 88.

Babylon respectively. In late Ayyar (II) 668 (Ashurbanipal’s 1st regnal year = Šamaš-šuma-ukīn’s accession year), Šamaš-šuma-ukīn was permitted by his brother Ashurbanipal to escort the statues of Marduk and his entourage (Zarpanītu, the Lady of Babylon, Ea, and Mandānu) from Baltil (Aššur) to Šuanna (Babylon). After a twenty-year exile, Babylon’s tutelary deity entered his city and temple on the twenty-fourth or twenty-fifth of the month Ayyar (II). The interrupted regular offerings were reconfirmed, and the rites and rituals were restored according to the old pattern. In 655 (Ashurbanipal’s 14th regnal year = Šamaš-šuma-ukīn’s 13th regnal year), Ashurbanipal returned to Babylon the pleasure bed of Marduk and Zarpanītu that his grandfather Sennacherib had taken to Assyria when he looted Esagil in 689 (Sennacherib’s 16th regnal year). The bed was placed in Kaḫilisu, the bed chamber of Zarpanītu. This *musukkannu*-wood bed was refurbished before it was sent out from Assyria. Ashurbanipal had an inscription that Sennacherib had written on its gold plating copied on two clay tablets; he then had Sennacherib’s inscription removed from the plating and replaced it with his own commemorative text. At the same time, Ashurbanipal did the same with Marduk’s throne. Two clay tablet fragments, K 2411 and K 8664, preserve copies of the inscription that Sennacherib had inscribed on Marduk’s throne and pleasure bed. In addition to making copies of his grandfather’s inscription, Ashurbanipal had his scribes write out detailed descriptions of those objects. Sennacherib’s inscription on those two tablets is edited here as text nos. 161 and 162. Although the descriptions of the bed and throne and the subscripts on the tablets were written in the time of Ashurbanipal and are not part of the Sennacherib corpus, those passages are also edited here. The inscriptions of Sennacherib and Ashurbanipal are written in Standard Babylonian, but the descriptions of the objects and the subscript are written in Neo-Assyrian. Sennacherib’s texts on K 2411 and K 8664 are edited here separately since their extant contents do not fully duplicate one another. Note, however, that the descriptions of the bed and throne are the same on both tablets.

161

In his 14th regnal year (655), Ashurbanipal had an inscription that Sennacherib had written on the metal plating decorating Marduk’s pleasure bed and throne copied onto a single-column clay tablet; descriptions of those two pieces of cult furniture were recorded at that time. K 8664 is a fragment of that tablet. Only the first twenty lines of the dedication section addressed to the god Aššur, the last eight lines of the descriptions of Marduk’s pleasure bed and throne, and the three-line subscript noting why Ashurbanipal had this tablet written are preserved. The inscription was dedicated to the god Aššur and was composed relatively late in Sennacherib’s reign (post-689). The tablet was inscribed shortly before the one with text no. 162.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 8664	—	Probably Nineveh, Kuyunjik	6.4×7.9×2.2	c

COMMENTARY

This tablet probably contains the original copy that Ashurbanipal had made before having Sennacherib's inscription removed from Marduk's pleasure bed and throne and having his own inscription written in their place. K 2411, the tablet inscribed with text no. 162, is likely a later copy of the contents of K 8664, with the addition of Ashurbanipal's replacement inscription. Both tablets were probably inscribed around the same time (655 = Ashurbanipal's 14th regnal year). According to the subscript written on this tablet (rev. 9´–11´), Sennacherib had the same text written on both plundered pieces of cult furniture; those objects were rededicated to the god Aššur at Aššur, after they were inscribed with that text. E. Frahm (Sanherib p. 226) proposes that K 8664 and K 2411 preserve parts of one and the same Sennacherib inscription; this text (K 8664) contains part of the dedication to Aššur and text no. 162 (K 2411) iii 1´–16´ contain the end of the building report and the concluding formulae. Although this is likely true, the texts preserved on K 8664 and K 2411 have been edited separately here.

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1997 Frahm, Sanherib pp. 225–227 T 185 (study)
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TEXT

Obv.

1) [*a-na* AN.ŠÁR] LUGAL DINGIR.MEŠ AD DINGIR.MEŠ *šá-qu-<u> ba-nu-u* ⸢DINGIR GAL⸣
2) [*šá-pi-ik*$^{?}$] ^{d}*í-gì-gì u* ^{d}*a-nun-na-ki ta-me-eḫ ṣe-rat* AN-*e*
3) [GAL.MEŠ$^{?}$] ŠÀ *ru-qu ma-lik ra-ma-ni-šú muš-te-eʾ-u*
4) [*pa*]-⸢*qí*⸣-*du mu-šim* NAM.MEŠ *šar-ḫu gít-ma-lu*
5) [*mu*]-⸢*ma*⸣-*ʾe-er kul-lat gim-ri sa-niq* DINGIR.⸢MEŠ⸣ *šu-ut* AN KI
6) ⸢*e*⸣-*mu-qí* MAḪ.MEŠ *šá a-na* KUR *a-šar e-ta-gu*
7) [*ma*]-⸢*ru*⸣-*uš-tu šak-na-at šu-us-pu-nu a-bu-biš*
8) ⸢*ša*⸣ *kul-lat kib-rat* LÍMMU-*tim la ma-gir šak-kan-ki-šú*
9) [*a*]-⸢*bu*⸣-*bu na-ás-pan-ti* UGU-*šú-nu ú-šá-áš-ba-ʾu-u-ma*
10) GUN *u man-da-tu im-mì-du ṣe-ru-uš-*⸢*šun*⸣

1–20) [To (the god) Aššur], the king of the gods, the father of the gods, the lofty one, the creator, the great god, [*the one who molds*] the Igīgū and Anunnakū gods, the one who holds the lead-rope of the [*great*] heavens, (the) deep-hearted (one) who deliberates (only) with himself, the one assiduous one, [the regu]lator, the one who decrees fates, the splendid one, the perfect one, (5) [the l]eader of absolutely everything, controller of the gods of heaven (and) netherworld; the exalted force that makes devastation come like the Deluge to the land where there is *negligence* (and) [har]dship, who makes a destructive flood sweep over all of the four quarters (of the world) that are unsubmissive to his governor (Sennacherib) so that (10) tribute and payment is imposed upon them (and) they carry their (work) baskets daily,

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obv. 2 [*šá-pi-ik*$^{?}$] "[*the one who molds*]": The tentative restoration, as suggested by E. Frahm (Sanherib p. 227), is based on text no. 159 obv. 3. Based on text no. 155 obv. 4´, one could tentatively restore instead [*pa-qid*$^{?}$] "[*the one who regulates*]."

obv. 3 [GAL-*e*$^{?}$] "[*great*]": The restoration is based on text no. 158 obv. 12´. Based on obv. 12, one could tentatively restore instead [*u*$^{?}$ KI-*tim*$^{?}$] "[*and netherworld*]."

11) *u$_4$-me-šam la na-par-ka-a e-zab-bi-lu tup-šik-*⸢*šun*⸣

12) EN *gim-ri mu-kil ṣer-ret* AN-*e u* KI-*tim a-šib é-ḫur-sag-kur-kur-<ra>*

13) *ki-iṣ-ṣu raš-bu at-ma-nu ṣi-i-ru šub-*⸢*tú*⸣ KÙ-*tú*

14) ⸢*ša*$^{?}$*-lu*$^{?}$⸣*-ma-ta nam-ri-ir-ri šá a-na* GÌR.NÍTA-⸢*šú-un*⸣

15) [*x* (*x*) *x*]-⸢*ti*⸣-*šú* GAL-*te re-e-mu i-raš-šu-u*

16) [*ša su-up*]-⸢*pi*⸣ *u te-me-qí ur-ru-ḫi-iš i-laq-qu-u un-ni-nu-uš*

17) [*ša ina* UGU] ⸢*áš*⸣-*ṭu*-⸢*te*⸣ *ú-šam-ra-ru* GIŠ.TUKUL.MEŠ-*šú ez-zu-te*

18) [...] *ú-ru-uḫ ri-šá-a-ti*

19) [...] (*x*) *x* UZ GIŠ.TUKUL.MEŠ [...]

20) [...] *il la x* [...]

Lacuna

Rev.

Lacuna

1′) [1] ⸢KÙŠ 2/3⸣ KÙŠ *ina* 1.KÙŠ ⸢LUGAL⸣ [*kab-lu*]

2′) [*šá*] ⸢GIŠ⸣.NÁ

3′) [3] ⸢KÙŠ⸣.MEŠ 3-*su* KÙŠ *ina* 1.KÙŠ LUGAL GÍD.DA ⸢*šá* GIŠ⸣.[GU.ZA]

4′) [1] KÙŠ 2/3 KÙŠ DAGAL-*šú* MUNUS.^{d}LAMMA.MEŠ A.MEŠ *i-lab-bu-ni*

5′) ⸢4⸣ MUNUS.^{d}LAMMA.MEŠ *ina* UGU 2 *gi-se-e šá šid-di* 2 : *ina pu-u-te*

6′) PAP GIŠ.GU.ZA

7′) 1 KÙŠ 2/3 KÙŠ GÍD.DA GIŠ.*kit-tur-ri* 2/3 KÙŠ *mu-lu-u*

8′) 2/3 KÙŠ DAGAL-*šú ku-up-te a-di* MUŠ.ḪUŠ

9′) *da-ba-bu ša ina* UGU GIŠ.NÁ *ša ina* UGU GIŠ.GU.ZA

10′) *ša še-pa-a-te* 1-*ma šu-u*

11′) *ša* GIŠ.NA$_5$ *la šà-ṭir*

without interruption; the lord of everything who holds the lead-rope of heaven and netherworld, the one who dwells in Eḫursagkurkur<ra> — the awe-inspiring shrine, exalted sanctuary, (and) holy dwelling place — *the awesome radiance* (and) awe-inspiring luminosity that (15) has mercy on their governor(s) his great [..., who] quickly accepts [supplicat]ions (and) prayers addressed to him, [who] makes his angry weapons rage [against] the unyielding, [...] the road to joy, [...] ... weapons [...] ... [...]

Lacuna

Lacuna

Rev. 1′–2′) [The leg of the b]ed is [one and] two-thirds cubits, measured by the royal cubit.

Rev. 3′–8′) The length of thr[one] is [three and] one-thirds cubits, measured by the royal cubit. The width is [one and] two-thirds cubits. Water surrounds *Lamassu*-figures. There are four *lamassu*-figures on the two rungs of the sides; two ditto on the frontpiece. The entire throne: the length of the *kitturru* is one and two-thirds cubits. (Its) height is two-thirds of a cubit. The width of the *kuptu*, as far as the *mušḫuššu*-dragon, is two-thirds of a cubit.

Rev. 9′–11′) Wording (of the inscription) that (is) on the bed (and) the throne at the footend. *It is a single* (*text*). That of the chest was not copied.

162

In 655, Ashurbanipal had one of his scribes copy on a two-column clay tablet an inscription that Sennacherib had had written on the metal plating decorating Marduk's pleasure bed and throne. K 2411, which is probably from Nineveh, is a fragment of that tablet. The Sennacherib inscription began on the obverse and ended in the upper part of the first column on the reverse (iii 1′–16′). That text is followed by descriptions of the pleasure bed and throne of Babylon's tutelary deity that Ashurbanipal had had recorded (iii 17′–35′), a five-line subscript noting why Ashurbanipal had this tablet written (iii 36′–40′), and the text of Ashurbanipal that replaced his grandfather's texts on the furniture (iv 1′–29′). The inscription, which was dedicated to the god Aššur (see text no. 161), was composed relatively late in Sennacherib's reign (post-689).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2411	—	Probably Nineveh, Kuyunjik	21.7×14.6×2.2	c

COMMENTARY

Despite Craig, ABRT 1 pp. 76–79, part of the obverse (the ends of the first five lines of col. ii) is preserved; this has not been noted previously. Furthermore, Craig did not copy or note the uninscribed 6.3 cm space at the end of col. iv; this fact has also not been mentioned in previous editions, translations, and studies. This omission has given rise to the misunderstanding that the texts on K 2411 copied by Craig in ABRT were all on the obverse (cols. i and ii). As already correctly recognized by M. Streck (Asb. pp. 292–303 no. 14) and D.D. Luckenbill (ARAB 2 pp. 387–390 §§1010–1018), this is not the case: Craig, ABRT 1 pp. 76–79 represent the reverse (cols. iii and iv) of K 2411. See figure 22 below.

This tablet may have been a copy of text no. 161, but with the new inscription of Ashurbanipal added. Contrary to B. Landsberger (Brief p. 25 n. 40), iii 1′–4′ and iii 5′–16′ are not parts of two different inscriptions; iii 1′–4′ preserve the end of the building report and iii 5′–16′ contain the concluding formulae. Based on the subscript of text no. 161 (rev. 9′–11′), E. Frahm (Sanherib p. 226) proposes that text no. 161 (K 8664) obv. 1–20 are the beginning of the inscription, the dedication to the god Aššur, and that this text (K 2411) iii 1′–16′ are the end of the same inscription. Although this may well be true, the texts preserved on K 8664 and K 2411 have been edited separately here.

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TEXT

Obv.
Col. i
Completely missing

Completely missing

Col. ii
1) [... *a*]-*na* KUR-⸢*ia*⸣
2) [...]-⸢*šá*⸣-*a-ni*
3) [...]-*x-šú*
4) [...] *x*
5) [...] *x*

ii 1–5) [... t]o my land [...] ... [...] ... [...]

Lacuna

Lacuna

Rev.
Col. iii

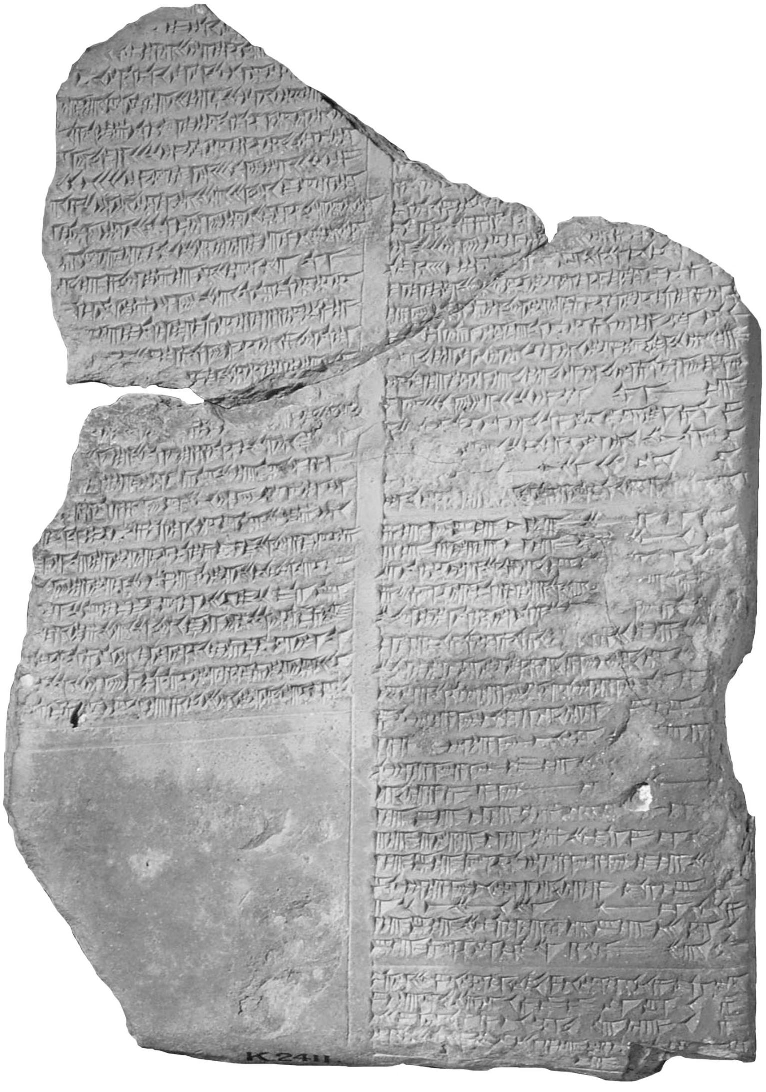

Figure 22. Reverse of K 2411 (text no. 162), a double-column clay tablet with an inscription that Sennacherib had written on the metal plating decorating Marduk's pleasure bed and throne. © Trustees of the British Museum.

Lacuna

1′) *x* [...]

2′) *a-na* ⸢AN.ŠÁR MAN$^{?}$⸣ [DINGIR.MEŠ$^{?}$ ... *a-na* (...)]

3′) GIN BALA-*ía šum*-⸢*dul x*⸣ [...]

4′) SUḪUŠ GIŠ.GU.ZA-*ía a-na* ⸢*u_4-me*⸣ [...]

5′) AN.ŠÁR MAN DINGIR.MEŠ EN GAL *x* [(*x*) *ep*]-⸢*še*⸣-*ti*-⸢*ía lip-pa*⸣-[*lis*]

6′) *dam-qiš ina nap*-⸢*lu-si-šú*⸣ *ep-še**-*te bi-bíl x* [(*x*)]

7′) *ma-la i-tep*-⸢*pu-šú*⸣ UGU-*šú li-ṭib-ma lim-ma-ḫir pa-nu-uš*-⸢*šú*⸣

8′) UN.MEŠ ⸢*kib-rat*⸣ *er-ba-ʾi li-šak-ni-šá-šú-ma*

Lacuna

iii 1′–4′) [... I ...] to (the god) Aššur, *king of* [*the gods*, ... for (...)] the securing of my reign, increasing of [..., ..., ...] the foundation of my throne for [...] days.

iii 5′–10′) May (the god) Aššur, king of the gods, the great god, ... look kindly up[on] my [de]eds. When he looks, may the works that are the desire of ..., as much I ha[ve do]ne, please him and be acceptable to him. May he make the people of the four quarters (of the world) bow down to him so that they

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iii 3′b–4′ Cf. text no. 158 rev. 5: SUḪUŠ ⸢GIŠ.GU⸣.ZA-*ía* GIM KUR-*i li-kun a-na u_4-mi* ⸢*re*⸣-[*qu-ti*] "may the foundation of my [th]rone be as secure as a mountain until the di[stant] future."

iii 6′ *ep-še**-*te* "the works": Tablet has *ep*-TE-*te*. *x* [(*x*)]: Possibly ⸢ŠÀ$^{?}$⸣-[*ía*$^{?}$] "[*my*] *h*[*eart*]" or ⸢ŠÀ$^{?}$⸣-[*šú*$^{?}$] "[*his*] *h*[*eart*]"

li-šú-ṭa ab-šá-an-šú
9′) ⸢*bi-lat*⸣ *da-ád-me ka-bit-tú nu-ḫu-uš* AN-*e* KI-*tim*
10′) ⸢*ina é*⸣-*šár-ra šu-bat* DINGIR-*ti-šu* GAL-*ti li-šá-az-nin šat-ti-šam*
11′) ^{d}NIN.LÍL *šar-rat é-šár-ra ḫi-rat* AN.ŠÁR *ba-nit* DINGIR.MEŠ GAL.MEŠ
12′) *šá* ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur*.KI *u*$_4$-*me-šam*
13′) ⸢*a-mat* MUNUS⸣.SIG$_5$-*šú ina* IGI AN.ŠÁR *liš-šá-kin šap-tu-uš-šá*
14′) [*x x*] ⸢*kiš-šu-ti*⸣ *še-be-e lit-tu-ti* GÍD UD.MEŠ-*šú*
15′) ⸢GIN BALA-*šú*⸣ *x x* AŠ.TI MAN-*ti-šú*
16′) AN.ŠÁR ^{d}⸢NIN.LÍL *lit-tas-qa*⸣-*ru a-na du-u*-⸢*ri a-na da-a-ri*⸣

pull his yoke. May he make the substantial tribute of the settlements, the abundance of heaven (and) earth, pour into Ešarra, the seat of his great divinty, annually.

iii 11′–13′) May the goddess Mullissu, the queen of Ešarra, the consort of (the god) Aššur, creator of the great gods, have a good word about Sennacherib, king of Assyria, set upon her lips daily before (the god) Aššur.

iii 14′–16′) May (the god) Aššur and the goddess Mullissu discuss [the ... of po]wer, the attainment of very old age, the lengthening of his (Sennacherib's) days, the securing of his reign, (and) the ... of the throne of his kingship forever and ever.

17′) 6 KÙŠ.MEŠ 2/3 KÙŠ *ina* 1.KÙŠ GÍD *a-ma-ru*
18′) 3 KÙŠ 3-*su* KÙŠ *ina* 1.KÙŠ LUGAL *pu-u*-⸢*tu*⸣
19′) 12 *na-al-ba-a-te* KÙ.GI *šid*-⸢*du ša*⸣ GIŠ.⸢NÁ⸣
20′) 6 : DAGAL-*šú* SAG.DU *a-ma-ra-a-te* MUŠ.⸢ḪUŠ$^{?}$⸣ *dir*$^{?}$ *te sa x*
21′) *še-ʾi-i-tu na-al-ba-na-a*-⸢*te*⸣ *x* [*x x*] *x*.MEŠ NA$_4$.⸢BABBAR$^{?}$⸣.[DILI$^{?}$]
22′) GIŠ.ḪAŠḪUR *a-bi* NA$_4$.ZÚ NA$_4$.⸢GUG NA$_4$⸣.ZA.GÌN *i-lab*-⸢*bu*⸣-[*ni*]
23′) *še-ʾi-i-tu šap-li-tu* KÙ.GI A.MEŠ *ina muḫ-ḫi kab*-⸢*bu*⸣-[*ú*]
24′) *kab-la-a-te* MUNUS.^{d}LAMMA.MEŠ KI.TA MUNUS.^{d}LAMMA.MEŠ ⸢*ṣu-pur*⸣ [*x* (*x*)]
25′) 8 MUNUS.^{d}LAMMA.MEŠ *ina* UGU 2 *gi-se-e šá šid*-[*di*]
26′) 1-*a-a* ⸢MUNUS⸣.^{d}LAMMA.MEŠ *ina* UGU *x* [(*x*)].⸢TA.ÀM⸣
27′) MUNUS.^{d}LAMMA.MEŠ A.MEŠ *i-lab-bu*-⸢*ni*$^{?}$⸣ *x x*
28′) *gi-sa-a-ni* A.MEŠ ⸢*kab*⸣-*bu*-⸢*ú*⸣
29′) 1 KÙŠ 2/3 *ina* 1.KÙŠ ⸢LUGAL⸣ *kab*-⸢*lu šá*⸣ GIŠ.⸢NÁ⸣

iii 17′–29′) The length of the sideboard is six and two-thirds cubits, measured by the royal cubit. The frontpiece is three and one-third cubits, measured by the royal cubit. (There are) twelve gold platings on the side of the bed; (iii 20′) six ditto (= gold platings) on the side. (There is) a ... *mušḫuššu*-dragon on top of the sidewalls. The matress (has) a *nalbattu*-form that has [...] ... *of pa*[*ppardilû*]-stones, (and) *ḫašḫur-api* (ornaments) of obsidian, carnelian, (and) lapis-lazuli arranged around (it). The lower matress is gold (and) water is ... on (it). The legs are *lamassu*-figures. Beneath the *lamassu*-figures a [...] claw(-shaped ornament). (iii 25′) There are eight *lamassu*-figures on the two rungs of the sid[es]. (There is) one *lamassu*-figure on each ... [(...)]. Water surrounds *lamassu*-figures .... The rungs are ... with water. The leg(s) of the be[d] are one and two-thirds cubits, measured by the royal cubit.

30′) 3 KÙŠ.MEŠ 3-*su* KÙŠ *ina* 1.KÙŠ LUGAL GÍD.DA GIŠ.⸢GU⸣.[ZA]
31′) 1 KÙŠ 2/3 KÙŠ DAGAL-*šú* MUNUS.^{d}LAMMA.MEŠ A.MEŠ *i-lab-bu*-[*ni*]
32′) 4 MUNUS.^{d}LAMMA.MEŠ *ina* UGU 2 *gi-se-e ša šid*-⸢*di*⸣
33′) 2 : *ina pu-u-te* PAP GIŠ.GU.ZA
34′) 1 KÙŠ 2/3 KÙŠ GÍD.DA GIŠ.*kit-tur-ri* 2/3 KÙŠ *mu-lu-u*
35′) 2/3 KÙŠ DAGAL-*šú ku-up-te a-di* MUŠ.⸢ḪUŠ⸣

iii 30′–35′) The length of thr[one] is three and one-thirds cubits, measured by the royal cubit. Its width is one and two-thirds cubits. Water surroun[ds] *lamassu*-figures. There are four *lamassu*-figures on the two rungs of the sides; two ditto (= *lamassu*-figure) on the frontpiece. The entire throne: the length of the *kitturru* is one and two-thirds cubits; (its) height is two-thirds of a cubit. The width of the *kuptu*, as far as the *mušḫuššu*-dragon, is two-thirds of a cubit.

36′) *da-ba-bu šá ina* UGU GIŠ.NÁ *šá ina* UGU GIŠ.GU.ZA *ša* ^{d}EN
37′) *šá ina* É AN.ŠÁR *kar-rat-u-ni pa-áš-šu-ṭu-u-ni*
38′) MU *šá* ^{m}AN.ŠÁR-DÙ-A *ina muḫ-ḫi šà-ṭir-u-ni*
39′) ITI.SIG$_4$ UD.⸢27⸣.KÁM *lim-mu* ^{m}*a-ú-ia-nu* [*a*]-⸢*na* KÁ⸣.[DINGIR].⸢RA⸣.KI
40′) [...] *ú*-[*ter*-(*ru*)]

iii 36′–40′) Wording (of the inscription) that was cut off (and) erased from the bed (and) the throne of the god Bēl (Marduk) that were in the temple of (the god) Aššur (and of the inscription) written upon (them) in the name of Ashurbanipal. Simānu (III), twenty-seventh day, eponymy of Awiānu (655), [they were] re[turned [to] Ba[byl]on.

Col. iv
Lacuna
(The Ashurbanipal inscription is not edited here)

Lacuna
(The Ashurbanipal inscription is not edited here)

163

A fragment from the lower part of a clay tablet that probably comes from Nineveh bears a copy of an inscription that was to be written on stone slabs in the Aššur temple at Aššur. The copy is executed in monumental script (with the exception of line 6′), exactly as the inscription was to go on the original slabs; horizontal ruling lines separate every line of text, with the exception of lines 5′–6′. Only a small portion of the text is preserved; it contains several of Sennacherib's epithets, a boast about the refurbishment of the image of the god Aššur and the perfecting of the rites of Ešarra, and a reference to Sennacherib's father, Sargon II. The text is reminiscent of the so-called "Sin of Sargon" text (see Tadmor, Landsberger, and Parpola, SAAB 3 [1989] pp. 3–52; and Livingstone SAA 3 pp. 77–79 no. 33). The reverse preserves only a four-line subscript, which is written in Neo-Assyrian and "normal (non-monumental) clay script," stating that this inscription was written on *alallu*-stone slabs that were intended for the king to stand upon.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4732 + Sm 1081	—	Probably Nineveh, Kuyunjik	5.7×5	c

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1891	Bezold, Cat. 2 p. 657 (K 4732, study; rev., copy)
1896	Bezold, Cat. 4 p. 1461 (Sm 1081, study)
1983	Parpola, LAS 2 p. 279 n. 504 (rev., edition)
1986	George, Iraq 48 pp. 144–146 (copy, edition)
1997	Frahm, Sanherib p. 229 T 187 (study)

TEXT

Obv.

Lacuna

1′) *mu-šak-lil* ⸢*ma-ḫa*⸣-[*zi-šú mu-ma-ag-gir* KUR *na-ki-ri*]

2′) *mu-ab-bit da-ád-*⸢*me*⸣-[*šu-un* ...]

3′) *e-nu-ma ṣa-lam* AN.ŠÁR ⸢EN⸣-[*ia* ... *ud*$^{?}$]-⸢*di*$^{?}$-*šu*$^{?}$⸣

4′) *pa-ra-aṣ* ⸢*é-šár*⸣-[*ra ú-šak*]-⸢*li*⸣-*lu*

5′) *ki* LUGAL-GIN ⸢LUGAL⸣ [KUR *aš-šur*.KI *a*]-⸢*bi*⸣-*ia*

6′) *a-bi lu-u* [...]

7′) *a-šar-šú*$^{?}$ [...] *x-pi-ia*

8′) ⸢*maš*$^{?}$⸣ [... AN].ŠÁR

9′) [...] *u*

Lacuna

1′–2′) the one who brings [his] cult cent[ers] to completion, [makes enemy land(s) submissive] (and) destroys [their] settlem[ents]:

3′–8′) When [*I refur*]*bis*[*hed*] the image(s) of (the god) Aššur, my l[ord, ... (and) carried out to perfe]ction the rites of Ešar[ra], (5′) just like Sargon (II), king [of Assyria], my [fat]her — my father [...]. *Its* place [...] my [... (the god) Aš]šur

9′–11′) (No translation possible)

5′ LUGAL-GIN "Sargon (II)": Sargon is very rarely mentioned in the inscriptions of Sennacherib. He is also likely named in text no. 135 line 1 (name restored).

6′ This line is written in "normal clay script" rather than in the "monumental script" of the rest of the inscription. The script of this line is also smaller in size than that of all of the other lines. Moreover, no horizontal ruling separates this line from line 5′. The relationship between the two lines is not clear.

10′) [...]
11′) [...]-*a*
Lacuna
Rev.
Lacuna
1′) ⸢*ši*⸣-*ik-nu ša* UGU ⸢NA$_4$⸣.KUN$_4$.MEŠ
2′) *ša* NA$_4$.*a-lal-lum ša* É ^{d}*aš-šur*
3′) *ša* LUGAL *ina muḫ-ḫi i-za-zu-ni*
4′) *qaq-qu-ru i-na-áš-ši-qu-ni*

Lacuna

Lacuna

Rev. 1′–4′) The arrangement (of the inscription) that (is) upon the (paving) slabs of *alallu*-stone in the temple of the god Aššur upon which the king stands (when) he kisses the ground.

164–209

There are numerous texts of Sennacherib from Assyria's traditional religious capital Aššur. They are written on a variety of objects, including: clay prisms (text nos. 164–165), horizontal stone prisms (text no. 166), a stele (text no. 167), a stone tablet (text no. 168), numerous stone blocks (text nos. 169–189), stone door sockets (text nos. 190–191), a sculpted water basin (text no. 192), bronze plating (text nos. 193–194), numerous bricks (text nos. 195–208), and a clay tablet (text no. 209). The texts record Sennacherib's work on Ešarra, the temple of the god Aššur, and its cella Eḫursaggalkurkurra (text nos. 166, 169, 190–192, 194–198, and 209), the Old Palace (text no. 164, 178, and 199–202), the *akītu*-house (text nos. 167–168 and 171–176), the temple of the god Zababa (text no. 177), a house for his son Aššur-ilī-muballissu (text nos. 179–185), a house for his eldest son Aššur-nādin-šumi (text no. 205), and the mausoleum of the royal family (text nos. 203–204).

164

VA 5634, an octagonal clay prism from Aššur, is inscribed with a text describing eight of Sennacherib's military campaigns and the renovation of the Old Palace at Aššur. Although the prism is complete, its entire surface is very worn, making it impossible to read most of text inscribed upon it. The fifteen-line building report is sufficiently legible, however, to allow us to determine that that passage records the renovation of the innermost part of one of Aššur's palaces, a royal residence worked on by Tiglath-pileser I (1114–1076) and Ashurnasirpal II (883–859); Sennacherib states that he regarded those kings' work as being poorly done. After the construction came to a close, the god Aššur and the other gods of the city were invited inside for a festive celebration. Only the building report is edited here. Although the prism is not dated, its date of composition is ca. 691–689 — around the same time as text nos. 18 and 22–23 — since its *terminus post quem* is the battle of Ḫalulê (described in cols. vii–viii), which occurred during the king's eighth campaign (691).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA 5634	Ass 1794	Ass ph 222	Aššur, iC5I, south of the forecourt of the Aššur temple, under the west wall of the Parthian gate chamber	30 high; 5.5 col. width	c

COMMENTARY

Despite the poor condition of the prism's surface, the text is sufficiently preserved to be relatively certain that the military narration duplicates, with orthographic variants, text no. 22 i 1–vi 35 and text no. 23 i 1–vi 30, that is, accounts of eight campaigns: (1) against Marduk-apla-iddina II (biblical Merodach-baladan) and his Chaldean and Elamite allies in Babylonia; (2) against the Kassites and Yasubigallians, and the land Ellipi; (3) to the Levant, against an Egyptian-led coalition that had been organized by the nobles and citizens of the city Ekron, and against the Judean king Hezekiah; (4) against Bīt-Yakīn; (5) to Mount Nipur and against Maniye, the king of the city Ukku; (6) against the Chaldeans living in Elam and against Šūzubu (Nergal-ušēzib), the king of Babylon; (7) against Elam; and (8) the battle of Ḫalulê, where Assyrian forces battled Babylonian and Elamite forces led by Šūzubu (Mušēzib-Marduk), the king of Babylon, and Ummanmenanu (Ḫumban-menanu), the king of Elam. Accounts of the events of the king's 9th and 10th regnal years (696 and 695), the campaigns undertaken by his officials to Ḫilakku (Cilicia) and the city Tīl-Garimme, however, are not included among the king's victories on the battlefield. The line preceding the building report reads ⸢*šá*⸣ *a-na* ⸢*nap*⸣*-šá-te* ⸢*ú-ṣu-ú i-kaš-*[*šá*]*-*⸢*du ú*⸣*-ra-sa-bu ina* ⸢GIŠ⸣.[TUKUL] "they c[au]ght (the runaways among them) who had fled for (their) lives (and) killed (them) with the [sword]" the last line of the eighth campaign (see, for example, text no. 22 v 17–vi 35), and, therefore, it is assumed that the military narration of this text duplicates that of text nos. 22–23.

Since the introduction and military narration are poorly preserved and since these sections duplicate well-known texts, these parts of the inscription are not edited here. Only the building report, approximately the last quarter of col. viii, is edited here. Note that the line count follows that of the building account, and not the line count of col. viii of the prism since it is no longer possible to accurately assign line numbers to the entire column due to the poor state preservation of that column's surface; see also Frahm, KAL 3 pp. 84–86 no. 40.

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2009 Frahm, KAL 3 pp. 84–86, 226 and 273 no. 40 (1–17 [building report], copy, photo, edition)

TEXT

1) [*ina*] u_4*-me-*⸢*šú*⸣*-ma kúm-*⸢*mu*⸣ *x* [*x*] ⸢É$^{?}$.GAL$^{?}$ URU.*bal*⸣*-til.*⸢KI *šu*⸣*-bat* ⸢LUGAL$^{?}$.MEŠ$^{?}$⸣
2) ⸢AD$^{?}$⸣.MEŠ*-ia* ⸢*ša*$^{?}$ *ul*$^{?}$*-tu*$^{?}$ u_4*-me*$^{?}$ *ṣa*$^{?}$⸣*-a-te šá*$^{?}$ ^{m}⸢*tukul-ti*⸣-A-*é-šár-*⸢*ra*⸣
3) ⸢DUMU⸣ ^{m}*aš-šur*-SAG-*i-ši* MAN KUR *aš-šur*.KI *e-*⸢*na*⸣*-aḫ-*[(*ma*)]
4) ^{m}*aš-šur*-PAP-IBILA MAN KUR *aš-šur*.⸢KI⸣ DUMU ^{m}*tukul-ti-*⸢^{d}⸣MAŠ MAN KUR *aš-*⸢*šur*.KI⸣
5) *an-ḫu-*⸢*sa ud*⸣*-diš kúm-mu šá-a-*⸢*tu a*⸣*-na x x x x*

1–6) [At] that time, the private room ... of the *palace* of Baltil (Aššur), the seat of *the kings*, my *ancestors*, *from distant days*, of Tiglath-pileser (I), son of Aššur-rēša-iši (I), king of Assyria, became dilapidated. Ashurnasirpal (II), king of Assyria, son of Tukultī-Ninurta (II), king of Assyria, renovated its dilapidated section(s). That private room ... (and) its construction was inexpert (and thus) I tore down *that* cella.

x x

6) *ul nu-uk-ku-lat e-piš-tuš ki-iṣ-*⸢*ṣu šá*$^{?}$*-a*$^{?}$⸣*-tú aq-*⸢*qur*⸣*-[(ma)]*

7) ⸢*kúm*⸣*-mu ra-ba-a a-na šu-bat be-lu-ti-ia eš-šiš ú-*⸢*še-piš*⸣*-[(ma)]*

8) *ina ši-pir* LÚ.ŠITIM.GAL-*le-e en-qu-ti ul-tú* ⸢*uš-ši*⸣*-šú*

9) ⸢*a*⸣*-di na-bur-ri-šú ar-ṣip ú-šak-*⸢*líl*⸣ *gu-*⸢*šur*.MEŠ$^{?}$ *ere*⸣*-ni*

10) ⸢*ṣi*⸣*-ru-ti* ⸢*tar-bit*⸣ KUR.*ḫa-ma-nim ú-šat-ri-ṣa ta-ra-an-šú*

11) GIŠ.IG.MEŠ *li-ia-a-ri* ⸢*šu-ta*⸣*-ḫa-te* ⸢*ú-ra-kis*⸣*-[ma]*

12) *ú-rat-ta-a* KÁ-*šú aš-šur* EN GAL-*ú* DINGIR.MEŠ ⸢*ù*$^{?}$⸣ [^{d}]⸢IŠ$^{?}$⸣.[TAR$^{?}$.MEŠ$^{?}$]

13) *a-ši-bu-ut bal-til*.KI *ina qer-bi-šú aq-re ri-*⸢*i*$^{?}$⸣*-[me*$^{?}$*]*

14) *bit-ru-te šu-ʾe-e ma-ru-ti* UDU.⸢SISKUR⸣.MEŠ *taš-ri-*⸢*iḫ*⸣*-[te]*

15) ⸢*ma*⸣*-ḫar-šú-nu aq-qí ina qí-bi-ti ṣir-te* ⸢*ša*$^{?}$ $^{d?}$⸣[*aš*$^{?}$]-⸢*šur*$^{?}$⸣

16) ⸢EN⸣ GAL-*e a-bu* DINGIR.MEŠ *mu-*⸢*šim*⸣ *ši-ma-te qé-reb* É.⸢GAL⸣ *x x* [(*x*)]

17) [*lit*$^{?}$]-⸢*tu*$^{?}$⸣*-tu lu-ul-*⸢*lik*$^{?}$ *šá*⸣ *la x* [*x*] *x* ⸢*lu*⸣*-uš-ba-a* ⸢*bu-ʾa*⸣-[(*a*)-*ri*$^{?}$]

7–12a) I had a large private room constructed anew for my lordly seat [(and)] through the craft of well-trained master builders I built (and) completed (it) from its foundations to its battlements. I roofed it with magnificent beams of cedar grown on Mount Amanus. I fastened (metal bands) on facing doors of white cedar [and] I installed (them) in its gate.

12b–15a) I invited inside it (the god) Aššur, the great lord, (and) the gods *and god*[*desses*] living in Baltil (Aššur), (and then) I made splend[id] offerings before them (of) enormous *wild bul*[*ls*] (and) fattened sheep.

15b–17) By the exalted command *of the god* [*Aš*]*šur*, the great lord, the father of the gods, the one who decrees fates, inside the palace ... *may I attain* [*ol*]*d age*, *which without* ...., (and) be sated with *happi*[*ness*].

165

Several fragments of an octagonal clay prism from Aššur are inscribed with a text describing Sennacherib's military campaigns and building activities at Aššur. Parts of the reports of the king's first three campaigns and the final lines of the building report are preserved. The building report, which is not duplicated elsewhere in the known Sennacherib corpus, describes construction at Assyria's principal cult center, but, because it is poorly preserved and difficult to read, its contents are uncertain. It appears, however, to mention the walls and gates of the city Aššur. Like text no. 164, the prism does not have a date written on it. Because the military narration is not preserved beyond the third campaign (to the Levant), a precise *terminus post quem* cannot be established.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA 5061 + VA 5632a + VA 5632b + VA 7512 (+)? A 61 (Istanbul)	Ass 16516 + Ass 16548 + Ass 1548a+b + Ass 1567 + Ass 1576 (+)? Ass 16517	Ass ph S 4817, S 4955	Aššur, city area, iB4V, iC4IV (180 cm under the brick pavement)	Height: 23.6; cols. 3.6, 7.3, 7.4, 3.7 wide	(c)

COMMENTARY

Parts of the tops of the first three columns (cols. i–iii) and the lower part of the last column (col. viii) are preserved. Most of the surface of this prism is very badly worn, just like the prism inscribed with text no. 164. The edition here does not include A 61 (Istanbul) since that piece was not available for study, neither from the original nor the excavation photo (Ass ph S 4955); the tentative, non-physical join between that fragment and VA 5061 + VA 5632a + VA 5632b + VA 7512 was suggested by E. Frahm (KAL 3 p. 33). Although the building report is badly damaged and difficult to read, it is certain that it is not duplicated elsewhere in the known Sennacherib corpus. Frahm notes that it mentions the walls and gates of the city Aššur. Unfortunately, the authors were unable to properly re-examine this passage, giving it the full treatment it deserves. Further collation could clarify the interpretation of this badly damaged, but unique, building report. As for the military narration, the extant passages duplicate, for example, text no. 16 i 34–70, ii 10–62, and iii 20–64. Restorations are based on that text.

BIBLIOGRAPHY

1986 Pedersén, Archives 2 p. 13 n. 9 (provenance)
1997 Pedersén, Katalog pp. 153–154 and 158 (study)
2009 Frahm, KAL 3 p. 33 (study)

TEXT

Col. i
(28 illegible lines)
29) ⸢GIŠ.GIGIR.MEŠ ANŠE.KUR.RA.MEŠ⸣ GIŠ.*ṣu-um-bi*
30) ANŠE.[KUNGA.MEŠ] *ša i-na qit-ru-*⸢*ub*⸣ *ta-ḫa-zi*
31) *ú-maš-ši-ru ik-*⸢*šu-da* ŠU⸣.II-*a-a*
32) ⸢*a-na*⸣ É.GAL-*šú ša qé-reb* ⸢KÁ.DINGIR.RA.KI⸣
33) *ḫa-diš e-ru-um-*⸢*ma*⸣ *ap-te-e-ma*
34) É *ni-ṣir-ti-šú* KÙ.GI ⸢KÙ⸣.BABBAR
35) *ú-nu-ut* KÙ.GI ⸢KÙ⸣.BABBAR NA$_4$ *a-qar-tu*
36) ⸢*mim*⸣*-ma šum-šú* NÍG.ŠU ⸢NÍG.GA⸣ *la ni-bi*
37) ⸢*ka*⸣*-bit-tu* GUN MUNUS.UN.MEŠ É.GAL-*šú*
38) LÚ.TIRUM.MEŠ ⸢LÚ⸣.*man-za-az pa-ni*
39) LÚ.NAR.MEŠ ⸢MUNUS⸣.NAR.MEŠ
40) ⸢*si-ḫir*⸣*-ti um-ma-a-ni* [*ma*]-⸢*la*⸣ *ba-šu-ú*
41) ⸢*mut*⸣*-tab-bi-lu-tú* É.GAL-⸢*uš*⸣
42) ⸢*ú*⸣*-še-ṣa-am-ma* ⸢*šal-la-tiš*⸣ *am-nu*
43) ⸢*i*⸣*-na e-muq* ^{d}*aš-šur* EN-*ia* 75
44) URU.MEŠ-*šú* ⸢*dan*⸣*-nu-ti* ⸢É⸣ BÀD.MEŠ
45) *ša* ⸢KUR.*kal*⸣*-di ù* 4 ME 20 ⸢URU⸣.MEŠ TUR.MEŠ
46) ⸢*ša li-me-ti-šú-nu al*⸣*-me* KUR-*ud*
47) *áš-lu-*⸢*la šal-la*⸣*-su-un*
48) LÚ.*úr-bi* LÚ.*a-ra-*⸢*mu* LÚ⸣.*kal-du*
49) *ša* ⸢*qé*⸣*-reb* UNUG.KI NIBRU.⸢KI⸣ *kiš*.KI
50) URU.*ḫur-sag-kalam-ma* GÚ.DU$_8$.A.⸢KI⸣ ZIMBIR.KI
51) *a-di* DUMU.MEŠ ⸢URU EN⸣ [*ḫi*]*-iṭ-*⸢*ṭi*⸣
52) ⸢*ú*⸣*-še-ṣa-am-*⸢*ma*⸣ [*šal-la*]*-tiš am-nu*
53) *i-na ta-a-a-ar-*[*ti-ia*]
54) ⸢LÚ⸣.*tu-ʾu-mu-na* [LÚ.*ri-ḫi-ḫu*]
55) ⸢LÚ.*ia-daq-qu*⸣ [LÚ.*ú-bu-du*]
56) ⸢LÚ⸣.*gib-re-e* [LÚ.*ma-la-ḫu*]
57) ⸢LÚ.*gu*⸣*-ru-mu* [LÚ.*ú-bu-lu*]
58) ⸢LÚ⸣.*da-mu-nu* [LÚ.*gam-bu-lu*]

(28 illegible lines)
i 29–31) I seized the chariots, horses, wagons, (and) mu[les] that he had abandoned in the thick of battle.

i 32–42) I joyfully entered his palace, which is in Babylon, and (then) I opened his treasury and brought out gold, silver, gold (and) silver utensils, precious stones, all kinds of possessions (and) property without number, a substantial tribute, (together with) his palace women, courtiers, attendants, male singers, female singers, all of the craftsmen, [as ma]ny as there were, (and) his palace attendants, and I counted (them) as booty.

i 43–52) With the strength of the god Aššur, my lord, I surrounded, conquered, (and) plundered 75 of his fortified cities, fortresses of Chaldea, and 420 small(er) settlements in their environs. I brought out the auxiliary forces of the Arameans (and) Chaldeans who were in Uruk, Nippur, Kish, Ḫursagkalama, Cutha, (and) Sippar, together with the [gu]ilty citizens, and I counted (them) as [bo]oty.

i 53–64) On [my] return mar[ch, I defeated all together] the Tuʾumuna, [Riḫiḫu], Yadaqqu, [Ubudu], Gibrê, [Malaḫu], Gurumu, [Ubulu], Damunu, [Gambulu], Ḫindaru, [Ruʾuʾa], Puqudu, [Ḫamrānu], Ḫagarānu, [Nabatu], (and) Liʾtaʾ[u], insubmissive [Arameans]. ... [...]

59) ⸢LÚ⸣.*ḫi-in-da-ru* [LÚ.*ru-ʾu-ú-a*]
60) ⸢LÚ.*pu-qu-du*⸣ [LÚ.*ḫa-am-ra-a-nu*]
61) ⸢LÚ.*ḫa-ga-ra-nu*⸣ [LÚ.*na-ba-tu*]
62) ⸢LÚ.*li-iʾ-ta*⸣-[*a-ú* LÚ.*a-ra-mu*]
63) ⸢*la kan-šu-ti*⸣ [*mit-ḫa-riš ak-šud*^{ud}]
64) [*x*] *x x* [...]

Lacuna

Col. ii

1) [AD.MEŠ]-⸢*ia la kit-nu-šu lu al*⸣-[*lik*]
2) [*qé-reb ḫur*]-*šá-a-ni zaq-ru-te* A.ŠÀ *nam-ra-*⸢*ṣi*⸣
3) [*i-na* ANŠE].KUR.RA *ar-*⸢*kab-ma* GIŠ.GIGIR GÌR.II-*ia*⸣
4) ⸢*i*⸣-[*na ti*]-⸢*ik-ka-te ú-šá-áš-ši*⸣
5) ⸢*áš-ru*⸣ [*šup-šu-qu*] *i-na* GÌR.II-*ia* ⸢*ri*⸣-*ma-niš at-*⸢*tag-giš*⸣
6) URU.É-^{m}[*ki*]-⸢*lam-za-aḫ* URU.*ḫa-ar*⸣-*diš-pi*
7) URU.É-^{m}⸢*ku*⸣-*bat-ti* URU.MEŠ-⸢*šú-nu*⸣ É BÀD.MEŠ
8) *dan-nu-ti* ⸢*al*⸣-*me* KUR-*ud* UN.⸢MEŠ ANŠE⸣.KUR.RA.MEŠ
9) ANŠE.KUNGA.MEŠ ⸢ANŠE.MEŠ GU$_4$.MEŠ *ù*⸣ US$_5$.UDU.ḪI.A
10) *ul-tu qer-bi-*⸢*šú*⸣-*un* ⸢*ú-še*⸣-*ṣa-am-ma*
11) *šal-la-tiš am-nu* ⸢*ù* URU.MEŠ-*šú*⸣-*nu* TUR.⸢MEŠ⸣
12) ⸢*ša ni*⸣-*ba la i-*⸢*šu*⸣-[*ú*] ⸢*ap-pul*⸣ *aq-qur*
13) ⸢*ú-še*⸣-*me kar-*⸢*meš*⸣ [É] ⸢EDIN⸣ *kul-ta-ri*
14) [*mu*]-*šá-bi-šú-nu i-*⸢*na*⸣ ^{d}GIŠ.BAR *aq-mu-ma*
15) ⸢*di-tal-liš ú-še*⸣-*me ú-ter-ma*
16) ⸢URU.É-^{m}*ki*⸣-*lam-za-*⸢*aḫ*⸣ *šu-a-*⸢*tu*⸣
17) ⸢*a-na* URU⸣.*bir-tu-ti* ⸢*aṣ*⸣-*bat* UGU *ša u*$_4$-*me pa-*⸢*ni*⸣
18) ⸢BÀD⸣.MEŠ-*šú* ⸢*ú-dan-nin*⸣-*ma* UN.MEŠ KUR.KUR
19) ⸢*ki-šit*⸣-*ti* ŠU.II-*ia* [*ina*] ⸢*lìb-bi*⸣ *ú-še-šib*
20) ⸢UN.MEŠ KUR LÚ⸣.*kaš-ši-i*
21) ⸢*ù* KUR LÚ⸣.*ia-su-*⸢*bi-gal*⸣-*la-a-a*
22) ⸢*ša la-pa-an* GIŠ.TUKUL⸣.[MEŠ]-⸢*ia*⸣ *ip-par-šid-*⸢*du*⸣
23) ⸢*ul-tu qé-reb* KUR-*i ú*⸣-*še-ri-dam-ma*
24) ⸢*i-na* URU.*ḫar-diš-pi* URU.É-^{m}*ku*⸣-*bat-ti ú-*⸢*šar-me*⸣
25) ⸢*i-na* ŠU.II LÚ.*šu-ut* SAG-*ia* LÚ.EN.NAM⸣
26) ⸢URU.*ar-rap-ḫa am-nu-šú-nu-ti*⸣
27) ⸢NA$_4$.NA.RÚ.A *ú-še-piš-ma*⸣ *li-i-tum*
28) ⸢*ki-šit-ti* ŠU.II *ša* UGU-*šu-un*⸣
29) ⸢*áš-tak-ka-nu ṣe-ru-uš-šú ú-šá-áš-ṭir-ma*⸣
30) ⸢*i-na qer-bi* URU *ul-ziz pa-an ni-ri-ia*⸣
31) ⸢*ú-ter-ma a-na* KUR.*el-li-pi*⸣
32) ⸢*aṣ-ṣa-bat ḫar-ra-nu el-la-mu-ú-a*⸣
33) ⸢^{m}*is-pa-ba-a-ra* LUGAL-*šu-un* URU.MEŠ-*šu*⸣
34) ⸢*dan-nu-ti* É *ni-ṣir-ti-šú ú-maš-šir-ma*⸣
35) ⸢*a-na ru-qé-e-ti in-na-bit*⸣
36) ⸢*gim-ri* KUR-*šú* DAGAL-*tim* GIM MURU$_9$⸣
37) ⸢*as-ḫu-up* URU.*mar-ú-biš-ti*⸣

Lacuna

ii 1–5) I marc[hed to the land of the Kassites and the land of the Yasubigallians, who since time immemorial] had not submitted to [the kings], my [ancestors]. [In the] high [mou]ntains, difficult terrain, I rode [on horse]back and had my personal chariot carried o[n (men's) ne]cks. In [very rugged] terrain I roamed about on foot like a wild bull.

ii 6–15a) I surrounded (and) conquered the cities Bīt-[Ki]lamzaḫ, Ḫardišpu, (and) Bīt-Kubatti, their fortified walled cities. I brought out of them people, horses, mules, donkeys, oxen, and sheep and goats, and I counted (them) as booty. Moreover, I destroyed, devastated, (and) turned into ruins their small(er) settlements, which were without number. I burned with fire [pav]ilion(s) (and) tents, their [ab]odes, and reduced (them) to ashes.

ii 15b–30a) I made that city Bīt-Kilamzaḫ a fortress again (and) I strengthened its walls more than before, and (then) I settled [the]rein the people of the lands that I had conquered. I brought down from the mountains the people of the land of the Kassites and the land of the Yasubigallians who had fled from my weapon[s] and I made (them) dwell in the cities Ḫardišpu (and) Bīt-Kubatti. I placed them under the authority of a eunuch of mine, the governor of the city Arrapḫa. I had a stele made, had all the victorious conquests that I achieved over them written on it, and I erected (it) in (that) city.

ii 30b–40) I turned around (lit. "I turned the front of my yoke") and took the road to the land Ellipi. Before my arrival, Ispabāra, their king, abandoned his fortified cities (and) his treasury and fled far away. I overwhelmed all of his wide land like a fog. I surrounded, conquered, destroyed, devastated, (and) burned with fire the cities Marʾubištu (and) Akkuddu, cities of his royal house, together with thirty-four

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Lacuna before col. ii Based on numerous other texts, the translation assumes that col. i ended with *a-na* KUR LÚ.*kaš-ši-i ù* KUR LÚ.*ia-su-bi-gal-la-a-a ša ul-tu ul-la a-na* LUGAL.MEŠ-*ni* "to the land of the Kassites and the land of the Yasubigallians, who since time immemorial to the kings."

38) ⸢URU.*ak-ku-ud-du* URU.MEŠ-*ni* É LUGAL-*ti-šú*⸣
39) ⸢*a-di* 34 URU.MEŠ-*ni* TUR.MEŠ *ša li-me-ti-šú-nu*⸣
40) ⸢*al-me* KUR-*ud ap-pul aq-qur i-na* ^{d}GIŠ.BAR *aq-mu*⸣
41) ⸢UN.MEŠ TUR GAL NITA *u* MUNUS ANŠE.KUR.RA.MEŠ⸣
42) ⸢ANŠE.KUNGA.MEŠ ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ⸣
43) ⸢GU$_{4}$.MEŠ *ù* US$_{5}$.UDU.ḪI.A *a-na la mi-nam*⸣
44) *áš-lu-lam-ma* ⸢*a-di la ba-ši-i*⸣
45) ⸢*ú*⸣-*šá-lik-šu-ma ú-ṣa*-⸢*aḫ-ḫi-ir* KUR-*su*⸣
46) ⸢URU⸣.*ṣi-ṣi-ir-tu* [URU].⸢*ku-um-ma-aḫ-lum*⸣
47) ⸢URU.MEŠ *dan-nu-ti a-di* URU.MEŠ TUR.MEŠ⸣
48) ⸢*ša li-me-ti-šú-nu* KUR.É⸣-[^{m}]⸢*ba-ar-ru-ú*⸣
49) [*na-gu*]-⸢*ú a-na gi-mir-ti*⸣-*šú* [*ul-tu qé-reb* KUR-*šú*]
50) [*ab-tuq-ma* UGU *mi*]-*ṣir* KUR *aš-šur*.KI ⸢*ú-rad-di*⸣
51) [URU.*el*]-⸢*en-za-áš a-na* URU⸣ [LUGAL-*ú-ti*]
52) [*ù*] ⸢*dan-na-at na-ge*⸣-[*e šu-a-tu*]
53) [*aṣ-bat-ma* MU]-⸢*šú maḫ-ra-a*⸣ [*ú-nak-kir-ma*]
Lacuna
Col. iii
1) (traces) [...]
2) ⸢^{m}*kam*⸣-*mu-su*-⸢*na-ad-bi* KUR⸣.[*ma-ʾa-ba-a-a*]
3) ^{md}*a-a-ram-mu* [KUR.*ú-du-um-ma-a-a*]
4) LUGAL.⸢MEŠ-*ni* KUR⸣ MAR.TU.⸢KI⸣ [*ka-li-šú-un*]
5) IGI.SÁ-*e* ⸢*šad-lu*⸣-[*ti ta-mar-ta-šú-nu ka-bit-tu*]
6) *a-di* 4-*šú* ⸢*a-na maḫ*⸣-*ri*-⸢*ia*⸣ [*iš-šu-nim-ma*]
7) *iš-ši-qu* ⸢GÌR⸣.II-*ia* ⸢*ù*⸣ [^{m}*ṣi-id-qa-a*]
8) LUGAL URU.*is-qa-al-lu-na* [*ša la ik-nu-šú*]
9) *a-na ni-ri-ia* DINGIR.MEŠ [É AD-*šú šá-a-šu*]
10) DAM-*su* DUMU.MEŠ-*šú* DUMU.[MUNUS.MEŠ-*šú* ŠEŠ.MEŠ-*šú*]
11) ⸢NUMUN⸣ É AD-⸢*šú*⸣ [*as-su-ḫa-am-ma*]
12) *a-na* KUR *aš-šur*.KI [*ú-raš-šu*]
13) ^{m}LUGAL-*lu-dà-ri* [DUMU ^{m}*ru-kib-ti*]
14) ⸢LUGAL-*šú*⸣-*nu* ⸢*maḫ*⸣-[*ru-ú*]
15) ⸢UGU⸣ UN.MEŠ URU.*is-qa*-⸢*al*⸣-[*lu-na áš-kun-ma*]
16) ⸢*na-dan* GUN *kàd-re*⸣-[*e be-lu-ti-ia*]
17) ⸢*e-mid-su-ma i-šá*⸣-[*a-ṭa ab-šá-a-ni*]
18) ⸢*i-na me-ti-iq ger*⸣-[*ri-ia* URU.É-*da-gan-na*]
19) ⸢URU.*ia-ap-pu-ú* URU⸣.[*ba-na-a-a-bar-qa*]
20) ⸢URU.*a-zu-ru* URU.MEŠ-*ni*⸣ [*ša* ^{m}*ṣi-id-qa-a ša*]
21) ⸢*a-na* GÌR.II-*ia ár-ḫiš*⸣ [*la ik-nu-šu*]
22) ⸢*al-me* KUR-*ud áš-lu-la*⸣ [*šal-la-su-un*]
23) ⸢LÚ.GÌR.NÍTA.MEŠ LÚ.NUN.MEŠ *ù*⸣ [UN.MEŠ URU.*am-qar-ru-na*]
24) ⸢*ša* ^{m}*pa-de-e* LUGAL⸣-*šú-nu* [EN *a-de-e*]
25) ⸢*ù ma-mit ša* KUR *aš-šur*.KI⸣ [*bi-re-tu* AN.BAR *id-du-ma*]
26) ⸢*a-na* ^{m}*ḫa-za-qi-a-ú*⸣ [KUR.*ia-ú-da-a-a*]
27) ⸢*id-di-nu-šú nak-riš a*⸣-[*na an-zil-li i-pu-šú*]
28) ⸢*ip-làḫ* ŠÀ-*šú-un* LUGAL.MEŠ-*ni*⸣ [KUR.*mu-uṣ-ri*]
29) ⸢LÚ.ERIM.MEŠ GIŠ.PAN⸣ [GIŠ.GIGIR.MEŠ ANŠE.KUR.RA.MEŠ]

small(er) settlements in their environs.

ii 41–50) I carried off people, young (and) old, male and female, horses, mules, donkeys, camels, oxen, and sheep and goats without number, and (then) I brought him (Ispabāra) to nought and made his land smaller. [I detached from his land] the cities Ṣi(ṣ)ṣirtu (and) Kummaḫlum, fortified cities, together with the small(er) settlements in their environs (and) [the dis]trict of the land Bīt-Barrû in its entirety, [and] I added (this area) [to the ter]ritory of Assyria.

ii 51–53) [I took the city El]enzaš as a [royal] city [and] a fortress for [that] distri[ct, and (then) I changed] its former [name and]

Lacuna

iii 1–7a) [...] Kammūsu-nadbi of the land [Moab], Ayarāmu of [the land Edom, all of] the kings of the land Amurru, [they brought] exten[sive] gifts, *four times* (the normal amount), [as their substantial audience] gift before me [and] kissed my feet.

iii 7b–12) Moreover, (as for) [Ṣidqâ], the king of the city Ashkelon [who had not submitted] to my yoke, [I forcibly removed the gods of [his father's house, himself], his wife, his sons, [his] daug[hters, his brothers], (and other) offspring of his father's house [and took him] to Assyria.

iii 13–17) [I set] Šarru-lū-dāri, [son of Rūkibtu], their for[mer] king, over the people of the city Ashke[lon and] imposed upon him the payment of tribute (and) gift[s (in recognition) of my overlordship] so that he (now) pul[ls my yoke].

iii 18–22) In the course of [my] campa[ign], I surrounded, conquered, (and) plun[dered] the cities [Bīt-Daganna], Joppa, [Banayabarqa], (and) Azuru, the cities [of Ṣidqâ that had not submitted] to me quickly.

iii 23–31) (As for) the governors, the nobles, and [the people of the city Ekron] who [had thrown] Padî, their king [who was bound by treaty] and oaths to Assyria, [into iron fetters and] who had handed him over to Hezekiah [of the land Judah] in a hostile manner, they became frightened on acc[ount of the villainous acts they had committed. They formed a confederation with] the kings of [Egypt] (and) the archers, [chariots, (and) horses] of the king of the land Meluḫḫa, forces without [number, and] they came to [their] ai[d].

30) ⸢*ša* LUGAL KUR.*me-luḫ-ḫa e-mu-qí la*⸣ [*ni-bi ik-te-ru-nim-ma*]
31) ⸢*il-li-ku re-ṣu*⸣-[*us-su-un*]
32) ⸢*i-na ta-mir-ti* URU.*al*⸣-[*ta-qu-ú*]
33) ⸢*el-la-mu-ú-a si-id*⸣-[*ru šit-ku-nu*]
34) ⸢*ú-šá-ʾa-lu* GIŠ.TUKUL.MEŠ-*šú*⸣-[*un i-na tukul-ti* ^{d}*aš-šur* EN-*ia*]
35) ⸢*it-ti-šú-un am-da-ḫi*⸣-[*iṣ-ma* ...]
36) (traces) [...]
37) (traces) [...]
38) (traces) [...]
39) ⸢*ik-šu-da* ŠU.II-*a-a* URU.*al-ta*⸣-[*qu-ú* URU.*ta-am-na-a*]
40) ⸢*al-me* KUR-*ud áš-lu-la*⸣ [*šal-la-su-un*]
41) ⸢*a-na* URU.*am-qar-ru-na*⸣ [*aq-rib-ma*]
42) ⸢LÚ.GÌR.NÍTA.MEŠ LÚ.NUN.MEŠ⸣ [*ša ḫi-iṭ-ṭu ú-šab-šu-ú*]
43) ⸢*a-duk-ma i*⸣-[*na di-ma-a-te* ...]
44) (traces) [...]
45) (traces) [...]
46) [...] *x* [...]

Lacuna
Col. viii
Lacuna
(22 illegible lines)

iii 32–39a) In the plain of the city El[tekeh], they sharpened their weapons [while drawing up] in battle[line] before me. [With the support of the god Aššur, my lord], (iii 35) I fou[ght] with them [and ...] I captured ... [...].

iii 39b–46) I surrounded, conquered, (and) plun[dered] the cities Elte[keh (and) Tamnâ. I approached] the city Ekron [and] I killed the governors (and) nobles [who had committed crime(s)] and [hung their corpses on towers around the city; [...]

Lacuna

Lacuna
(22 illegible lines)

166

Two eight-sided horizontal stone prisms found at Aššur — one complete and one only partially preserved — are inscribed with a text recording Sennacherib's work on Ešarra, the Aššur temple in that city, in particular his work on its cella Eḫursaggalkurkurra, its *šuḫūru*-house, and its new courtyard and gates. This text is unusual for two reasons: (1) horizontal stone prisms with Assyrian royal inscriptions are not common, and (2) the text says nothing about the king's military achievements, other than some general phrases among the epithets. The date of composition is generally thought to have been after the capture and destruction of Babylon in late 689. The text is sometimes referred to as the "Aššur Temple Inscription."

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iii 43b–44a The translation assumes that *si-ḫir-ti* URU *a-lul pag-ri-šú-un* "I hung their corpses around the city" appeared at the end of iii 43 and the beginning of iii 44.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA 8254	Ass 18434	Ass ph 5718–25	Aššur, iD4IV, east grave, southwest corner	41×15×15	1–39	c
2	—	Ass 17399 + Ass 18334 (+)$^{?}$ Ass 18617	Ass ph 5179, S 6812, S 6854	Aššur, iB4I, iB4II, and iC5i	10×16×16	8–37	p

COMMENTARY

These stone prisms are a blend of the prism and cylinder formats: each line of text is written along the wide horizontal axis of the object and each of the eight horizontal columns is inscribed with five lines. In many regards the object type has more in common with (barrel) cylinders than with prisms. Ex. 2 is fragmentarily preserved and the three fragments comprising that exemplar are known from Aššur excavation photographs, but with each piece photographed individually. L. Kinscherf copied Ass 17399 in his unpublished dissertation, O. Schroeder noted the (orthographic and paleographic) variants in Ass 18334 in his notes to the copy of Ass 18434 (ex. 1) in KAH 2 (no. 124), and Ass 18617 remains unpublished. The pieces are reported by O. Pedersén to be in the Vorderasiatisches Museum (Berlin), but they could not be found (May 2011). Therefore, Ass 17399 + Ass 18334 (+)$^{?}$ Ass 18617 were collated from the Aššur excavation photographs Ass ph 5179, S 6812, and S 6854. Following previous editions and studies, the inscription is given consecutive line numbers for all eight faces. Face i = lines 1–5, face ii = 6–10, face iii = 11–15, face iv = 16–20, face v = 21–25, face vi = 26–30, face vii = 31–35, and face viii = 36–39.

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1984	Galter, Studies Aro pp. 168 and 172 (study)
1987	Engel, Dämonen pp. 86 and 174–177 (lines 12–29, translation)
1990	Lackenbacher, Le palais sans rival p. 41 (lines 13b–17a, translation, study)
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1997	Pedersén, Katalog p. 51 (exs. 1–2, study)
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2010	Novotny, Studies Ellis pp. 113 and 132 (study)

TEXT

1) $^{\mathrm{md}}$30-PAP.MEŠ-SU MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*.KI MAN *kib-rat* LÍMMU-*tim mut-*⸢*tar*⸣-[*ru-u*]
2) UN.MEŠ DAGAL.MEŠ *e-piš ṣa-lam* AN.ŠÁR $^{\mathrm{d}}$*a-nim* $^{\mathrm{d}}$30 $^{\mathrm{d}}$UTU $^{\mathrm{d}}$[IŠKUR]
3) $^{\mathrm{d}}$U.GUR $^{\mathrm{d}}$15 *šá* É-*kid-mu-ri* DINGIR.MAḪ *ù* DINGIR.MEŠ GAL.⸢MEŠ⸣
4) *mu-šak-lil pa-ra-aṣ é-šár-ra u é-maš-maš šá pa-làḫ* DINGIR.MEŠ *šá* AN-*e u* DINGIR.MEŠ
5) KUR *aš-šur*.KI *ra-biš mu-du-u e-piš* KUR

1–8a) Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), lead[er] of a widespread population, the one who fashioned image(s) of the deities Aššur, Anu, Sîn, Šamaš, [Adad], Nergal, Ištar of Bīt-Kidmuru, Bēlet-ilī, and the great gods, the one who carries out to perfection the rites of Ešarra and Emašmaš, who knows well how to revere the gods of heaven and the gods of Assyria, the builder of Assyria, the one who brings his cult centers to completion, the one who uproots

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5 There is no room at the end of the line for KUR "land" after *na-si-*⸢*iḫ*⸣ "the one who uproots" and, in any case, it is unnecessary.

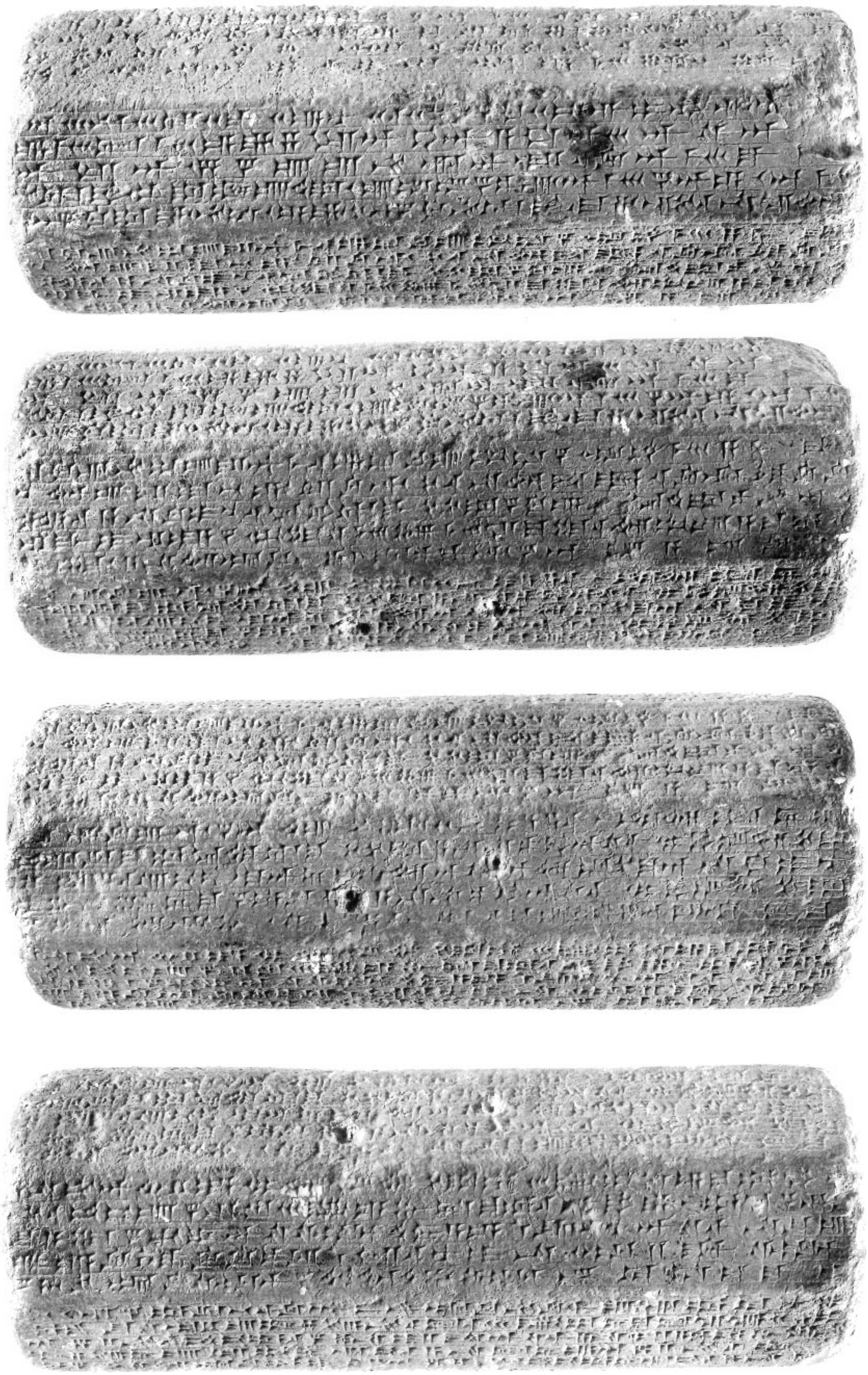

Figure 23. Faces 1–4 of VA 8254 (text no. 166 ex. 1), a horizontal stone prism inscribed with a text describing the construction of a new multi-room complex to the Aššur temple at Aššur. © Vorderasiatisches Museum Berlin, Staatliche Museen zu Berlin.

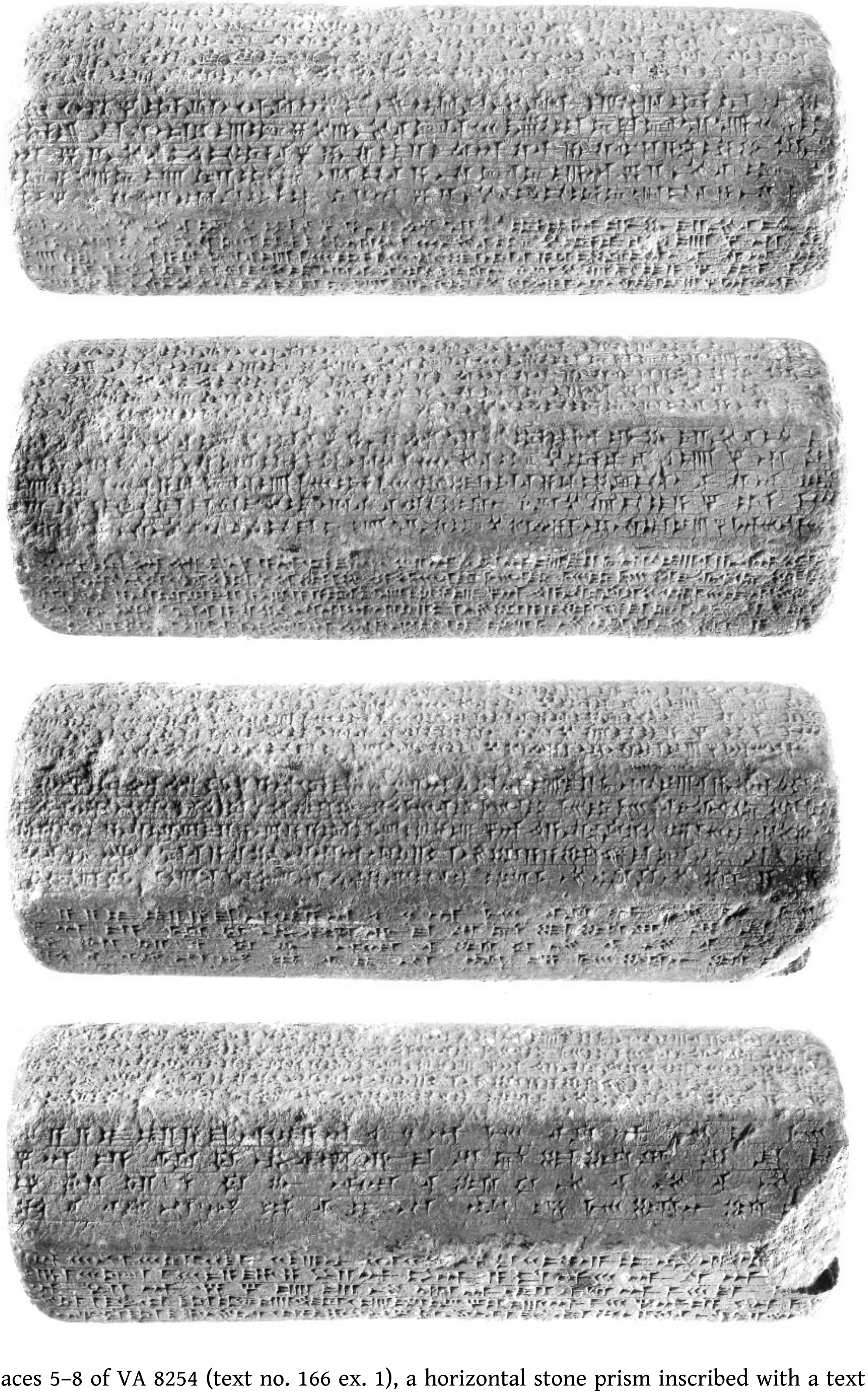

Figure 24. Faces 5–8 of VA 8254 (text no. 166 ex. 1), a horizontal stone prism inscribed with a text describing the construction of a new multi-room complex to the Aššur temple at Aššur. © Vorderasiatisches Museum Berlin, Staatliche Museen zu Berlin.

aš-šur.KI *mu-šak-lil ma-ḫa-zi-šú na-si-*⸢*iḫ*⸣
6) *na-ki-ri mu-ab-bit da-ád-me-šú-un mal-ku pit-qu-du šá* UGU LUGAL.MEŠ *a-šib* BÁRA
7) *nu-ʾu-ú-da-at be-lut-su tukul-ti* KUR-*šú na-aʾ-id* MURUB$_4$ *ù* MÈ *ṣu-lu-lu*
8) ERIM.ḪI.A-*šú a-na-ku i-nu-šú é-ḫur-sag-gal-kur-kur-ra šá qé-reb* (erasure) *é-šár-ra pa-rak* AN.ŠÁR
9) EN GAL-*i* EN-*ia šá ul-tu* UD.MEŠ SÙ.MEŠ *si-ma-tu-šú im-qu-ta-a-ma* KÁ-*šú*
10) ⸢*pe*⸣-*tu-u a-na* IM.U$_{18}$.LU *ina* IGI.II *ra-pa-áš-ti šá* ^{d}*é-a iš-ru-*⸢*ka*⸣
11) ⸢*ina igi*⸣-*gál-lu-ú-ti šá* AN.ŠÁR *ú-šat-li-man-ni ia-a-ši ina ṭè-em ram-ni-ia*
12) *am-tal-lik-ma* KÁ *é-ḫur-sag-gal-kur-kur-ra a-na na-pa-aḫ* ^{d}UTU-*ši mé-eḫ-ret* IM.KUR.RA
13) *pe-ta-a-šú lìb-bi ub-la-an-ni ṭè-em* ^{d}UTU ^{d}IŠKUR *al-mad-ma an-na ki-i-nu*
14) *i-pu-lu-in-ni-ma šá* KÁ *šu-a-*[*ti*] *a-na na-pa-aḫ* ^{d}UTU-*ši mé-eḫ-ret* IM.KUR.RA
15) ^{d}UTU *u* ^{d}IŠKUR *iq-bu-u pe-*⸢*ta-a*⸣-*šú ina u*$_4$-*me-šú-ma* É.GAR$_8$ *an-da-ak-kis-ma*
16) *a-na* GABA AN.ŠÁR EN-*ia mé-eḫ-ret* IM.KUR.RA KÁ *eš-*⸢*šiš*⸣ *ap-te-e-ma* KÁ LUGAL-⸢*ti*⸣
17) MU-*šú am-bi* É *šá-ḫu-ru eš-šiš e-pu-uš-ma* KÁ-*šú* ⸢*ú*⸣-*rap-piš ina* KÁ É *šá-ḫu-*⸢*ru*⸣
18) *šu-a-tu* 4 GU$_4$ DUMU ^{d}UTU ZABAR ḪUŠ.A *e-liš* ŠU.II-*šú-nu* ^{d}UTU-*ši na-šu-ú*
19) *ú-kal-lu ṣu-lu-lu šap-liš* GÌR-*šú-nu i-na* UGU 2 BÁRA ZABAR
20) *šá* KU$_6$.LÚ.U$_{18}$.LU ZABAR *šá* SUḪUR.MÁŠ.KU$_6$ ZABAR *šur-šu-du gis-gal-la*
21) ZAG *u* GÙB *šá* KÁ UR.IDIM *ù* GÍR.TAB.LÚ.U$_{18}$.LU *kul-lu ši-ga-ri* KÁ *šu-nu-*⸢*tu*⸣
22) KÁ KASKAL *šu-ut* ^{d}EN.LÍL *az-za-kar* MU-*šú* KISAL-*šú eš-šiš ab-ni-ma* KISAL *si-dir man-za-az*
23) ^{d}*í-gì-gì* MU-*šú am-bi* KÁ-*šú šá a-na ṣi-it* ^{d}UTU-*ši a-na* UGU ÍD KÁ *bu-ru-mu*
24) *az-za-kar ni-bit-su* KÁ *né-re-bi-šú a-na* KISAL *né-reb* ^{d}*í-gì-gì* MU-*šú az-kur*
25) KÁ *šá a-na* IM.U$_{18}$.LU KÁ *kan-su* ^{d}*í-gì-gì* MU-*šú am-bi* KÁ *né-re-bi-šú a-na* ⸢KISAL⸣
26) KÁ *ḫi-*[*ṣib*] KUR MU-*šú az-kur* KÁ-*šú šá a-na* IM.SI.SÁ KÁ MUL.MAR.GÍD.DA MU-*šú am-bi*
27) KÁ *né-re-bi-šú a-na* KISAL KÁ BÁRA NAM.MEŠ MU-*šú az-kur* KÁ *pa-pa-ḫi* É *šá-ḫu-ru*

enemies (and) destroys their settlements, circumspect ruler whose dominion is more praised than (that of all) kings who sit on (royal) daises, the support of his land, the one who is trustworthy in battle and combat, (and) the protection of his troops, I:

8b–13a) At that time, with regard to Eḫursaggalkurkurra, which is within Ešarra, the sanctuary of (the god) Aššur — the great lord, my lord — (and) whose *proper orientation* fell by the wayside in distant days: its gate opened toward the south. With the extensive wisdom that the god Ea had given me, with the perspicacity that (the god) Aššur had granted to me, I took counsel with myself and made up my mind to open the gate of Eḫursaggalkurkurra towards the rising sun, facing east.

13b–17a) I found out the will of the gods Šamaš (and) Adad and they answered me with a firm 'yes,' and (then) the gods Šamaš and Adad commanded that tha[t] gate be opened towards the rising sun, facing east. At that time, I made several breaches in the wall, and (then) I opened a new gate towards (the god) Aššur, my lord, towards the east, and named it "The Royal Gate."

17b–22a) I built anew the *bīt-šuḫūru* and widened its gate. At that gate of the *bīt-šuḫūru*, four bull-shaped son-of-Šamaš figures of reddish bronze raise up in their hands a sun disk (hold) up the roof above, (while) below, their feet are firmly planted in place on two bronze daises, (one) of a bronze fish man (and one) of a bronze carp man. On the right and left of the gate, a lion-man figure and a scorpion-man figure hold the door bolt(s). I named that (lit. "those") gate "The Gate of the Path of the Enlil-Stars."

22b–27a) I built anew its courtyard and named it "The Courtyard of the Row of Pedestals for the Igīgū gods." I gave the gate that faces the rising sun, towards the river, the name "The Gate of the Firmament." I gave its entrance gate to the courtyard the name "The Entrance of the Igīgū gods." I gave the gate that faces south the name "The Kamsū-Igīgū Gate." I gave its entrance gate to the courtyard the name "The Gate of the Abun[dance] of the Land." I gave its gate that faces north the name "The Gate of the Wagon Star." I gave its entrance gate to the courtyard the name "The Gate of the Dais of Destinies."

27b–30a) I completed the gate of the cella, the *bīt-šaḫūru*, its walls, together with its courtyard, (its)

8–9 Cf. Schott, ZA 40 (1931) p. 23.

10 As B. Meissner (OLZ 26 [1923] col. 159) notes, one expects GEŠTU "mind" rather than IGI.II "eyes" and, therefore, the translation renders IGI.II as though it was GEŠTU.

15 *ina u*$_4$*-me-šú-ma* "at that time": Collation of both exemplars confirms the reading of the signs; cf. Schroeder, KAH 2 p. 78 no. 124, which has *ina še-me-šú-ma* "upon hearing this."

18 GU$_4$ DUMU ^{d}UTU "bull-shaped son-of-Šamaš figures": See Landsberger, Samʾal p. 96.

20 *gis-gal-la* "pedestals": For the reading *gis-gal-la*, instead of the reading *giš-gal-la*, see Borger, BiOr 17 (1960) p. 165, the not to p. 100b.

25 ⸢KISAL⸣ "courtyard": H. Galter (Orientalia NS 53 [1984] p. 439 n. 29) restores KISAL-[*šú*] "[its] courtyard" at the end of the line.

28) É.GAR$_8$.MEŠ-*šú a-di* ⸢KISAL⸣-*šú* É.MEŠ KÁ.MEŠ
ul-tu UŠ$_8$-*šú a-di gaba-dib-bi-šú ina ši-pir* ^{d}*kulla*
29) *ú-*⸢*šak*⸣*-lil-šu-ma* ⸢*ki-ma*⸣ KUR-*i re-ši-šú ul-li ina*
nik-lat lìb-bi-ia šá KÁ.MEŠ

30) *ù* ⸢KISAL⸣-[*ši*]-*na* MU-*šú-nu am-bi-ma*
ni-bit-si-na az-kur te-em-me-en-na at-ta šá
^{md}30-PAP.MEŠ-[SU]
31) ⸢MAN⸣ KUR *aš-šur ra-ʾi-im ki-na-a-ti e-piš*
ṣa-lam DINGIR-*šú ba-an* É *da-me-eq-ta-šú a-na*
AN.ŠÁR *qí-*⸢*bi*⸣
32) ⸢*it*⸣*-ti bal-til*.KI *u é-šár-ra liš-te-li-pu*
NUNUZ.MEŠ-*šú* DUMU.MEŠ-*šú* DUMU.MEŠ
DUMU.MEŠ-*šú it-ti ṣal-mat* SAG.DU
33) *li-ku-nu a-na du-ur da-a-ri a-a-um-ma* NUN
EGIR-*ú šá* AN.ŠÁR *a-na* SIPA-*ut* KUR *u* UN.MEŠ
i-nam-bu-u
34) MU-*šú šá ina* BALA-*šú* É *šú-a-tú in-na-ḫu*
an-ḫu-su lid-diš MU.SAR-*a-a li-mur-ma* Ì.GIŠ
lip-šu-uš

35) SÍSKUR *liq-qí ina áš-ri-šú liš-kun* AN.ŠÁR
ik-ri-bi-šú i-šem-me mu-nak-kìr MU.SAR-*a-a*
36) *da-a-a-i-ṣi a-ma-ti-ia* AN.ŠÁR MAN DINGIR.MEŠ
ù DINGIR.MEŠ GAL.MEŠ
37) *šá* AN-*e ù* KI-*tim ar-rat ma-ru-uš-tu*
li-ru-ru-šu-ma
38) LUGAL-*us-su lis-ki-pu* TI.LA-*šú li-ki-mu-šú*
MU-*šú* NUMUN-*šú*
39) NUNUZ-*šú ù na-an-nab-šú i-na* KA UN.MEŠ
li-ḫal-li-⸢*qu*⸣

rooms, (and) (its) gates, from its foundations to its crenellations with the craft of the god Kulla and I raised its superstructure (as high) as a mountain. With my innate expertise, I named the gates and [th]eir courtyard and I gave (them) their names.

30b–33a) O foundation inscription, speak favorable things to (the god) Aššur about Sennach[erib], king of Assyria, the one who loves correct behavior, the one who fashioned the image of his god, (and) the one who built (this) temple, so that his offspring, his sons, (and) his grandsons may flourish together with Baltil (Aššur) and Ešarra (and) endure forever with the black-headed (people).

33b–35a) May any future ruler whom (the god) Aššur names for shepherding the land and people (and) during whose reign that temple becomes dilapidated renovate its dilapidated section(s). May he find my inscribed objects, anoint (it) with oil, make an offering, (and) put (it) back in its place. (The god) Aššur will (then) hear his prayers.

35b–39) (As for) the one who alters my inscribed object (and) disrespects my words, may (the god) Aššur, king of the gods, and the great gods of heaven and netherworld curse him with a harsh curse, and may they overthrow his kingship, deprive him of his life, (and) make his name, his seed, his offspring, (and) his progeny disappear from the mouth of the people.

167

A fragment from the upper portion of a stele found at Aššur preserves the beginning of an inscription of Sennacherib that records the construction of the *akītu*-house (New Year's temple) at Aššur. The text is very similar to the beginning of text no. 168 and no doubt dates, as that text does, to the post-689 period (possibly ca. 683, around the same time as the next text). The inscription is accompanied by a scene showing three human figures, one of which is standing on the backs of animals.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 7847	Ass 16475a–e	Ass ph 4798, K 13, K 14	Aššur, iD3III, southeast, 1 m deep	72×92	c

COMMENTARY

What is preserved of the inscription is similar to text no. 168, a text inscribed on a stone tablet discovered at Aššur. The prologue (the king's name and epithets) is shorter in text no. 167, but the building reports are identical. Cf. text no. 168 lines 1–30. The restorations are based on that text. For some speculation on where the stele was originally erected — in the Aššur temple or in the *akītu*-house — see Frahm, Sanherib p. 174.

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1997 Frahm, Sanherib pp. 174–175 T 140 (study)
1997 Pedersén, Katalog p. 59 (study)
2010 Novotny, Studies Ellis p. 464 no. 5.21 (study)

TEXT

1) [^{md}30-PAP.MEŠ-*eri*]-*ba*
2) [MAN GAL MAN *dan-nu*] MAN ŠÚ MAN KUR *aš-šur*
3) [*e-piš ṣa-lam*] ⸢AN.ŠÁR⸣ ^{d}NIN.LÍL
4) [... *u* DINGIR].⸢MEŠ⸣ GAL.MEŠ ⸢*mu*⸣-*šar-bu-u*
5) [*šu-luḫ-ḫi-šú-un*$^{?}$] *mu-šak-lil*
6) ⸢*pa*⸣-[*ra-aṣ é-šár*]-*ra ma-šu-ti ina bi-ri*
7) [*ina*] ⸢*qí-bit*⸣ [^{d}UTU ^{d}]IŠKUR *mu-ud-diš* ⸢*bal*⸣-*til*.⸢KI⸣
8) ⸢*mu*⸣-*x* [...] *šu-luḫ-ḫi-šú*
9) ⸢*mu-ter*⸣ [^{d}LAMMA *é*]-*šár-ra la e-piš-ti*
10) *a-na* [*áš-ri-šú a-na-ku e*]-*nu-šú iš-tu ṣa-lam* AN.ŠÁR
11) EN ⸢GAL⸣-[*i* EN-*ia u ṣa-lam* DINGIR].MEŠ GAL.MEŠ *e-pu-šu*-⸢*ma*⸣
12) ⸢*ú*⸣-[*šar-me-šu-nu-ti*] *šu-bat-su-nu né-eḫ-ti*
13) ⸢ITI⸣.[BAR.SAG.SAG] ITI ⸢*reš*⸣-*tu-ú*
14) *šá* [*a-bi* ^{d}EN.LÍL ITI *na*]-*an-mur-ti* MUL.APIN
15) EZEN [*qé-re*]-*e-ti šá* ⸢LUGAL⸣ DINGIR.MEŠ ⸢AN.ŠÁR⸣
16) *šá* [*ul*]-⸢*tu u*$_{4}$⸣-*me* SÙ.⸢MEŠ⸣
17) *ina* [*e-šá-a-ti*] ⸢*u saḫ-ma*⸣-[*šá*]-⸢*a*⸣-*ti*
18) É *á*-[*ki-it*] ⸢EDIN *im*⸣-*ma-šu-u*
19) *ina* [*qé-reb* URU] ⸢*in-né*⸣-*ep-pu-šú*
20) *pa*-[*ra*]-⸢*aṣ*⸣ [LUGAL DINGIR].⸢MEŠ⸣ AN.ŠÁR
21) *it*-[*ti šip*]-⸢*ri*⸣-[*im*]-⸢*ma šu*⸣-*a-ti*
22) ⸢*a*⸣-[*na e-peš* É *á*]-*ki-it*
23) [*lìb-bi ub-la*]-*ni-ma*
24) [*ṭè-em* ^{d}UTU ^{d}IŠKUR *al*]-*mad-ma*
25) [*an-na ki-i-nu i-pu-lu-in*]-*ni-ma*
26) [*iq-bu-u-ni e-pe-e*]-*šú*
27) [*ina* ITI DÙG.GA *u*$_{4}$-*me šal-mu ina ši-pir i-šip*]-⸢*pu*⸣-*ti*

Lacuna

1–10a) [Sennacheri]b, [great king, strong king], king of the world, king of Assyria, [the one who fashioned image(s) of] the deities Aššur, Mullissu, [... and] the great [god]s, the one who makes great (5) [*their purification rites*], the one who carries out to perfection the forgotten ri[tes of Ešar]ra through divination, at the command of [the gods Šamaš (and)] Adad, the one who renovated Baltil (Aššur), the one who [...] its purification rites, the one who returns the unfinished [protective spirit of E]šarra to [its place, I]:

10b–26) [T]hen, after I had made the image of (the god) Aššur, the great lord, [my lord, and the image(s) of] the great [god]s, and [installed them] in their peaceful dwellings, in the month [Nisannu (I)], the first month, (the month) of [father Enlil, the month of the he]liacal rising of the Plow-star: (15) The festival of the [fea]st of the king of the gods, (the god) Aššur, which [fr]om distant days, because of [chaos] and disrup[t]ion, (and) the a[*kītu*]-house of the steppe had been forgotten; the ri[t]es of [the king of the god]s, (the god) Aššur, had been performed in[side the city]. Wi[th] (regard to) that [wo]rk, [I ma]de up [my mind] t[o (re)build] that [*a*]*kītu*-[house. I fo]und out [the will of the gods Šamaš (and) Adad. They answered] me [with a firm 'yes'] and [commanded me to (re)bui]ld (it).

27) [In a favorable month, on a propitious day, through the craft of the purificat]ion priest

Lacuna

168

VA 8248, a large stone tablet from Aššur, is inscribed with a text describing Sennacherib's construction of the *akītu*-house at Aššur; we are told that the temple had been forgotten for a very long time and had fallen into decay. Of particular note is that people from Dilmun, who had helped destroy Babylon, removed earth from that city and piled it up in the *akītu*-house at Aššur. Thus, the inscription must date from after 689 since the *terminus post quem* can be established as the sack and destruction of Babylon, both of which took place late in Sennacherib's 16th regnal year. It has been suggested by several scholars that this table may have been inscribed ca. 683 since the contents of its inscription are similar to those of a royal decree (Kataja and Whiting, SAA 12 pp. 104–108 no. 86) that also records work on the *akītu*-house at Aššur, as well as the allocation of offerings; that document is dated to Sennacherib's 22nd regnal year.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA 8248	Ass 11159	Ass ph S 2326–2331	Aššur, aA3I	38.4×23×3.8	c

COMMENTARY

The inscription is similar to a text inscribed on a stele (text no. 167) and to the historical introduction of a royal decree on a clay tablet (Kataja and Whiting, SAA 12 pp. 104–108 no. 86), both of which were also discovered at Aššur; this text and the stele inscription are written in Standard Babylonian, whereas the decree is composed in Neo-Assyrian. Lines 1–38 are on the obverse of the tablet and lines 39–72 are on its reverse.

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1999	Frahm, CRRA 42 p. 85 §4 (lines 48–51a, edition, study)
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2005	Levine, Iraq 67/1 p. 418 (study)
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TEXT

1) ^{md}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*.KI
2) MAN *kib-rat* LÍMMU-*ti mu-tar-ru-u* UN.MEŠ DAGAL.MEŠ
3) *e-piš ṣa-lam* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ *mu-šak-lil*
4) *pa-ra-aṣ é-šár-ra ma-šu-u-ti ina bi-ri ina qí-bit*
5) ^{d}UTU *u* ^{d}IŠKUR *mu-šar-bu-u šu-luḫ-ḫi-šú-un*
6) *mu-ter* ^{d}LAMMA *é-šár-ra ba-ṭil-ti a-na áš-ri-šú*
7) *šá pa-làḫ* DINGIR.MEŠ *šá* AN-*e u* DINGIR.MEŠ KUR *aš-šur*.KI *ra-biš*
8) *mu-du-u mu-ul-li* DINGIR.MEŠ GAL.MEŠ *ina šub-ti-šú-nu*
9) *mu-šar-bu-u si-ma-ti-šú-nu e-piš* KUR *aš-šur*.KI
10) *mu-šak-lil ma-ḫa-zi-šú mu-ma-gir* KUR *na-ki-ri*
11) *mu-ab-bit da-ád-me-šú-un mu-šaḫ-ru-u* ÍD.MEŠ
12) *pe-tu-u miṭ-ra-a-ti mu-šaḫ-bi-ib pat-ta-a-ti*
13) *šá-kin nu-uḫ-šú u ṭuḫ-du ina ú-ga-ri* KUR *aš-šur*.KI *rap-šú-ti*
14) *mu-kin* A.MEŠ *ši-qa-a-ti ina qar-ba-a-ti* KUR *aš-šur*.KI
15) *šá ul-tú u$_4$-me pa-ni ḫi-ri-i-ti u ši-qi ina* KUR *aš-šur*.KI
16) *mam-ma-an la i-mu-ru a-a-um-ma la i-du-u*
17) *šu-ut maḫ-ri la i-pu-šú mu-šar-šid ši-pir* ^{d}*kulla*
18) *ul-tú ši-pir bal-ṭu-ti a-di* KI.MAḪ *si-mat mì-tu-tu*
19) *ina* NA$_4$.*pi-i-li* NA$_4$ KUR-*i šá ma-na-a-ma ina* KUR *aš-šur*.KI *la i-pu-šú*
20) LUGAL *pa-ni maḫ-ri-ia ma-al-ku pit-qu-du šá* UGU LUGAL.MEŠ *a-šib pa-rak-ki*
21) *nu-ʾu-da-at be-lut-su tukul-ti* KUR-*šú na-aʾ-id qab-li u* MÈ
22) *ṣu-lul* ERIM.ḪI.A-*šú a-na-ku e-nu-šú iš-tu ṣa-lam* AN.ŠÁR EN GAL-*i* EN-*ia*
23) *u ṣa-lam* DINGIR.MEŠ GAL.MEŠ DÙ-*ma u-šar-me-šu-nu-ti šu-bat-su-nu né-eḫ-ti*
24) ITI.BAR.SAG.SAG ITI *reš-tu-u šá a-bi* ^{d}EN.LÍL ITI *na-an-mur-ti*
25) MUL.APIN *i-sin-ni qé-re-ti šá* LUGAL DINGIR.MEŠ AN.ŠÁR
26) *šá ul-tu u$_4$-me* SÙ.MEŠ *ina e-šá-a-ti u saḫ-ma-šá-a-ti* É *a-ki-it*
27) EDIN *im-ma-šú-u ina qé-reb* URU *in-né-ep-pu-šú pa-ra-aṣ* LUGAL DINGIR.MEŠ AN.ŠÁR
28) *it-ti šip-ri-im-ma šu-a-ti a-na e-peš* É *a-kit lìb-bi ub-la-ni-ma*
29) *ṭè-em* ^{d}UTU ^{d}IŠKUR *al-mad-ma an-na ke-<e-nu> i-pu-lu-in-ni-ma*
30) *iq-bu-u-ni e-pe-e-šú ina* ITI DÙG.GA *u$_4$-me šal-mu ina ši-pir i-šip-pu-ti*

1–9a) Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), leader of a widespread population, the one who fashioned image(s) of (the god) Aššur and the great gods, the one who carries out to perfection the forgotten rites of Ešarra through divination, at the command of (5) the gods Šamaš and Adad, the one who makes great their purification rites, the one who returns the abandoned protective spirit of Ešarra to its place, who knows well how to revere the gods of heaven and the gods of Assyria, who exalts the great gods in their dwellings, who makes their accoutrements great,

9b–17a) the builder of Assyria, the one who brings his cult centers to completion, the one who makes enemy land(s) obedient, the one who destroys their settlements, the one who has canals dug, the one who opens streams, the one who makes watercourses gush, the one who establishes abundance and plenty in the wide plains of Assyria, the one who provides irrigation water in the meadows of Assyria — (15) in the past no one in Assyria had ever seen or known canals and irrigation and none my predecessors had made (it) —

17b–22a) the one who makes brickwork structures (lit. "the craft of the god Kulla") secure, from buildings for the living to tombs befitting the dead (made) from limestone, stone from the mountains, with which none of (20) the kings of the past (who came) before me in Assyria had used, circumspect ruler whose dominion is more praised than (that of all) kings who sit on (royal) daises, the support of his land, the one who is trustworthy in battle and combat, (and) the protection of his troops, I:

22b–30a) Then, after I had made the image of (the god) Aššur, the great lord, my lord, and the image(s) of the great gods, and installed them in their peaceful dwellings, in the month Nisannu (I), the first month, (the month) of father Enlil, the month of the heliacal rising of (25) the Plow-star: The festival of the feast of the king of the gods, (the god) Aššur, which from distant days, because of chaos and disruption, (and) the *akītu*-house of the steppe had been forgotten; the rites of the king of the gods, (the god) Aššur, had been performed inside the city. With (regard to) that work, I made up my mind to (re)build th(at) *akītu*-house, and (then) I found out the will of the gods Šamaš (and) Adad, and they answered me with a firm 'yes' and commanded me to (re)build (it).

30b–36a) In a favorable month, on a propitious day, through the craft of the purification priest (and) the

31) *né-me-eq ka-kù-gal-u-ti ina* NA$_4$.*pi-i-li* NA$_4$ KUR-*i* UŠ$_8$-*šú ad-di-ma*
32) *ul-la-a re-ši-šú ul-tu* UŠ$_8$-*šú a-di gaba-dib-bi-šú ina* NA$_4$ KUR-*i*
33) *ú-šak-lil-šú-ma ú-saq-qir-šú ḫur-šá-niš* 2.TA *pat-ta-a-ti*
34) *a-na i-ta-ti-šú ú-šaḫ-ri-i-ma* GIŠ.KIRI$_6$ *nu-uḫ-ši*
35) *ṣip-pat* NÍG.SA.SA.ḪI.A *ú-šá-as-ḫir-šú-ma mu-sa-re-e ku-uz-bi*
36) *i-ta-ti-šú ú-šal-me iš-tu* TIN.TIR.KI *aḫ-pu-u*
37) DINGIR.MEŠ-*šá ú-šab-bi-ru* UN.MEŠ-*šú ina* GIŠ.TUKUL *as-pu-nu*
38) *áš-šu qaq-qar* URU *šu-a-ti* ⸢*la mus-si*⸣-*i qaq-qar-šú as-suḫ-ma*
39) *a-na* ÍD.*pu-rat-ti a-na tam-tim ú-šá-bil e-pe-ri-šú a-na* NI.TUK.KI
40) *ik-šu-du-ma* NI.TUK.KI-*a-a i-mu-ru-ma ḫat-ti pu-luḫ-ti šá* AN.ŠÁR
41) *im-qut-su-nu-ti-ma na-mur-ta-šú-nu ub-lu-u-ni*
42) *it-ti na-mur-ti-šú-nu* ERIM.ḪI.A *di-ku-ut* KUR-*šú-nu za-bil tup-šik-ki*
43) GIŠ.MAR ZABAR GAG.MEŠ ZABAR *ú-nu-ut ši-pir* KUR-*šú-nu*
44) *a-na na-qar* TIN.TIR.KI *iš-pu-ru-u-ni a-na nu-uḫ-ḫi lìb-bi*
45) AN.ŠÁR EN-*ia ta-nit-ti dan-nu-ti-šú* UN.MEŠ *a-na da-la-li*
46) *a-na ta-mar-ti* UN.MEŠ *aḫ-ra-a-ti* SAḪAR.ḪI.A TIN.TIR.KI
47) *as-su-ḫa-am-ma ina* É *a-ki-ti šú-a-ti ka-re-e* DU$_6$ *ú-gar-ri-in*
48) *ina na-de-e* UŠ$_8$ *šá* É *a-ki-ti na-mur-tú šá* ^{m}*ka-ri-bi*-DINGIR
49) LUGAL KUR.*sa-ba-aʾ* NA$_4$.⸢BABBAR.DILI⸣ *ni-siq-ti* NA$_4$.MEŠ ŠIM.MEŠ DÙG.MEŠ
50) [*i*]-*qa-ri-ba-am-ma iš-tu lìb-bi na-mur-ti šu-a-tú*
51) NA$_4$.MEŠ ŠIM.MEŠ *a-na* ŠÀ UŠ$_8$-*šú ad-di a-na* ŠÀ UŠ$_8$ É *a-ki-ti*
52) *šá-a-tú* KÙ.BABBAR KÙ.GI NA$_4$.GUG NA$_4$.ZA.GÌN NA$_4$.NÍR NA$_4$.MUŠ.GÍR
53) NA$_4$.BABBAR.DILI NA$_4$.BABBAR.MIN$_5$ IM.SIG$_7$.SIG$_7$ *nap-ḫar* ŠIM.MEŠ *ṭa-bu-tú*
54) *ki-*⸢*ma*$^{?}$⸣ *x x ḫi* UŠ$_8$ *šu-a-ti ì-gu-la-a* Ì *ru-uš-ti*
55) *ki-ma* A.MEŠ ÍD *lu as-lu-uḫ te-mé-en-na at-ta*
56) *šá* ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur*.KI *ra-im ki-na-a-ti*
57) *e-piš ṣa-lam* AN.ŠÁR *ba-an* É *da-me-eq-ta-šú a-na* AN.ŠÁR *qí-bi*
58) *it-ti bal-til*.KI *u é-šár-ra liš-te-li-pu* NUNUZ.MEŠ-*šú*
59) DUMU.MEŠ-*šú* DUMU DUMU.MEŠ-*šú it-ti ṣal-mat* SAG.DU *li-ku-nu*
60) *a-na du-ur da-a-ri a-a-um-ma* NUN EGIR-*ú šá*

wisdom of the exorcist, I laid its foundation with limestone, stone from the mountains, and I raised its superstructure. I completed it from its foundations to its crenellations with stone from the mountains and raised it as high as a mountain. I had two canals dug around each of its sides, and (then) (35) I had it surrounded with a lush garden, an orchard with fruit, and placed a splendid plantation around it.

36b–44a) After I destroyed Babylon, smashed its gods, (and) put its people to the sword, I removed its earth in order to make the site of that city unrecognizable and I had (it) carried to the sea by the Euphrates River. (When) its dirt (40) reached Dilmun and the people of Dilmun saw (it), fear (and) terror of (the god) Aššur fell upon them and they brought their audience gift(s) to me. Together with their audience gift(s), they sent people mustered from their land, corvée workers, (with) bronze spades (and) bronze plowshares, tools manufactured in their land, in order to demolish Babylon.

44b–47) In order to pacify (the god) Aššur, my lord, for people to sing the praises of his might, (and) for the admiration of future people, I removed dirt from Babylon and piled (it) up in heaps (and) mounds in that *akītu*-house.

48–55a) While laying the foundation of the *akītu*-house, the audience gift of Karib-il, king of the land Saba — *pappardilû*-stone, choice stones, (and) fine aromatics — [wa]s presented to me (50) and from that audience gift I laid stones (and) aromatics in its foundation. Like ..., I ... silver, gold, carnelian, lapis lazuli, *ḫulālu*-stone, *muššaru*-stone, *pappardilû*-stone, *papparmīnu*-stone, *dāmātu*-paste, (and) all of the finest aromatics in the foundation of that *akītu*-house. I sprinkled that foundation with perfumed oil (and) fine oil as (abundantly as) river water.

55b–60a) O you, foundation inscription, speak favorable things to (the god) Aššur about Sennacherib, king of Assyria, the one who loves correct behavior, the one who fashioned the image of (the god) Aššur, (and) the one who built (this) temple, so that his offspring, his sons, (and) his grandsons may flourish together with Baltil (Aššur) and Ešarra (and) endure forever with the black-headed (people).

60b–65) May any future ruler whom (the god) Aššur

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50 [*i*]-*qa-ri-ba-am-ma* "[wa]s presented to me and": See von Soden, ZA 61 (1971) p. 191.

AN.ŠÁR
61) *a-na* SIPA-*ut* KUR *u* UN.MEŠ *i-nam-bu-u* MU-*šú*
62) *šá ina* BALA-*šú* É *šu-a-ti in-na-ḫu an-ḫu-us-su*
63) *lid-diš* MU.SAR-*a-a li-mur-ma* Ì.GIŠ *lip-šu-uš*
64) SÍSKUR *liq-qí ina áš-ri-šú liš-kun*
65) AN.ŠÁR *ik-ri-bi-šú i-šem-me*
66) *mu-né-kir* MU.⸢SAR⸣-*a-a da-a-a-i-ṣi a-ma-ti-ia*
67) *e-piš* [*la*] MUN *a-*[*na*] *x*.MEŠ *x u* NUNUZ.MEŠ-*šú-nu*
68) AN.ŠÁR LUGAL DINGIR.MEŠ *u* DINGIR.⸢MEŠ GAL⸣.MEŠ *šá* AN-*e u* KI-*tim*
69) *ar-rat* [*la*] *nap-šu-ri ma-ru-uš-ti li-ru-ru-šú-ma*
70) LUGAL-*us-su lis-ki-pu* TI.LA-*su li-ki-mu-šú*
71) MU-*šú* NUMUN-*šú* NUNUZ-*šú ù na-an-nab-šú*
72) *ina nap-ḫar* KUR.KUR *li-ḫal-li-qu*

names for shepherding the land and people (and) during whose reign that temple becomes dilapidated renovate its dilapidated section(s). May he find my inscribed objects, anoint (it) with oil, make an offering, (and) put (it) back in its place. (The god) Aššur will (then) hear his prayers.

66–72) (As for) the one who alters my inscribed object (and) disrespects my words, who does [un]kind things t[o] ... and their offspring, may (the god) Aššur, king of the gods, and the great gods of heaven and netherworld curse him with a harsh, [ir]reversible curse, and may they overthrow his kingship, deprive him of his life, (and) eradicate throughout all lands his name, his seed, his offspring, and his progeny.

169

Numerous stone blocks from Aššur are inscribed with a text recording the laying of the foundation of the courtyard of the Ešarra temple. This text is sometimes referred to as the “Kisallu Inscription.”

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 3797a	Ass ph 2214	Aššur, kA3III, inner foundation	—	1–5	p
2	—	Ass 3797b	Ass ph 368	As ex. 1	—	1–5	p
3	—	Ass 3798b	—	Aššur, kA3III, outer foundation	—	—	n
4	—	Ass 3798c	Ass ph 2216	As ex. 3	—	1–4	p
5	VA 3132	—	—	Aššur	—	1–5	n
6	—	Ass 16237	Ass ph 4749–50	Aššur, iD3IV, buried in the stone foundation	—	1–5	p
7	—	Ass 16238	Ass ph 4749	As ex. 6	—	—	n
8	—	Ass 16618	—	Aššur, iC3III, in destroyed foundation ca. 1 m deep	—	—	n

COMMENTARY

W. Andrae (MDOG 26 [1905] pp. 34–36) reports finding at least twelve stone blocks with this inscription, eight of which are presently known from excavation photographs (exs. 1–2, 4, and 6–7), on-the-spot copies (exs. 3 and 8), or from an original (ex. 5). Several bricks discovered in the same area may have been inscribed with a near identical text; these bricks are edited separately as text no. 198. Some of the stone blocks were collated from excavation photographs. Ass ph. 4749 and the on-the-spot field copies (“Fundkopien”) were not available to the authors for study and, therefore, exs. 3, 7, and 8 were not collated. The contents of those exemplars are indicated by ellipsis (...) in the score on the CD-ROM. The master text and lineation follow ex. 1.

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1911 Messerschmidt, KAH 1 pp. XIII and 68* no. 73 (ex. 1, copy)
1913 Andrae, Festungswerke p. 176 (exs. 1–2, photos)
1924 Luckenbill, Senn. pp. 21 and 148–149 I15 and I18 (exs. 1, 5, edition)
1927 Luckenbill, ARAB 2 p. 191 §459 and p. 192 §462 (exs. 1, 5, translation)
1932 Martiny, Kultrichtung p. 29–30 (exs. 1, 6, provenance, edition)
1984 Galter, Orientalia NS 53 pp. 436–37 (exs. 1–8, study)
1997 Frahm, Sanherib pp. 167–168 T 134 (exs. 1–3, 5–8, study)
1997 Pedersén, Katalog pp. 12 and 15 (exs. 1–4, 6–8, study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ
2) MAN KUR *aš-šur e-piš ṣa-lam* AN.ŠÁR

3) *u* DINGIR.MEŠ GAL.MEŠ *ana-ku šá* KISAL
4) *é-šár-ra* É.GAL DINGIR.MEŠ
5) *ina* NA$_4$.*pi-li* BABBAR-*e te-men$_5$-šú ad-di*

1–3a) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, I:

3b–5) I laid the foundation of the courtyard of Ešarra, palace of the gods, with white limestone.

170

Four stones blocks from Aššur bear an inscription that includes only Sennacherib's name, titles, and epithets. This text is sometimes referred to as the "(Stone) Block Inscription."

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 3798a	—	Aššur, kA3III, in the outer foundation	—	1–3	n
2	—	Ass 10215	Ass ph 2197	Aššur, bA7I, in the facing of the Parthian Tabira Gate	—	1–3	p
3	—	Ass 10216	—	As ex. 2	—	1–3	n
4	—	Ass 11722	—	Aššur, bE9I, in the southernmost ashlar bastion, below the Gurgurri Gate	—	1–3	n

COMMENTARY

F.H. Weissbach (OLZ 37 [1934] col. 229) suggested that ex. 1 is an exemplar of the previous text (text no. 169) and stated that its final lines are completely broken away. The on-the-spot copy ("Fundkopie") of Ass 3798a, whose inscription was later reproduced on Messerschmidt, KAH 1 p. 68* (no. 74), gives the impression that no lines are missing on the stone block. Its find spot and the orthography of *māt aššur* (KUR *aš-šur*, rather than KUR AŠ) have more in common with Ass 3797a (text no. 169 ex. 1) and duplicates of that text than with Ass 10215, Ass 10216, and Ass 11722 (exs. 2–4 of this text).

However, the lineation of Ass 3798a has more in common with Ass 10215 and Ass 10216 (exs. 2–3) than with Ass 3797a (text no. 169 ex. 1) and its duplicates. E. Frahm (Sanherib p. 168) suggests that it is not impossible that Ass 3798a is a duplicate of text no. 169 and that the inscription was written on a series of two stone blocks, the second of which (the block containing the end of the text) is no longer preserved. Since the original was left at Aššur and no excavation photographs of ex. 1 are known, it is not certain if Ass 3798a is a duplicate of this text or of text no. 169. Therefore, Ass 3798a is provisionally edited here as a certain exemplar. Note that the inscription on ex. 4 is written in four, rather than three, lines. A score is presented on the CD-ROM.

BIBLIOGRAPHY

1905	Andrae, MDOG 26 pp. 34–36 (ex. 1, provenance)
1906	Andrae, MDOG 32 p. 14 (exs. 2–4, provenance)
1911	Messerschmidt, KAH 1 pp. XIII and 68* no. 74 (ex. 1, copy, study)
1913	Andrae, Festungswerke pp. 9, 33–34 (with fig. 32), 127 (with fig. 208), Blatt 86 fig. 215, and pl. XXXVI (ex. 2, photo; exs. 1–4, edition; ex. 4, copy, provenance)
1924	Luckenbill, Senn. pp. 21 and 150 I19 (ex. 1, edition)
1927	Luckenbill, ARAB 2 p. 193 §463 (ex. 1, translation)
1934	Weissbach, OLZ 37 col. 229 (ex. 1, study)
1984	Galter, Orientalia NS 53 p. 437 (ex. 1, study)
1997	Frahm, Sanherib p. 168 T 135 (exs. 1–4, study)
1997	Pedersén, Katalog pp. 12–13 and 15 (exs. 1–4, study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ
2) MAN KUR AŠ *e-piš ṣa-lam*
3) AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ

1–3) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods.

171

A stone block from Aššur bears an inscription stating that Sennacherib laid the foundations of the *akītu*-house.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 10983	Ass ph 1999, 2134	Aššur, zD3II, in situ	—	p

COMMENTARY

A. Haller (Heiligtümer p. 77) states that Ass 11035, Ass 11036, and Ass 11063 were all inscribed with the same text as Ass 10983 (this text). Careful examination of excavation photographs, however, reveals that these three inscribed stone blocks have the same inscription as Ass 10986 (text no. 172 ex. 1). Therefore, those blocks are edited as exemplars of text no. 172. Ass 10983 was left in the field and, therefore, the inscription was collated from excavation photos.

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1922 Schroeder, KAH 2 pp. 73 and 109 no. 117 (copy, study)
1924 Luckenbill, Senn. pp. 21 and 142 I3 (edition)
1927 Luckenbill, ARAB 2 p. 188 §449 (translation)
1955 Haller, Heiligtümer p. 77 (study)
1997 Frahm, Sanherib p. 175 T 141 (study)
1997 Pedersén, Katalog p. 13 (study)
2002 Vera Chamaza, Omnipotenz pp. 340–341 no. 93 (edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ
2) MAN KUR AŠ DÙ-*iš ṣa-lam* AN.ŠÁR
3) *u* DINGIR.MEŠ GAL.MEŠ
4) É *a-ki-ti šú-a-ti*
5) *ul-tú* UŠ$_8$-*šá a-di gaba-dib-bi-šá*
6) *ina* NA$_4$.*pi-i-li* NA$_4$ KUR-*i*
7) *ú-zaq-qir ḫur-šá-niš*

1–3) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods:
4–7) With limestone, stone from the mountains, I raised this *akītu*-house as high as a mountain, from its foundations to its crenellations.

172

Numerous stone blocks from Aššur are inscribed with a text recording the laying of the foundations of the *akītu*-house (New Year's temple).

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 10986	Ass ph 1998, 2133	Aššur, zD3II	—	1–6	p
2	VA —	Ass 11035	Ass ph 2132, 2168, 5914	Aššur, zD3II, western outer wall	56×54×42	1–6	p
3	—	Ass 11036	Ass ph 2131, 2168	As ex. 2	—	1–6	p
4	—	Ass 11037	Ass ph 2183	Aššur, zE3IV, eastern outer wall	—	1–6	p
5	—	Ass 11045	Ass ph 2198	Aššur, zD3II, western court wall	—	1–6	p
6	—	Ass 11053	—	As ex. 4	—	—	n
7	—	Ass 11063	Ass ph 2130, 2168, 5911	As ex. 5	—	1–6	p
8	—	Ass 11064	Ass ph 2196, 5913	Aššur, zD3II, not in situ	—	1–6	p

COMMENTARY

The inscription is written in six lines on one exemplar (ex. 1) and in eight lines on the other exemplars (exs. 2–5 and 7–8). The blocks were left at Aššur and, therefore, most were collated from excavation photographs. No on-the-spot copy ("Fundkopie") or photographs of ex. 6 (Ass 11053) are known and, therefore, this exemplar could not be collated; the contents of each line of that exemplar are indicated by an ellipsis (...) in the score on the CD-ROM. Ass 11053 (ex. 6) is included here as a certain exemplar since A. Haller (Heiligtümer p. 77) states that it was inscribed with a copy of this text. E. Frahm (Sanherib p. 175) had suggested that Ass ph 2198 is a photograph of the cast of the inscription written on Ass 11053, but this is not the case. As already noted by O. Pedersén (Katalog p. 14), that photograph is of Ass 11045 (ex. 5). The master text and lineation follow ex. 1.

BIBLIOGRAPHY

1907 Andrae, MDOG 33 p. 14 (ex. 1, provenance, translation)
1922 Schroeder, KAH 2 pp. 73 and 109 no. 118 (ex. 1, copy, study)
1924 Luckenbill, Senn. pp. 21 and 142 I4 (ex. 1, edition)
1927 Luckenbill, ARAB 2 p. 188 §450 (translation)
1955 Haller, Heiligtümer p. 77 and pls. 65 and 65b (exs. 2–4, 6, study; exs. 2–3, 7, photo)
1997 Frahm, Sanherib pp. 175–176 T 142 (exs. 1–7, study)
1997 Pedersén, Katalog pp. 13–14 (exs. 1–8, study)
2002 Vera Chamaza, Omnipotenz p. 341 no. 94 (ex. 1, edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
2) DÙ-*iš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30
3) ^{d}UTU ^{d}IŠKUR ^{d}U.GUR ^{d}*iš-tar*
4) *ša* É-*kid-mu-ri* DINGIR.MAḪ *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*
5) *ša* É *á-ki-it mu-šab* AN.ŠÁR EN-*ia*
6) *ina* NA$_4$.*pi-li* BABBAR-*e te-men*$_5$-*šú ad-di*

1–4) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of the deities Aššur, Anu, Sîn, Šamaš, Adad, Nergal, Ištar of Bīt-Kidmuri, Bēlet-ilī, and the (other) great gods, I:

5–6) I laid the foundation of the *akītu*-house, the residence of (the god) Aššur, my lord, with white limestone.

173

At least two limestone blocks from Aššur are inscribed with a text recording that Sennacherib had the foundations of the *akītu*-house laid.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 119428 (1928-6-11,1)	—	—	Probably Aššur	—	1–10	c
2	VA —	Ass 11047	Ass ph 2199, 5912	Aššur, zD3I, north corner	58×80×46	1–10	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	—	Ass 11035A	—	Aššur, zC3II	—	—	n
2*	—	Ass 11037A	—	As ex. 1*	—	—	n
3*	—	Ass 11043	—	Aššur, zE3IV, eastern outer wall	—	—	n
4*	—	Ass 11045A	—	Aššur, zB3III	—	—	n
5*	—	Ass 11052	—	Aššur, zD3I, western outer wall	—	—	n
6*	—	Ass 11063A	—	Aššur, zC3I	—	—	n
7*	—	Ass 11065	—	Aššur, zE3II, in highest stone layer of the north wall	—	—	n
8*	—	Ass 11066	—	Aššur, aA3II	—	—	n
9*	—	Ass 11083	—	As ex. 8*	—	—	n
10*	—	Ass 11088	—	As ex. 1*	—	—	
11*	—	Ass 11129	—	Aššur, zE3IV, foundation of the south corner	—	—	n
12*	—	Ass 11130	—	Aššur, zC3II, foundation of the west wall	—	—	n
13*	—	Ass 11131	—	As ex. 12*	—	—	n

COMMENTARY

There are numerous other stone blocks from Aššur bearing inscriptions of Sennacherib recording the construction of the *akītu*-house. Those blocks, each of which is reported to be inscribed with a complete text, are known only from the Aššur excavation field journals. Since no on-the-spot copies ("Fundkopien") or excavation photographs were made, nothing specific is known about the inscriptions written on them. For the convenience of the reader a catalogue of those objects is included here in the catalogue of uncertain exemplars. It should be noted that many, or even all, of these exemplars are probably duplicates of text nos. 171–173. Of course, some could be inscribed with an otherwise unattested inscription.

BIBLIOGRAPHY

1907 Andrae, MDOG 33 p. 19 a (ex. 2 [mistakenly Ass 11057 for Ass 11047], provenance)
1922 Schroeder, KAH 2 pp. 73 and 109 no. 119 (ex. 2, copy, study)
1924 Luckenbill, Senn. pp. 21 and 143 I5 (ex. 2, edition)
1927 Luckenbill, ARAB 2 p. 188 §451 (ex. 2, translation)
1955 Haller, Heiligtümer p. 78 (ex. 2, provenance)
1997 Frahm, Sanherib p. 176 T 143 (ex. 2, study)
1997 Pedersén, Katalog pp. 14–15 (ex. 2–13*, study)
2002 Vera Chamaza, Omnipotenz pp. 341–342 nos. 95–96 (ex. 2, edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
2) DÙ-*iš ṣa-lam* AN.ŠÁR ^{d}*še-⸢ru⸣-u-a*
3) ^{d}*a-nim* ^{d}30 ^{d}UTU ^{d}IŠKUR
4) ^{d}15 *šá* É-*kid-mu-ri* DINGIR.MAḪ
5) ^{d}*kà-kà* ^{d}*ḫa-ìa* ^{d}*kù-sù*
6) ^{d}*lumḫa* ^{d}*dúnga* ^{d}*é-gal-⸢ki⸣-ba*
7) *u* DINGIR.MEŠ GAL.MEŠ *a-na-ku*

1–7) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of the deities Aššur, Šerūa, Anu, Sîn, Šamaš, Adad, Ištar of Bīt-Kidmuri, Bēlet-ilī, Kaka, Ḫaya, Kusu, Lumḫa, *Dunga*, *Egalkiba*, and the (other) great gods, I:

8) *te-me-en* É *a-ki-ti šá i-sin-nu*
9) *qé-re-ti* AN.ŠÁR *ina pi-i-lu*
10) NA$_4$ KUR-*i* UŠ$_8$-*šú ad-di*

8–10) With limestone, stone from the mountains, I laid the foundation of the *akītu*-house for the festival of the feast of (the god) Aššur.

174

Several series of stone blocks found at Aššur are inscribed with another text recording the construction of the god Aššur's *akītu*-house.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 10998a–d	Ass ph 2016	Aššur, zD3III, southernmost foundation trench	—	1–6	p
2	—	Ass 10978a–c (+)? Ass 10987	—	Aššur, zD3III, in situ	—	—	n
3	—	Ass 11054a–d	Ass ph 5887	Aššur, zE3III	—	2–6	(p)

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	—	Ass 11084	—	Aššur, aA3II, not in situ	—	—	n
2*	—	Ass 11085	—	As ex. 1*	—	—	n
3*	—	Ass 11086	—	Aššur, aA3II, in situ	—	—	n
4*	—	Ass 11087a–b	—	As ex. 3*	—	—	n

COMMENTARY

This inscription was written on at least three series of stone blocks. The text of ex. 1 was written on six (or possibly eight) blocks, and that of ex. 3 was inscribed on four blocks. The total number of blocks used to inscribe the text on ex. 2 is not known. The blocks were left at Aššur. Ex. 1 and one block of ex. 3 could be collated from excavation photographs. Ass 10978a–c (ex. 2) is said to be a duplicate of this text, but this cannot be confirmed since no excavation photograph or on-the-spot copy ("Fundkopie") is known. O. Pedersén (Katalog p. 13) tentatively suggests that Ass 10987, a block found south of Ass 10978a–c, may come from the same series of blocks as Ass 10978a–c; a "Fundkopie" was made for Ass 10987, but that copy was not available for study. Therefore, the contents of each line of that exemplar is indicated by an ellipsis (...) in the score on the CD-ROM. It is possible that ex. 3 is part of another inscription rather than a duplicate of ex. 1. This is based on the line arrangement and the fact that the text on the lower left block of that series begins with *u* DINGIR.MEŠ GAL.⸢MEŠ⸣ "and the (other) great gods." Thus, the text inscribed on Ass 11054a–d (of which only one block is photographed) may have had a longer list of deities in the king's epithet *ēpiš ṣalam* ..., "the one who fashioned image(s) of ...," a list similar to those in text nos. 172 or 173. Without further evidence, it is uncertain if Ass 11054a–d bear a unique inscription or are inscribed with a text identical to the one written on Ass 10998a–d. Nevertheless, it is tentatively edited here as a duplicate of ex. 1.

The master text is a conflation of exs. 1 and 3, but the lineation follows ex. 1.

There are several other stone blocks from Aššur inscribed with texts of Sennacherib recording the construction of the *akītu*-house. Each of those blocks is part of a series of (four to nine) blocks that bear a single inscription and are only known from the Aššur excavation field journals. Since no on-the-spot copies or excavation photographs were made of these objects, nothing certain is known about the inscriptions writen on them. For the convenience of the reader these are listed in the catalogue of uncertain exemplars. It should be noted that many, or even all, of the exemplars are probably duplicates of text nos. 174–176. Some, however, could be inscribed with an otherwise unattested inscription.

BIBLIOGRAPHY

1907 Andrae, MDOG 33 p. 19 (exs. 1, 3, provenance)
1955 Haller, Heiligtümer p. 79 and pl. 70b (ex. 1–3, provenance; ex. 1, photo)
1997 Frahm, Sanherib pp. 176–177 T 144 (exs. 1–3, study; ex. 1, edition)
1997 Pedersén, Katalog pp. 13–15 (exs. 1–4*, study)
2002 Vera Chamaza, Omnipotenz pp. 342–343 no. 97 (ex. 3, edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU ⸢MAN ŠÚ⸣ [MAN KUR *aš-šur e-piš*]
2) *ṣa-lam* AN.ŠÁR *x x x* [(...)] *u* DINGIR.MEŠ GAL.⸢MEŠ⸣
3) [*ana*]-⸢*ku*$^{?}$⸣ É ⸢*a-ki-te*$^{?}$ EDIN⸣ [(*ša*)] *i-sin-ni qé-re*-[*ti*]
4) AN.ŠÁR TA UŠ$_{8}$-*šá a-di gaba-dib*-⸢*bi*⸣-[*šá ina*]
5) ⸢NA$_{4}$⸣.*pi-i-li* NA$_{4}$ KUR-*i eš*-[*šiš*]
6) *ú-še-piš-ma ú-za-qir* [*ḫur-šá-niš*]

1–3a) Sennacherib, king of the world, [king of Assyria, the one who fashioned] image(s) of the deities Aššur, ... [(...)], and the (other) great gods, [am] I:

3b–6) [With] limestone, stone from the mountains, I had the *akītu*-house of the steppe [(for)] the festival of the feas[t] of (the god) Aššur, built an[ew] from its foundations to [its] crenellations and I raised (it) [as high as a mountain].

175

A series of nine limestone blocks from Aššur is inscribed with a text stating that Sennacherib had the *akītu*-house constructed with white limestone.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 11046a–i	Ass ph 2025, 5892–5895, 5903–5907	Aššur, zE3III	—	p

COMMENTARY

This inscription is written on a series of nine stone blocks, three rows of three blocks each. The first row (Ass 11046a–c) has lines 1–4, the second row (Ass 11046d–f) lines 5–8, and the third row (Ass 11046g–i) lines 9–10. The surfaces of most of the blocks are badly damaged, thus making it very difficult to read the inscription. Ass 11046a (with the beginnings of lines 1–4) is the best preserved of the nine blocks and its contents can be read with certainty. The blocks were left at Aššur and, therefore, the inscription was collated from excavation photos. The list of deities in the king's epithet *ēpiš ṣalam* ..., "the one who fashioned images of ...," is similar to that in text no. 173.

BIBLIOGRAPHY

1955 Haller, Heiligtümer p. 79 and pls. 13 and 70a (provenance, photo)

1997 Frahm, Sanherib p. 177 T 145 (edition)

1997 Pedersén, Katalog p. 14 (study)

TEXT

1) ⸢^{m}⸣^{d}30-PAP.MEŠ-SU MAN ŠÚ [MAN KUR AŠ]
2) ⸢*e*⸣*-piš ṣa-lam* AN.⸢ŠÁR⸣ [^{d}NIN.LÍL]
3) ^{d}*še-ru-u-a* ^{d}30 ^{d}⸢NIN⸣.[GAL] ⸢^{d}UTU⸣
4) ⸢^{d}⸣*a-a* ^{d}*a-num an-*⸢*tum*$^{?}$⸣ [^{d}]IŠKUR
5) [^{d}]*ša-la* ⸢^{d}15⸣ *šá* É-⸢*kid-mu-ri*⸣
6) [DINGIR].⸢MAḪ⸣ ^{d}*ḫa-ìa* ^{d}*kù-sù*
7) [^{d}*lumḫa*] ^{d}*dúnga* ⸢^{d}*é*⸣*-gal-*⸢*ki*$^{?}$*-ba*$^{?}$⸣
8) [*u*] ⸢DINGIR.MEŠ⸣ GAL.MEŠ [*ana-ku*] ⸢É *a-ki*⸣-[*te*]
9) [EDIN *ina* NA$_{4}$.*pi-i*]-⸢*li*⸣ NA$_{4}$ [KUR]-*i eš-*⸢*šiš*⸣
10) [*ú-še-piš-ma*] ⸢*ú*⸣*-za-qir* ⸢*ḫur*⸣*-šá-*⸢*niš*⸣

1–8a) Sennacherib, king of the world, [king of Assyria], the one who fashioned image(s) of the deities Aššur, [Mullissu], Šerūa, Sîn, Nik[kal], Šamaš, Aya, Anu, *Antu*, Adad, Šala, Ištar of Bīt-Kidmuri, [Bēlet]-ilī, Ḫaya, Kusu, [Lumḫa], *Dunga*, *Egalkiba*, [and the] (other) great gods, [I]:

8b–10) [With limes]tone, stone from the [mountai]ns, [I had] the *akī*[*tu*]-house [of the steppe built] anew [and] I raised (it) as high as a mountain.

176

A second series of stone blocks found at Aššur is likely inscribed with a text recording Sennacherib's construction of that city's *akītu*-house with white limestone.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	—	Ass ph 5031	Aššur, iB3IV	—	p

COMMENTARY

As far as it is preserved, this inscription is similar to text nos. 172, 173, and 175. Like those three texts, it mentions the goddess Bēlet-ilī and the god Ḫaya in the king's epithet *ēpiš ṣalam* ... "the one who fashioned image(s) of ..." Although the building report is not preserved, the inscribed block shown on Ass ph 5031 was likely inscribed with a text recording the construction of the *akītu*-house at Aššur. This text was written on a series of at least four stone blocks, only one of which is presently known; this block was discovered in a secondary usage, forming part of a Parthian period wall. The block, whose excavation number is not known, was left at Aššur and, therefore, the inscription was collated from the excavation photo.

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 211 (study)

TEXT

Lacuna
1′) [...] *x* (*x*) [...]
2′) [...] DINGIR.MAḪ ⸢^{d}⸣[...]
3′) [...] ^{d}*ḫa*-⸢*ìa*⸣ [...]
Lacuna

Lacuna
1′–3′) [...] ... [...], Bēlet-ilī, [...], Ḫaya, [...]
Lacuna

177

Three stone blocks found at Aššur have a short text stating that Sennacherib rebuilt the temple of the god Zababa.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 3999a	Ass ph 2209	Aššur, h4	—	1–3	p
2	—	Ass 14866	Ass ph 4734	Aššur, city area	—	1–3	p
3	—	Ass 17182	Ass ph 5890	Aššur, iB3IV, in southwestern tower of the southeast gate	—	1–3	p

COMMENTARY

The blocks were probably left at Aššur and, therefore, the inscription was collated from excavation photographs. The master text is a conflation of exs. 1 and 3 and the line arrangement follows ex. 3. In exs. 1 and 2, the inscription is written on four lines, whereas in ex. 3 it is written on three lines.

BIBLIOGRAPHY

1910 Andrae, MDOG 44 p. 29 below (ex. 3, edition)
1965 Deller, Orientalia NS 34 p. 467 (study)
1984 Galter, ARRIM 2 pp. 1–2 (exs. 1, 3, copy, edition)
1997 Frahm, Sanherib pp. 177–178 T 146 (exs. 1, 3, study)
1997 Pedersén, Katalog pp. 12 and 15–16 (exs. 1–3, study)

TEXT

1) *ana-ku* ^{m}30-PAP.MEŠ-SU
2) MAN KUR AŠ É *a-na*
3) ^{d}*za-ba*$_{4}$-*ba*$_{4}$ DÙ

1–3) I, Sennacherib, king of Assyria, built (this) temple for the god Zababa.

178

A stone block from Aššur is inscribed with a short text recording that Sennacherib worked on the Step Gate of the Old Palace.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 3224	Ass ph 317, 2213	Aššur, gE3V	73×39	p

BIBLIOGRAPHY

1905 Andrae, MDOG 26 p. 27 (provenance)
1911 Messerschmidt, KAH 1 pp. XI and 48* no. 45 (copy, study)
1913 Andrae, Festungswerke p. 176 no. 12a (edition) and pl. CV (photo)
1924 Luckenbill, Senn. pp. 21 and 151 I24 (edition)
1927 Luckenbill, ARAB 2 pp. 193–194 §468 (translation)
1997 Frahm, Sanherib p. 178 T 147 (study)
1997 Pedersén, Katalog p. 11 (study)
2008 Pedde and Lundström, Palast pp. 183–184 (edition)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
2) DÙ-*iš ṣa-lam* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*
3) *muš-la-lum* É.GAL *šá qé-reb*
4) *bal-til*.KI *ina* NA$_{4}$.*pi-i-lu*
5) NA$_{4}$ KUR-*i* UŠ$_{8}$-*šú ad-di*

1–2) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, I:
3–5) I laid the foundation of the Step Gate of the Palace, which is in Baltil (Aššur), with limestone, stone from the mountains.

179

A stone block from Aššur is inscribed with a four-line text recording Sennacherib's construction of a house for his son Aššur-ilī-muballissu. For other inscriptions mentioning the construction of this house, see text nos. 180–185. Aššur-ilī-muballissu and Sennacherib's other children are discussed in the Introduction (pp. 26–27).

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 311	Ass ph 87, 2217	Aššur, stone foundation of the Prince's Palace (l8)	—	p

BIBLIOGRAPHY

1904 Andrae, MDOG 21 p. 15 (provenance)
1905 Andrae, MDOG 22, p. 17 (provenance)
1911 Messerschmidt, KAH 1 pp. XI and 48* no. 44 (copy, study)
1924 Luckenbill, Senn. pp. 21 and 151 I23 (edition)
1927 Luckenbill, ARAB 2 p. 193 §467 (translation)
1997 Frahm, Sanherib p. 179 T 151 (study)
1997 Pedersén, Katalog p. 10 (study)

TEXT

1) $^{\mathrm{md}}$30-PAP.MEŠ-SU
2) MAN KUR *aš-šur* É *a-na*
3) $^{\mathrm{m}}$AN.ŠÁR-DINGIR.MU-TI.LA.BI
4) DÙ-*uš*

1–4) Sennacherib, king of Assyria, built (this) house for Aššur-ilī-muballissu.

180

A stone block unearthed at Aššur is inscribed with a six-line text stating that Sennacherib had a house built for Aššur-ilī-muballissu.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 241	Ass ph 2216	Aššur, Prince's Palace (l8)	—	p

BIBLIOGRAPHY

1904 Andrae, MDOG 21 p. 13 (provenance)
1911 Messerschmidt, KAH 1 pp. X–XI and 48* no. 43 (study, variants)
1924 Luckenbill, Senn. pp. 21 and 150 I22 (variants [to text no. 181])
1997 Frahm, Sanherib p. 179 T 152 (study)
1997 Pedersén, Katalog p. 9 (study)

TEXT

1) ⸢*ana*⸣-*ku* ^{md}30-PAP.⸢MEŠ⸣-[SU]
2) MAN KUR *aš-šur* DÙ-*iš*$^?$ [*ṣa-lam* AN.ŠÁR]
3) *u* DINGIR.ME GAL.ME ⸢É$^?$⸣
4) *an-nu-u ana aš-šur*-DINGIR.⸢MU⸣-[TI.LA.BI]
5) DUMU-*ia tar-den*-⸢*nu*⸣ [DÙ-*uš-ma*]
6) [UŠ$_8$]-⸢*šú*⸣ *ad-di*

1–3a) I, Sennach[erib], king of Assyria, the one who fashioned [image(s) of (the god) Aššur] (and) the great gods:

3b–6) [I built] this *house* for my *second* son Aššur-ilī-[muballissu and] I laid its [foundation(s)].

181

One or more stone blocks found in the ruins of Aššur are inscribed with an eight-line text recording the construction of a house for one of Sennacherib's sons, Aššur-ilī-muballissu. The inscription is an expanded version of text no. 180 and is also similar to text nos. 182–183.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 282	Ass ph 87, 177, 2217	Aššur, city area	—	1–8	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	—	Ass 365	Ass 2218	Aššur, stone foundation of the Prince's Palace (l8)	—	1–6	p
2*	—	Ass 558	Ass 2223	Aššur, Prince's Palace (l8)	—	1–7	p
3*	—	Ass 311a	—	As ex. 1*	—	—	n
4*	—	Ass 823	—	As ex. 1*	—	—	n
5*	—	Ass 824	—	As ex. 1*	—	—	n
6*	—	Ass 1410	—	Aššur, Prince's Palace, outer foundation (l9)	—	—	n
7*	—	Ass 1411	—	As ex. 6*	—	—	n
8*	—	Ass 1411a	—	As ex. 6*	—	—	n
9*	—	Ass 1412	—	As ex. 6*	—	—	n
10*	—	Ass 808	—	As ex. 1*	—	—	n
11*	—	Ass 847	—	Aššur, foundation wall of the Prince's Palace (l8)	—	—	n
12*	—	Ass 848	—	As ex. 11*	—	—	n
13*	—	Ass 874	—	Aššur, Prince's Palace (l8/l9)	—	—	n
14*	—	Ass 884	—	As ex. 2*	—	—	n
15*	—	Ass 885	—	As ex. 2*	—	—	n
16*	—	Ass 888	—	As ex. 13*	—	—	n
17*	—	Ass 889	—	As ex. 13*	—	—	n
18*	—	Ass 922	—	As ex. 13*	—	—	n
19*	—	Ass 924	—	As ex. 13*	—	—	n

20*	—	Ass 925	—	As ex. 13*	—	—	n
21*	—	Ass 932a	—	As ex. 13*	—	—	n
22*	—	Ass 944	—	As ex. 13*	—	—	n
23*	—	Ass 945	—	As ex. 13*	—	—	n
24*	—	Ass 1413	—	As ex. 6*	—	—	n
25*	—	Ass 1414	—	As ex. 6*	—	—	n

COMMENTARY

This text and text no. 182 are identical, but with one major variant in line 5: text no. 182 has *šá ina* GÌR.II AN.ŠÁR *ib-ba-nu-u* "who was created for the service of (the god) Aššur" instead of *šá ina* GÌR.II AN.ŠÁR "who (is) in the service of (the god) Aššur." Exs. 1*–5* could be duplicates of this text (Ass 282) or of text no. 182. In the case of exs. 1* and 2*, it is not possible to determine with certainty whether these blocks are inscribed with this text or text no. 182 since the relevant passage (the inclusion or omission of *ib-ba-nu-u*) is damaged. O. Pedersén (Katalog p. 10) reports that Ass 558 (ex. 2*) contains the same inscription as Ass 454 (text no. 183), but this is not the case as Ass 558 has *u* DINGIR.ME GAL.ME (line 3), whereas Ass 454 does not. Ass 454 is edited separately since it contains a major variant; see text no. 183 for details. As for exs. 3*–5*, there are no on-the-spot copies ("Fundkopien") or excavation photographs of the inscriptions written on these stone blocks. Relying on excavation field journals, O. Pedersén (Katalog p. 10) lists Ass 311a (ex. 3*) as a duplicate of KAH 1 no. 43 (=Ass 282) and Ass 823 (ex. 4*) and Ass 824 (ex. 5*) as duplicates of Ass 282 (ex. 1 of this text). Since no information other than what is recorded in the Aššur field journals is known about these inscriptions, we are unable to verify the initial field identification and thus are not able to confirm whether Ass 311a (ex. 3*), Ass 823 (ex. 4*), and Ass 824 (ex. 5*) are exemplars of this text or text no. 182. Therefore, the contents of each line of those three exemplars are indicated by an ellipsis (...) in the score on the CD-ROM.

There are several other stone blocks from Aššur that are reported to be similar to Ass 282 (ex. 1 of this text) and other blocks with texts recording the construction of a house for Aššur-ilī-muballissu. Since no on-the-spot copies or excavation photographs were made of the objects, nothing specific is known about the inscriptions written on them. Some of these could be duplicates of text nos. 181–185, while others could be inscribed with an otherwise unattested inscription. For the convenience of the reader these are included in the catalogue of uncertain exemplars, as exs. 6*–25*. In the score on the CD-ROM, each line of these exemplars is indicated by an ellipsis (...).

BIBLIOGRAPHY

1903 Andrae, MDOG 20 p. 33 (translation)
1904 Andrae, MDOG 21 pp. 13, 15, 17 (ex. 1, provenance)
1904 Andrae, MDOG 22 p. 17 (ex. 1, provenance)
1911 Messerschmidt, KAH 1 pp. X–XI and 48* no. 43 (ex. 1, copy; exs. 1, 1*, 3*, study; ex. 1*, variants)
1913 Scheil, MDP 14 p. 43 (edition)
1924 Luckenbill, Senn. pp. 21 and 150 I22 (ex. 1, edition)
1927 Luckenbill, ARAB 2 p. 193 §466 (ex. 1, translation)
1955 Preusser, Paläste p. 32 (translation, study)
1965 Oppenheim, JNES 24 p. 329 (study)
1997 Frahm, Sanherib p. 179 T 152 (ex. 1, 1*, 3*, study)
1997 Pedersén, Katalog pp. 9–11 (exs. 1–25*, study)

TEXT

1) *ana-ku* $^{\mathrm{md}}$30-PAP.MEŠ-SU
2) MAN KUR AŠ DÙ-*iš ṣa-lam* AN.ŠÁR

3) *u* DINGIR.ME GAL.ME É *an-nu-u*
4) *a-na* $^{\mathrm{m}}$AN.ŠÁR-DINGIR.MU-TI.LA.BI
5) DUMU-*ia tar-den-nu šá ina* GÌR.II AN.ŠÁR
6) DÙ-*uš-ma ina pi-i-*⸢*li*⸣
7) NA$_4$ KUR-*i* UŠ$_8$-⸢*šú*⸣
8) *ad-di*

1–3a) I, Sennacherib, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods:

3b–8) I built this house for my *second* son Aššur-ilī-muballissu, who (is) in the service of (the god) Aššur, and I laid its foundation(s) with limestone, stone from the mountains.

182

Several stone blocks discovered at Aššur are inscribed with a seven-line text stating that Sennacherib constructed a house for his son Aššur-ilī-muballissu. The inscription is similar to text nos. 181 and 183.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 366	Ass ph 87, 2223	Aššur, stone foundation of the Prince's Palace (l8), Tigris Wall	—	1–7	p
2	—	Ass 302	Ass 2218	Aššur, stone foundation of the Prince's Palace (l8)	—	1–7	p
3	—	Ass 807	—	As ex. 2	—	1–7	n
4	—	Ass 813	—	As ex. 2	—	—	n
5	—	Ass 814	—	As ex. 2	—	—	n

COMMENTARY

This text and text no. 181 are nearly identical. See the commentary to text no. 181 for details. For other possible exemplars, see also the commentary to the previous text.

The stone blocks were left at Aššur and only exs. 1 and 2 could be collated from excavation photographs. Ex. 3 is known only from the variants listed for Ass 282 on Messerschmidt, KAH 1 p. 78* (no. 43) and, therefore, only these orthographic variants are included in the score on the CD-ROM; there is no on-the-spot copy ("Fundkopie") or excavation photograph of Ass 807. As for exs. 4–5, there are no on-the-spot copies or excavation photographs of the inscriptions written on these stone blocks. Relying on excavation field journals, O. Pedersén (Katalog p. 10) lists Ass 813 and Ass 814 as duplicates of Ass 807 (ex. 3 of this text). Since no information other than what is recorded in the Aššur field journals is known about these inscriptions, we are unable to verify the initial field identification and thus are not able to confirm whether Ass 813 and Ass 814 are exemplars of this text. Therefore, the contents of each line of those two exemplars are indicated by an ellipsis (...) in the score on the CD-ROM.

BIBLIOGRAPHY

1904 Andrae, MDOG 21 pp. 15, 17 and 37 (exs. 1–2, provenance)
1904 Andrae, MDOG 22 p. 17 (ex. 2, provenance)
1911 Messerschmidt, KAH 1 pp. X–XI, 48* and 78* no. 43 (exs. 2–3, study, variants)
1924 Luckenbill, Senn. pp. 21 and 150 I22 (exs. 1–3, edition)
1927 Luckenbill, ARAB 2 p. 193 §466 (translation)
1955 Preusser, Paläste p. 32 (study)
1965 Oppenheim, JNES 24 p. 329 (study)
1997 Frahm, Sanherib pp. 179–180 T 152–153 (exs. 1–3, study)
1997 Pedersén, Katalog pp. 9–10 (exs. 1–5, study)

TEXT

1) *ana-ku* ^{md}30-PAP.MEŠ-⸢SU⸣
2) MAN KUR *aš-šur* DÙ-*iš ṣa*-⸢*lam*⸣ [AN.ŠÁR]
3) *u* DINGIR.ME GAL.ME É *an-nu-u* [*a-na*]
4) ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI DUMU-*ia*
5) *tar-den-nu šá ina* GÌR.II AN.ŠÁR *ib-ba-nu-u*
6) DÙ-*ma ina pi-i-li*
7) NA$_4$ KUR-*i* UŠ$_8$-*šú ad-di*

1–3a) I, Sennacherib, king of Assyria, the one who fashioned image(s) of [(the god) Aššur] and the great gods:

3b–7) I built this house [for] my *second* son Aššur-ilī-muballissu, who was created for the service of (the god) Aššur, and I laid its foundation(s) with limestone, stone from the mountains.

183

A text recording the construction of a house by Sennacherib for his son Aššur-ilī-muballissu is found on a stone block from Aššur. The inscription is similar to text nos. 181–182.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 454	—	Aššur, stone foundation of the Prince's Palace (l8)	—	n

COMMENTARY

There is no on-the-spot copy ("Fundkopie") or excavation photograph of this stone block and the inscription is only known from the variants listed for Ass 282 (=KAH 1 no. 43). Although the text is presumed to be complete, no edition is given here since its contents cannot be verified from a transliteration, copy, photograph, or original (which was probably left at Aššur). Instead, the variants given on Messerschmidt, KAH 1 p. 78* (no. 43) are listed here. The known orthographic and major variants to text no. 181 are: *a-na-ku* for *ana-ku* (line 1); ^{m}30- for ^{md}30- (line 1); *aš-šur* for AŠ (line 2); *u* DINGIR.ME GAL.ME (line 3) is omitted; *ib-ba-nu-u* is added after GÌR.II AN.ŠÁR (line 5); DÙ-*ma* for DÙ-*uš-ma*; and KUR-*x* (possibly KUR-*e*$^{?}$) for KUR-*i* (line 7). O. Pedersén (Katalog p. 10) reports that Ass 558 (text no. 181 ex. 2*) contains the same inscription as Ass 454, but this is not the case since Ass 558 has *u* DINGIR.ME GAL.ME (line 3), whereas Ass 454 does not.

BIBLIOGRAPHY

1911 Messerschmidt, KAH 1 pp. X–XI and 78* no. 43 (study, variants)

1997 Frahm, Sanherib pp. 179–180 T 154 (study)

1997 Pedersén, Katalog p. 10 (study)

184

Several stone blocks from Aššur are inscribed with a seven-line text stating that Sennacherib had a house built for one of his sons, Aššur-ilī-muballissu. The inscription is similar to text nos. 181–183 and 185.

CATALOGUE

Ex.	Source	Excavation Number	Provenance	Lines Preserved	cpn
1	Scheil, RT 26 p. 27	—	Probably Aššur	1–7	n
2	Scheil, RT 26 p. 27 (variants)	—	As ex. 1	1–7	n
3	—	Ass 3488 (Ass ph 2222)	Aššur, gC4IV, western part of the ziggurrat	4–7	p

COMMENTARY

V. Scheil (RT 26 [1904] pp. 27–28) saw this inscription inscribed on two stone blocks at Mosul (exs. 1–2) and copied their contents for publication, noting some orthographic variants. A third exemplar, which was probably left at Aššur, is known from Ass ph 2222. Unlike text nos. 181–183, this inscription omits the reference to Aššur-ilī-muballissu being "in the service of (the god) Aššur" (*šá ina* GÌR.II AN.ŠÁR) or "who was created for the service of (the god) Aššur" (*šá ina* GÌR.II AN.ŠÁR *ib-ba-nu-u*). The master text follows Scheil's edition. Since no full transliteration of ex. 2, the block from which Scheil noted his variants, has been published and since the original has not been located, only the variants published in RT 26 are included in the score on the CD-ROM; the rest of the contents are indicated with ellipses (...).

BIBLIOGRAPHY

1904 Scheil, RT 26 pp. 27–28 no. LXIX (ex. 1, edition; ex. 2, variants)

1997 Pedersén, Katalog pp. 11–12 (ex. 3, study)

TEXT

1) *ana-ku* ^{md}30-PAP.MEŠ-SU
2) MAN KUR AŠ DÙ-*iš ṣa-lam* AN.ŠÁR

3) DINGIR.MEŠ GAL.MEŠ É DÙ-*ma*
4) *a-na* ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI
5) DUMU-*ia tar-den-ni ad-din*
6) UŠ$_8$-*šú ina pi-i-li* NA$_4$ KUR-*i*
7) *ú-dan-nin-ma ad-di*

1–3a) I, Sennacherib, king of Assyria, the one who fashioned image(s) of (the god) Aššur (and) the great gods:

3b–7) I built (this) house and gave (it) to my *second* son Aššur-ilī-muballissu. I strengthened and laid its foundation(s) with limestone, stone from the mountains.

185

A stone block from Aššur is inscribed with a text that is an abbreviated version of text no. 184.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 19338	Ass ph 5966	Aššur, city area	—	p

COMMENTARY

The stone block was probably left at Aššur and, therefore, the inscription was collated from the excavation photograph. As far as the text is preserved, it is a near duplicate of text no. 184; this inscription, however, omits Sennacherib's epithet DÙ-*iš ṣa-lam* AN.ŠÁR DINGIR.MEŠ GAL.MEŠ, "the one who fashioned image(s) of Aššur (and) the great gods."

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 16 (study)

TEXT

1) [*ana*]-*ku* ^{m}30-PAP.MEŠ-SU
2) MAN KUR AŠ É DÙ-*ma ana*
3) [*aš*]-*šur*-<DINGIR>.MU-TI.LA.BI
4) ⸢DUMU⸣-*ia tar-den-ni*
5) ⸢*ad*⸣-*din x x*

Lacuna

1–2a) I, Sennacherib, king of Assyria:
2b–5) I built (this) house and gave (it) to my *second* son [Aš]šur-<ilī>-muballissu. ...

Lacuna

186

A stone block found at Aššur preserves part of an inscription of Sennacherib.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 2227	Ass ph 2221	Aššur, hB4III	—	p

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 11 (study)

TEXT

1) ^{md}30-⸢PAP⸣.[MEŠ-SU ...]
2) DÙ-*iš ṣa-lam* [...]
3) ⸢*it*⸣-*ti* DÙ [...]
4) ⸢EN⸣-*ia x* [...]
5) [*x*] SAG [...]
Lacuna

1–5) Sennac[herib, *king of the world, king of Assyria*], the one who fashioned image(s) of [(*the god*) *Aššur and the great gods* ...] with all of [...] my lord [...]

Lacuna

187

A stone block found at Aššur is engraved with part of an inscription of Sennacherib. The text is not sufficiently preserved to be able to determine which project of this king it commemorates.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA —	Ass 17765	Ass ph 5890	Aššur, kA4III	36×35×30	p

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 16 (study)

TEXT

1) [^{md}]30-PAP.⸢MEŠ⸣-[SU ...]
2) [*x x*] AN *x* [...]
3) [*x x*] NA$^{?}$ *x* [...]
4) [...] *x x* [...]
Lacuna

1–4) Sennac[herib, ...] ... [...] ... [...] ... [...]

Lacuna

188

Ass 20498, a stone block found at Aššur, has the first two lines of a text of Sennacherib. The inscription is not sufficiently preserved to enable us to determine which project of this king is recorded.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 20498	Ass ph 6365	Aššur, city area	—	n

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 16 (study)

TEXT

1) [^{m}]⸢^{d}⸣30-⸢PAP⸣.[MEŠ-SU]
2) ⸢MAN⸣ ŠÚ ⸢MAN⸣ [KUR AŠ]
Lacuna

1–2) Sennac[herib], king of the world, king [of Assyria],
Lacuna

189

A short text of Sennacherib is written on a stone block found at Aššur. Parts of three lines are extant, but too little of the inscription is preserved to warrant an edition. The inclusion of the epithet *ēpiš ṣalam Aššur* ..., “the one who fashioned image(s) of (the god) Aššur ...,” makes it certain that this text dates to the reign of Sennacherib.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA —	Ass 20841	Ass ph 6353	Aššur	29×33×29	p

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 16 (study)

190

A fragmentary door socket found in the Aššur temple at Aššur preserves most of an inscription of Sennacherib recording the installation of doors in their sockets in a gate (name not preserved) of that temple.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 16342a+b+c+ d+h+i	Ass ph 4791	Aššur, iC3II, in rubble near the door between the cella and the ante-cella	—	p

BIBLIOGRAPHY

1910 Andrae, MDOG 43 p. 31 (provenance)
1955 Haller, Heiligtümer p. 54 and pl. 53 a (photo, study)
1969 van Driel, Aššur p. 27 (edition)
1984 Galter, Orientalia NS 53 pp. 437–438 (study)
1985 Galter, ARRIM 3 pp. 7–8 (study)
1997 Frahm, Sanherib pp. 165–166 T 131 (edition)
1997 Pedersén, Katalog p. 8 (study)

TEXT

1) [*a*]-*na* [AN.ŠÁR$^?$ ...]
2) [... *a-šib é*]-*šár-ra* EN ⸢GAL EN⸣-[*šú*$^?$]
3) [^{md}30-PAP.MEŠ-SU (MAN ŠÚ) MAN KUR AŠ DÙ-*ìš ṣa-lam*] AN.ŠÁR ^{d}*a-nim* ^{d}30
4) [... *u* DINGIR.ME GAL.ME] ⸢NUN⸣ *mun-dal-ku mu-šak-lil*
5) *pa*-[*ra-aṣ* ...] ⸢*i*⸣ *man da x* ⸢*ú*⸣ *x um-mu-lu* 1-*et*
6) GIŠ.[...] *ú*-⸢*šar*⸣-*bu-u ú*-⸢*šar-ri-ḫu*⸣ *si*-⸢*ma*$^?$-*ku*$^?$⸣ KÁ *šu-a-tú*
7) *x* [...] ⸢*x x*⸣ DINGIR.MEŠ-*ni né-reb-šú ú-rap-piš-ma* GIŠ.IG MAŠ.TAB.BA GIŠ.EREN
8) GIŠ ⸢KÙ⸣ [*ú-še-piš-ma ina* KÁ ... UGU NA$_4$.*ka-šur-re-e* NA$_4$ KUR-*i*] *ú*-⸢*šar-šid*⸣ *man-za-as-si-in ina* KÁ ⸢*bit-a*⸣-*nu-u*
9) *šá* ⸢*ina*⸣ [...] ⸢*a*⸣-*na* ⸢*a*⸣-[*ṣe*]-*e u e-re-bi šá* AN.ŠÁR MAN DINGIR.MEŠ
10) [...] *x x x x x* [*x x x*] *x x x bu* [*x*] *x ʾu u x*
11) [...] *x x x x x* [... *a*]-*na ṣa-a-ti*

1–2) [F]or [(*the god*) *Aššur*, ... who dwells in E]šarra, the great lord, [*his*] lord:

3–11) [Sennacherib, (king of the world), king of Assyria, the one who fashioned image(s) of] the deities Aššur, Anu, Sîn, [..., and the (other) great gods], judicious ruler, the one who carries out to perfection (5) the ri[tes of *Ešarra* ...] ... [... *after*] I enlarged [...] (and) made the *sanctuaries* splendid, this gate [...] ... gods, I widened its entryway and [... had] twin doors of cedar, the pure wood, [made and] had (them) secured in their position(s) [upon *kašurrû*-stone, stone from the mountains, in the Gate ...]. In the inner gate, which through [...] for the coming and g[oi]ng of (the god) Aššur, king of the gods, [...] ... [...] ... [...] ... [...] ... [... fo]r eternity.

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8 The restorations are based on text no. 191 lines 11–14.

191

Two stone door sockets that probably come from Aššur are inscribed with a short text stating that Sennacherib installed doors in them in the Gate of the Wagon Star and in another gate (name not preserved) located in Sennacherib's new addition to the Aššur temple.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	N 2261 (Durham)	—	Probably Aššur	—	1–13	p
2	EŞ 6235	—	As ex. 1	21×14	7–16	c

COMMENTARY

The master text is a conflation of the two exemplars since both door sockets are badly damaged. The line divisions follow ex. 1 for lines 1–13 and ex. 2 for lines 14–16. Ex. 1 is square in shape, with the inscription written on the top of the stone; rulings separate each line of text. Ex. 2 is more rounded than ex. 1 and the inscription was incised on two blocks of stone, the second of the pair being EŞ 6235, whose inscription begins with line 7 and starts after space intentionally left uninscribed. The stone upon which lines 1–6 were written is now lost. Despite the different layout of the texts, they are closely related, that is, near or exact duplicates of one another. Ex. 2 was intended for the Gate of the Wagon Star of the Aššur temple at Aššur, and ex. 1 may have been placed in another gate in that temple, perhaps the Gate of the Firmament; see the on-page note to line 12.

BIBLIOGRAPHY

1985 Donbaz and Galter, ARRIM 3 pp. 7–8 (ex. 2, copy, edition)
1997 Frahm, Sanherib p. 166 T 132 (ex. 2, study)
1997 Pedersén, Katalog p. 215 (ex. 2, study)
2009 Frahm, NABU 2009 pp. 98–100 no. 77 (exs. 1–2, edition)

TEXT

1) *a-na* AN.ŠÁR MAN DINGIR.⸢MEŠ⸣
2) EN GAL-*i* EN-[*šú*]
3) $^{\text{md}}$30-PAP.MEŠ-[SU]
4) MAN ŠÚ MAN KUR *aš-šur*[.KI]
5) *e-piš ṣa-lam* AN.[ŠÁR]
6) *ù* DINGIR.MEŠ GAL.[MEŠ]
7) *a-na* TI-[*šú*]
8) GÍD.DA UD.⸢MEŠ⸣-[*šú*]
9) GIN BALA-[*šú*] ⸢SILIM⸣ NUMUN-*šú*
10) GIŠ.IG MAŠ.⸢TAB⸣.[BA] GIŠ.EREN
11) GIŠ KÙ *ú*-[*še-piš-ma*$^{?}$]
12) *ina* KÁ MUL.MAR.[GÍD.DA]

1–2) For (the god) Aššur, king of the gods, the great lord, [his] lord:

3–16) Sennach[erib], king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aš[šur] and the great gods, [*had*] twin doors of cedar, the pure wood, [*made*] for [his] life, the lengthening of [his] days, the securing of [his] reign, (and) the well-being of his offspring, [*and*] he had (them) secured in their position(s) upon *kašur*[*rû*]-stone, stone from the mountains, in the Gate of the Wa[gon] Star.

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12 Ex. 1 may have had the name of a different gate, as E. Frahm (NABU 2009 pp. 99–100 no. 77) points out; if this is the case, then it should have been a gate with a fairly short name, such as the Gate of the Firmament (*bāb burūmê*). The different shape of the door socket and the different layout of the inscription on it may point to the fact that ex. 1 was placed in a different gate than ex. 2. Apart from the gate name, the contents of ex. 1 and ex. 2 are identical as far as they are preserved.

13) UGU NA$_4$.*ka-šur*-[*re-e*]
14) NA$_4$ KUR-*i*
15) *ú-šar-šid*
16) *man-za-as*-⸢*si*⸣-*in*

192

Fragments of a large and elaborately carved stone container for water found in the Aššur temple at Aššur preserve part of one or two inscriptions of Sennacherib. Two of the four sides were inscribed, but since only a small portion of the inscribed surface on each of those sides is preserved it is not possible to determine whether the water basin was inscribed twice with the same text or whether Sennacherib had two different inscriptions written on it. Apart from the king's name, his titles "king of the world" and "king of Assyria," and his epithet "the one who fashioned image(s)" (*ēpiš ṣalam*) of numerous gods, nothing else is certain about the inscription(s). The text(s) are too fragmentarily preserved to warrant an edition.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA Ass 1835	Ass 16771a (+) Ass 16928	Ass ph S 5119–20, S 5124, S 5147, S 5154, S 5210–14, VAN 3243–3245, VAMF 25a–b	Aššur, iE3III and iB3IV	117×312×312	c

COMMENTARY

Parts of seven lines are preserved on one side of the basin (Inscription 1) and parts of fifteen lines are preserved on another side (Inscription 2). Inscription 1 comprises eight small inscribed surfaces while Inscription 2 comprises six small and three medium-sized inscribed surfaces. Sennacherib's name ([^{md}]30-PAP.⸢MEŠ⸣-[SU]) and the epithet "the one who fashioned image(s)" (⸢DÙ⸣-*iš* ⸢*ṣa-lam*⸣) are the only parts of Inscription 1 that can be read with certainty. E. Frahm (Sanherib p. 167) points out that one could tentatively restore the name of the goddess Šerūa ([^{d}*še*]-*ru*-[*u*]-*a*) in line 2. Inscription 2 is marginally better preserved and, like Inscription 1, few words can be read with certainty. Part of the king's name ([^{m}]⸢^{d}⸣[30-PAP.MEŠ-SU]) and his titles "king of the world" ([MAN] ŠÚ) and "king of Assyria" (⸢MAN⸣ KUR [*aš-šur*]) are preserved in line 1, and the names of several deities — Mullissu (^{d}NIN.[LÍL]), Sîn ([^{d}]30), Anu ([^{d}*a*]-*nim*), and Ḫaya ([^{d}]⸢*ḫa-ìa*⸣) — appear in lines 2–6. Since the pieces of neither text duplicate one another it is not possible to determine whether the two texts are identical or whether they are two separate inscriptions. Due to the very poor state of preservation of the texts, no edition is warranted.

14–16 It is assumed here that no text is missing at the end of these lines; for the same opinion, see Frahm, NABU 2009 p. 99 no. 77.

BIBLIOGRAPHY

1954 Frankena, Tākultu pp. 32–33 (study)
1955 Haller, Heiligtümer pp. 72–73 and pls. 4–5 and 63b (photo, study)
1977 Andrae, WEA^{2} p. 34 fig. 16 (photo)
1982 Jakob-Rost, VAM Kleine Schriften 2 p. 31 fig. 10 (photo)
1984 Galter, Orientalia NS 53 p. 438 (study)
1992 Jakob-Rost in Vorderasiatische Museum p. 175 no. 113 (photo, study)
1997 Frahm, Sanherib pp. 166–167 T 133 (study)
1997 Pedersén, Katalog p. 56 (study)
1998 Wilhelm, Zwischen Tigris und Nil p. 62 fig. 75 (photo)

193

A fragment of the bronze plating of an object (possibly part of a dais) made for the god Aššur preserves part of an inscription of Sennacherib. Although the king's name is broken away, the attribution to Sennacherib is based on the inclusion of the epithet *ēpiš ṣalam* ... "the one who fashioned image(s) ..."; the list of deities is similar to that in text nos. 173 and 175, inscriptions recording the construction of the *akītu*-house that Sennacherib had built just outside of Aššur.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 91157	—	Probably Aššur	58×108	p

BIBLIOGRAPHY

1922 BM Guide pp. 214–215 (study)

TEXT

1) [*ana* AN.ŠÁR MAN DINGIR].MEŠ AD *ba-nu-u* ^{d}*í-gì-gì u* ^{d}GÉŠ.U
2) [...] ⸢*mu*⸣-*šim* NAM.⸢MEŠ⸣ EN KUR.KUR *x x x*
3) [*a-šib é-ḫur-sag-gal-kur*]-⸢*kur*⸣-*ra šá qé-reb* ⸢*é-šár-ra*⸣ EN GAL EN-*šú*
4) [^{md}30-PAP.MEŠ-SU MAN] ⸢GAL⸣ MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur x x x x x x*
5) [... DÙ-*iš*] *ṣa-lam* AN.ŠÁR ^{d}*še-ru-*⸢*u-a*⸣ *x x x*
6) [...] ^{d}15 *ša* É-*kid-mu-ri* DINGIR.MAḪ ^{d}[*kà-kà*]
7) [^{d}]⸢*ḫa*⸣-*ìa* ^{d}*kù-sù* ^{d}*lumḫa* ^{d}*dúnga* ^{d}*é-gal-*[*ki-ba*]
8) *u* DINGIR.MEŠ GAL.MEŠ *ana* TI-*šú* ⸢GÍD⸣ UD.ME-*šú* GIN BALA-*šú* SILIM [NUMUN-*šú*]
9) *x x x te-ret-ti ana* [UD.ME] *ṣa-a-ti x x* [*x x*]
10) *x x* ZABAR *x x* [...] *x x x* [*x* (*x*)]-*ti*
11) *x* BÁRA <*ina ši*>-*pir* ^{d}*nin-á-gal ip-tiq-ma x* [...]
12) *x* [*x x*] *x x x* É ^{d}*da-gan-ni* [...]
13) *x x x x x* BÁRA NAM.MEŠ *ma-lak* AN.ŠÁR EN [...]
14) [(*x*)] *x x x rit-ti* (traces) [...]
15) [...] (traces) [...]

1–3) [For (the god) Aššur, king of the god]s, the father who engendered the Igīgū and Anunnakū gods, [...], the one who decrees fates, lord of the lands, ..., [who resides in Eḫursaggalkurk]urra, which is inside Ešarra, the great lord, his lord:
4–8a) [Sennacherib], great [king], strong king, king of the world king of Assyria, ..., [..., the one who fashioned] image(s) of the deities Aššur, Šerūa, ..., [...], Ištar of Bīt-Kidmuri, Bēlet-ilī, [*Kaka*], Ḫaya, Kusu, Lumḫa, *Dunga*, *Egal*[*kiba*], and the (other) great gods:
8b–15) For his life, the lengthening of his days, the securing of his reign, (and) the well-being of [his offspring], ... for [ete]rnity ... [...] (10) ... bronze ... [...] ... dais he cast <>through the crafts>manship of the god Ninagal and [...]. ... temple of the god *Dagān* [...] ... the Dais of Destinies, the path of (the god) Aššur, [...] lord, [...] ... [...] ... [...].

194

An inscribed bronze fragment now in the Iraq Museum preserves part of an inscription of Sennacherib recording work on the Aššur temple at Aššur.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IM 62197	—	Probably Aššur	—	p

COMMENTARY

Lines 4′–7′ appear to duplicate (with some deviation) text no. 166 lines 8–14. E. Weidner (AfO 21 [1966] p. 130) suggested that IM 62197 indirectly joined AO 20185 (in the Louvre Museum in Paris), a fragment of a bronze relief depicting Naqīʾa (Zakūtu) following an Assyrian king. The two pieces do not belong to the same object since AO 20185 dates to the reign of Esarhaddon (or Ashurbanipal) and IM 62197 comes from the time of Sennacherib. For further details, see Frahm, Sanherib pp. 169–170.

BIBLIOGRAPHY

1962 Basmachi, Sumer 18 p. 48 and fig. 1 (photo, study)
1963 Grayson, Sumer 19 pp. 111–112 (study)
1966 Weidner, AfO 21 p. 130 (study)
1982 Börker-Klähn, Bildestelen no. 221 (drawing, study)
1984 Braun-Holzinger, Bronzen p. 105 no. 357 and pl. 69 (drawing, study)
1997 Frahm, Sanherib pp. 169–170 T 138 (transliteration, study)

TEXT

Lacuna
1′) [...] ⸢*šá*⸣ *x* [...]
2′) [...] KUR-*šú* [...]
3′) [...] EN GAL [...]
4′) [... *é-ḫur-sag*]-⸢*gal*⸣-*kur-kur-ra šá* [...]
5′) [...] KÁ-*šú* BAD-*ú a-na* IM.U$_{18}$.[LU ...]
6′) [...] ⸢*šá*⸣ *é-ḫur-sag-gal-kur-kur*-⸢*ra*⸣ [...]

7′) [...] ⸢KÁ⸣ *šu-a*-⸢*ti*⸣ *x* [(*x*)] ⸢*ṣi*$^{?}$⸣ *x* [...]
8′) [...] *x x* [...]
Lacuna

Lacuna
1′–3′) [...] *of/which* [*... the support of*] his land [...] great lord [...]:

4′–6′) [*At that time, with regard to* Eḫursag]galkurkurra, which [*is within Ešarra, the sanctuary of* (*the god*) *Aššur — the great lord, my lord —* (*and*) *whose proper orientation fell by the wayside in distant days*]: its gate opened toward the sou[th ...] of Eḫursaggalkurkurra [...]
7′–8′) [...] that gate ... [...] ... [...]

Lacuna

195

Four inscribed bricks (exs. 1–3 and 5) and one stamped brick (ex. 4) from Aššur have a five-line text recording the embellishment of the frieze of the parapets of Ešarra, the temple of Aššur at Aššur. This text is sometimes referred to as the "Samītu Inscription." No score is provided on the CD-ROM, but the minor variants are listed at the back of the book.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 910	—	Aššur, iB5I, in the cella pedestal of Temple A	—	1–5	n
2	—	Ass 914	Ass ph 158	As ex. 1	—	1–5	p
3	VA 8986	—	—	Aššur	18×14.5×5	1–5	c
4	VA Ass 3279f	Ass 16627	—	Aššur, iC3V, south	35.5×35.5×12	1–5	c
5	VA Ass 3279g	Ass 17197	Ass ph 5637	Aššur, iB3IV, gate chamber	35×34.5×12	1–5	c

BIBLIOGRAPHY

1904 Andrae, MDOG 21 p. 35 (ex. 1, provenance)
1904 Andrae, MDOG 22 p. 46 (ex. 1, provenance)
1911 Messerschmidt, KAH 1 pp. XI and 49* no. 48 (ex. 1, copy; exs. 1–2, study)
1924 Luckenbill, Senn. pp. 21 and 148 I16 (ex. 1, edition)
1927 Luckenbill, ARAB 2 p. 192 §460 (translation)
1984 Galter, Orientalia NS 53 p. 437 (exs. 1–2, study)
1984 Marzahn and Rost, Ziegeln 1 pp. 138–139 nos. 368–370 (exs. 3–5, study)
1997 Frahm, Sanherib p. 168 T 136 (exs. 1–5, study)
1997 Pedersén, Katalog pp. 162, 194–195 and 221 (exs. 1–5, study)

TEXT

1) *a-na* AN.ŠÁR AD DINGIR.MEŠ EN-*šú*
2) ^{m}30-PAP.MEŠ-SU MAN KUR *aš-šur*
3) *e-piš ṣa-lam* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ
4) *né-bé-ḫi sa-mit é-šár-ra*
5) *ina a-gur-ri* NA$_4$.MEŠ *ma-aʾ-diš ú-si-im*

1–5) For (the god) Aššur, the father of the gods, his lord: Sennacherib, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, greatly embellished the frieze of the *battlemented parapet* of Ešarra with baked bricks (and) stone.

196

Numerous bricks from Aššur are inscribed with a short text stating that Sennacherib had baked bricks made in a (ritually) pure kiln for the *tikātu*-house of the Aššur temple at Aššur; the meaning of *tikātu* is not known. This text is sometimes referred to as the "Bīt-tikāti Inscription" (formerly the "Bīt-qātē Inscription").

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4 *sa-mit* "*battlemented parapet*": The translation of *samītu* tentatively follows the CAD (S pp. 117–118). AHw (p. 1018) translates this word as "Mauersockel."

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA Ass 3279h	Ass 915	Ass ph 158	Aššur, iB5I, cella of Temple A	42.5×30×7.5	1–3	c
2	—	Ass 916	—	As ex. 1	—	1–3	n
3	—	Ass 917	Ass ph 158	As ex. 1	—	1–3	p
4	—	Ass 16240	Ass ph 4790	Aššur, south of the barracks	—	1–3	p
5	VA Ass 3279i	Ass 16726	Ass ph 4961	Aššur, city area	8.5×11×7.5	1–3	c
6	VA Ass 3279k	Ass 17077	Ass ph 5169	Aššur, i3, court of the barracks, in debris	7.5×15×7	1–3	c
7	VA Ass 3280a	Ass 17384	Ass ph 5188	Aššur, iB3III, in main court of the Aššur Temple	20×30×7.5	1–3	c
8	VA Ass 3280b	—	—	Probably Aššur	23×22.5×7.5	1–3	c
9	EŞ —	—	—	As ex. 9	—	1–3	p

COMMENTARY

The text is written on the bricks in three lines (exs. 1–3, 5), four lines (exs. 6–9), and eight lines (ex. 4). The inscription is written on the edge of most of the exemplars, but on the face of ex. 4. The master text is based on ex. 2. The present locations of exs. 2, 3, and 4 are not known and it is possible that these bricks were left at the site. Ex. 9 was collated from a photograph of the brick in Istanbul taken by D. Frayne for the RIM Project. Ass 17171 is inscribed with a near duplicate of this text (text no. 197), but it is edited separately since it omits Sennacherib's title "king of the world" (MAN ŠÚ). No score is provided on the CD-ROM, but the minor variants are listed at the back of the book.

BIBLIOGRAPHY

1904 Andrae, MDOG 21 pp. 35, 37–38 and 53 (exs. 1–3, study, provenance)
1911 Messerschmidt, KAH 1 pp. XIII and 68* no. 72 (ex. 2, copy; exs. 1–3, study; exs. 1, 3, variants)
1918 Kinscherf, Inschriftbruchstücke pl. 33* no. 62 (ex. 6, copy)
1924 Luckenbill, Senn. p. 150 I20 (ex. 2, edition)
1927 Luckenbill, ARAB 2 pp. 21 and 193 §464 (ex. 2, translation)
1984 Galter, Orientalia NS 53 p. 437 (exs. 1–3, study)
1984 Marzahn and Rost, Ziegeln 1 pp. 140–141 nos. 372–376 (exs. 1, 5–8, study)
1985 Jakob-Rost and Marzahn, VAS 23 p. 9 and pls. 39–40 nos. 129–133 (exs. 1, 5–8, copy, study)
1997 Frahm, Sanherib pp. 168–169 T 137 (exs. 1–3, 5–8, study)
1997 Pedersén, Katalog pp. 162, 193, 195–196 and 222 (exs. 1–8, study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur* DÙ-*iš ṣa-lam* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ
2) *ana-ku* É *ti-ka-a-ti ša* KISAL *sa-ad-rum man-za-az* ^{d}*í-gì-gì*
3) *ina a-gúr-ri* UDUN KÙ-*ti eš-šiš u-še-piš-ma u-zaq-qir*$_6$ *ḫur-šá-niš*

1–3) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, I: I had the *tikātu*-house of the courtyard (where) the pedestals of the Igīgū gods (stand) in rows made anew with baked bricks from a (ritually) pure kiln and I raised (it) as high as a mountain.

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2 É *ti-ka-*⸢*a*$^?$*-ti*⸣ "*tikātu*-house": The meaning of *tikātu* is not known. See CAD T pp. 400–401 sub *tikātu* B. KISAL *sa-ad-rum man-za-az* ^{d}*í-gì-gì* "the courtyard (where) the pedestals of the Igīgū gods (stand) in rows": Literally "courtyard with rows (of) the pedestals of the Igīgū gods." Compare the courtyard's proper name in text no. 166 line 22b–23a KISAL *si-dir man-za-az* ^{d}*í-gì-gì* "The Courtyard of the Row of Pedestals for the Igīgū gods."

197

The edge of a brick from Aššur is inscribed with a three-line text stating that Sennacherib had baked bricks made in a (ritually) pure kiln for the *tikātu*-house of the Aššur temple at Aššur. This inscription is a duplicate of text no. 196, but with one minor omission: this text omits Sennacherib's title "king of the world" (MAN ŠÚ). The brick was probably left in the field and, therefore, its inscription was collated from an excavation photograph. Restorations are based on text no. 196.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 17171	Ass ph 5188	Aššur, iD3IV, in debris	—	p

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 195 (study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN KUR *aš-šur* DÙ-*iš* (over erasure?) *ṣa-<lam>* AN.⸢ŠÁR⸣ [*u* DINGIR.MEŠ GAL.MEŠ *ana-ku*]
2) É *ti-ka-*⸢*a*$^{?}$*-ti šá*⸣ KISAL *sa-ad-ru man-*⸢*za*⸣-[*az* ^{d}*í-gì-gì ina a-gúr-ri*]
3) UDUN KÙ-*ti eš-šiš ú-*⸢*še-piš-ma ú*⸣-[*zaq-qir*$_{6}$ *ḫur-šá-niš*]

1–3) Sennacherib, king of Assyria, the one who fashioned image(s) of (the god) Aššur [and the great gods, I]: I had the *tikātu*-house of the courtyard (where) the pedest[als of the Igīgū gods] (stand) in rows, made anew [with baked bricks] from a (ritually) pure kiln] and I [raised (it) as high as a mountain].

198

Several fragments of bricks from Aššur are inscribed with a text recording work on Ešarra ("House of the Universe"), the temple of Aššur at Aššur, possibly the construction of a new courtyard.

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2 See the on-page note to text no. 196 line 2.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 16409a	Ass ph 5634	Aššur, iD3IV	—	1–6	p
2	—	Ass 16409b	Ass ph 5634	As ex. 1	—	1–5	p
3	—	Ass 16409c	Ass ph 5634	As ex. 1	—	1–6	p
4	—	Ass 16409d	Ass ph 5634	As ex. 1	—	—	p
5	—	—	Ass ph 5634	Aššur	—	1–6	p
6	—	—	Ass ph 5634	As ex. 5	—	1–5	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	VA Ass 3282	—	—	Probably Aššur	20×19×14	1–5	c

COMMENTARY

The exact provenance of the bricks at Aššur is uncertain; H. Galter and E. Frahm say ex. 1 was discovered in area kA3III, while O. Pedersén (using Aššur excavation field journals) states that the provenance is iD3IV (on the brick terrace). The bricks were probably left at Aššur and, therefore, the exemplars were collated from an excavation photograph (Ass ph 5634). In addition to Ass 16409a–d, there are two unnumbered pieces photographed with these fragments; their excavation numbers and find spots are not known. All six certain exemplars are poorly preserved and the extant text is not always legible on the photograph. The inscription is written on the face of the bricks. The name of the structure in the Aššur temple is damaged in all exemplars (or not read with certainty from Ass ph 5634). Based on their provenance, some or all of these bricks may record work on the new courtyard that Sennacherib had constructed for Ešarra, and the inscription could be a near duplicate of a text written on stone blocks (text no. 169); Frahm suggests that the reference to white limestone would have been replaced by the mention of baked bricks. Moreover, due to the bricks' poor state of preservation, we are uncertain if all six exemplars are inscribed with the same text. For convenience, all of the pieces photographed in Ass ph 5634 are edited together. The master text is a conflation of all six certain exemplars. In addition, Galter proposes that the inscription written on VA Ass 3282 could also be a near duplicate of text no. 169 and, therefore, a duplicate of this text. As Frahm has already pointed out, the text written on that brick is too fragmentarily preserved to be certain of what project at Aššur it records. Therefore, VA Ass 3282 is tentatively included here as an uncertain exemplar (ex. 1*). No score is provided on the CD-ROM, but the minor variants are listed at the back of the book.

BIBLIOGRAPHY

1905	Andrae, MDOG 26 pp. 34–36 (ex. 1 provenance)
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1985	Jakob-Rost and Marzahn, VAS 23 p. 9 and pl. 41 no. 141 (ex. 1*, copy, study)
1986	Galter, ZA 76 p. 304 (ex. 1*, study)
1997	Frahm, Sanherib pp. 167–168 T 134 (ex. 1, study)
1997	Pedersén, Katalog pp. 194, 222 and 224 (exs. 1–1*, study)

TEXT

1) ⸢^{md}⸣30-PAP.⸢MEŠ⸣-[SU] ⸢MAN ŠÚ⸣
2) MAN KUR *aš-šur e-piš* ⸢*ṣa-lam*⸣
3) ⸢AN.ŠÁR⸣ *u* DINGIR.MEŠ GAL.MEŠ [*ana-ku*]
4) [*x*] *x é-*⸢*šár*$^{?}$*-ra*$^{?}$⸣ [...]
5) [...] *x x* [...]
6) [...] *x x* [...]
Lacuna?

1–6) Sennach[erib], king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, [I: I ... the ... of] *Ešarra*, [...] ... [...] ... [...]

Lacuna?

199

The edge of a brick from Aššur now in the Vorderasiatisches Museum (Berlin) is inscribed with a three-line text stating that Sennacherib rebuilt with baked bricks the Step Gate of the Old Palace in that city.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA Ass 3281a	Ass 1058	—	Aššur	23×30×7.5	c

BIBLIOGRAPHY

1985 Jakob-Rost and Marzahn, VAS 23 p. 9 and pl. 40 no. 134 (copy, study)
1997 Frahm, Sanherib p. 178 T 148 (edition)
1997 Pedersén, Katalog p. 163 (study)
2008 Pedde and Lundström, Palast p. 184 and nn. 288 and 290 (edition, study)

TEXT

1) ⸢^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur e-piš ṣa-lam* AN⸣.[ŠÁR]
2) *u* ⸢DINGIR.MEŠ⸣ GAL.MEŠ *ana-*⸢*ku muš-la-lu ša*⸣ É.GAL *bal-*⸢*til*⸣[.KI]
3) *ina a-gúr-*⸢*ri*⸣ UDUN KÙ-*ti* ⸢*eš*⸣*-šiš ú-še-*⸢*piš*⸣

1–3) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aš[šur] and the great gods, I: I had the Step Gate of the Palace in Baltil (Aššur) built anew with baked bricks from a (ritually) pure kiln.

200

A brick from Aššur has written on its edge a short text stating that Sennacherib had the Step Gate of the Old Palace rebuilt. The inscription is a near duplicate of text nos. 199 and 201–202.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA Ass 3280c	Ass 2235	—	Aššur, hB4III, east side of the ziggurrat	9.5×15.5×7	c

BIBLIOGRAPHY

1985	Jakob-Rost and Marzahn, VAS 23 p. 9 and pl. 40 no. 136 (copy, study)
1997	Frahm, Sanherib p. 178 T 149 (edition)
1997	Pedersén, Katalog p. 168 (study)
2008	Pedde and Lundström, Palast p. 184 and nn. 288 and 290 (study)

TEXT

1) [^{m}30-PAP.MEŠ]-⸢SU⸣ MAN ŠÚ ⸢MAN KUR *aš-šur* DÙ⸣-*iš* ⸢*ṣa-lam*⸣ [AN.ŠÁR]
2) [*u* DINGIR.MEŠ GAL].⸢MEŠ⸣ É.⸢*muš-la-lu šá*⸣ É.⸢GAL⸣ [*bal-til*.KI]
3) [*ina a-gúr-ri*] UDUN KÙ-*ti eš*-⸢*šiš ab*$^{?}$⸣-[*ni*$^{?}$-*ma*$^{?}$]
4) [*ú*]-⸢*zaq*⸣-*qir*$_6$ ⸢*ḫur*⸣-*šá-niš*

1–4) [Sennach]erib, king of the world, king of Assyria, the one who fashioned image(s) of [(the god) Aššur and the great god]s: *I* [*built*] the Step Gate of the Palace [in Baltil (Aššur)] anew [with baked bricks] from a (ritually) pure kiln [*and* I] raised (it) as high as a mountain.

201

This text, which is inscribed on the edge of one or two bricks from Aššur, states that Sennacherib worked on the Step Gate of the Old Palace in that city. The inscription is a near duplicate of text no. 200.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	EŞ 539	—	—	Probably Aššur	—	1–4	p

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2 Compare text nos. 199 and 202, which add *ana-ku* "I" after DINGIR.MEŠ GAL.MEŠ "the great gods" and omit É before *muš-la-lu* "Step Gate." É is probably used here as a determinative; see AHw p. 684b.
3 ⸢*ab*$^{?}$⸣-[*ni*$^{?}$-*ma*$^{?}$] "*I* [*built and*]: Or possibly ⸢DÙ$^{?}$⸣-[(*uš*$^{?}$)-*ma*$^{?}$].

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	EŞ 538	Ass 4195	—	Aššur, g4 or f4	—	1–4	p

COMMENTARY

Both exemplars were collated from photographs of the bricks in Istanbul taken by D. Frayne for the RIM Project. The identification of EŞ 538 (Ass 4195) as an exemplar of this text is not certain since the name of the structure is not preserved. Therefore, that brick fragment is tentatively included here as an uncertain exemplar (ex. 1*). No score is provided on the CD-ROM.

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 176 (ex. 1*, study)
2008 Pedde and Lundström, Palast p. 182 and n. 279 (ex. 1*, study)

TEXT

1) [^{m}]⸢^{d}30⸣-PAP.MEŠ-⸢SU MAN⸣ ŠÚ MAN KUR *aš-šur* ⸢DÙ⸣-[*iš ṣa-lam* AN.ŠÁR]
2) ⸢*u* DINGIR.MEŠ GAL.MEŠ É$^{?}$.*muš*$^{?}$-*la*$^{?}$⸣-*lu* [*šá* É.GAL *bal-til*.KI]
3) ⸢*ina a-gúr-ri* UDUN KÙ-*ti eš-šiš ú*⸣-[*še-piš-ma*]
4) [*ú*]-⸢*zaq*⸣-[*qir*$_{6}$ *ḫur-šá-niš*]

1–4) Sennacherib, king of the world, king of Assyria, the one who fashi[oned image(s) of (the god) Aššur] and the great gods: I [had] *the Step Gate* [of the Palace in Baltil (Aššur) built] anew with baked bricks from a (ritually) pure kiln [and I] rai[sed (it) as high as a mountain].

202

Two bricks from the inner city of Aššur have written on their edges a three-line text recording the rebuilding of the Step Gate of the Old Palace. The inscription is a near duplicate of text nos. 199–201. No score is provided on the CD-ROM, but the few known minor variants are listed at the back of the book.

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201 line 2 Compare text nos. 199 and 202, which add *ana-ku* "I" after DINGIR.MEŠ GAL.MEŠ "the great gods." Those texts also omit É before *muš-la-lu* "Step Gate." É is probably used here as a determinative; see AHw p. 684b.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA Ass 3279l	Ass 1270	—	Aššur, near Ashurnasirpal's palace	36.5×30×7	1–3	c
2	VA Ass 3279m	Ass 19531	Ass ph 6442	Aššur, fD5III, northeast of Ashurnasirpal's palace	16×19.5×6.5	1–3	c

BIBLIOGRAPHY

1918 Kinscherf, Inschriftbruchstücke pl. 33* no. 61 (ex. 2, copy)
1985 Jakob-Rost and Marzahn, VAS 23 p. 9 and pls. 40–41 nos. 135 and 137 (exs. 1–2, copy, study)
1997 Frahm, Sanherib p. 179 T 150 (exs. 1–2, edition)
1997 Pedersén, Katalog pp. 163 and 201 (exs. 1–2, study)
2008 Pedde and Lundström, Palast p. 184 and nn. 288 and 290 (exs. 1–2, edition)

TEXT

1) $^{\text{md}}$30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur e-piš ṣa-lam* AN.ŠÁR
2) *u* DINGIR.MEŠ ⸢GAL⸣.MEŠ *ana-*⸢*ku muš*⸣*-la-lu ša* É.GAL *bal-*⸢*til*.KI⸣
3) *ina a-gúr-ri* [UDUN] ⸢KÙ⸣*-tim ú-zaq-qi-ir ḫur-šá-niš*

1–3) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, am I: I raised the Step Gate of the Palace in Baltil (Aššur) as high as a mountain with baked bricks from a (ritually) pure [kiln].

203

Numerous bricks from Aššur are inscribed with a short text mentioning the "Palace of Rest" (*ekal tapšuḫti*), the mausoleum of the royal family.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA Ass 3277a	Ass 81	Ass ph 224	Aššur, gB5I	36×36×11	1–5	c
2	—	Ass 36	—	Aššur, gC4V, by the ziggurrat	—	—	n
3	—	Ass 272	—	Aššur, fE5II	—	1–5	n
4	VA Ass 3279a	Ass 990	—	Aššur, iC4V	7×22.5×7	1–5	c
5	—	Ass 1443	—	Aššur, k10, at the inner wall	—	1–5	n
6	—	Ass 2058	—	Aššur, hA4II	—	1–5	n
7	VA Ass 3279d	Ass 5249	—	Aššur, iA4II	31×17×10	1–5	c
8	VA Ass 3277b	Ass 5249a	—	As ex. 7	29×24×9.5	1–5	c
9	—	Ass 5254	Ass ph 684	As ex. 7	—	1–5	p
10	—	Ass 5329	Ass ph 684	As ex. 7	—	1–5	p
11	VA Ass 3277c	Ass 9440	Ass ph 1262	Aššur, cD5I	25.5×26×9.8	1–2	c
12	—	Ass 9494	Ass ph 1262	Aššur, bE5I	—	1–4	p

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202 line 2 Compare text nos. 200 and 201, which omit *ana-ku* "I" after DINGIR.MEŠ GAL.MEŠ "the great gods" and add É before *muš-la-lu* "Step Gate."

13	EŞ 9144 + EŞ 9145	Ass 10091	Ass ph 1443	Aššur, cB5II	—	1–5	p
14	—	Ass 10092	—	As ex. 13	—	—	n
15	VA Ass 3277d	Ass 10103	—	As ex. 13	35.5×45×11	1–5	c
16	VA Ass 3277e	Ass 13323a–b	Ass ph 3428	Aššur, eC7I	36×24.5×10.5	1–5	c
17	VA Ass 3277f	Ass 17572	—	Aššur, hA11IV	24×30×11	1–5	c
18	VA Ass 3277g	—	—	Aššur	25.5×23×10.5	1–5	c
19	VA Ass 3277h	—	—	As ex. 18	20.5×27×10	3–5	c
20	VA Ass 3277i	—	—	As ex. 18	16×16×9	1–2	c
21	EŞ 9345	—	—	Probably Aššur	—	1–5	p
22	—	—	Babylon ph 441	As ex. 21	—	1–5	p

COMMENTARY

Exs. 1, 7, 9–12, and 21–22 have the inscription written on the face of the brick. Ex. 4 has the inscription written on the edge of the brick. The text is usually written in five lines (exs. 1, 7, 9–12, and 21–22); in one exemplar (ex. 4), however, it is written in three lines. Exs. 2–3, 5–6, 9–10, 12–14, and 22 were probably left in the field. Exs. 9–10, 12–13, and 22 are known from excavation photographs and, therefore, could be collated; their measurements, however, could not be determined. Exs. 3 and 5–6 are known from on-the-spot copies ("Fundkopien") and, therefore, could only be edited from the facsimiles of those bricks in the Aššur excavation field notes. There are no on-the-spot copies or excavation photographs of exs. 2 and 14. The assignation of those exemplars to this text is based on information in the field journals and, thus, exs. 2 and 14 are included here arbitrarily. Ex. 21 was collated from a photograph of the brick in Istanbul taken by D. Frayne for the RIM Project. The master line and the lineation of the edition follow ex. 1.

BIBLIOGRAPHY

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1911	Delitzsch, Land ohne Heimkehr p. 13 with fig. 4 and p. 35 n. 13 (ex. 1, photo, edition)
1911	Messerschmidt, KAH 1 pp. XI and 49* no. 46 (ex. 1, copy)
1924	Luckenbill, Senn. p. 151 I25 (ex. 1, edition)
1927	Luckenbill, ARAB 2 pp. 21 and 194 §469 (ex. 1, translation)
1939–41	Weidner, AfO 13 p. 216 (exs. 1, 3–6, 9, 11–13, 16, study)
1955	Preusser, Paläste pl. 24c (photo)
1984	Hecker, TUAT 2/4 p. 477 (translation)
1984	Marzahn and Rost, Ziegeln 1 pp. 133–137 nos. 355–364 (exs. 4, 7–8, 11, 15–20, study)
1985	Jakob-Rost and Marzahn, VAS 23 p. 9 and pl. 38 no. 125 (ex. 4, copy, study)
1997	Frahm, Sanherib pp. 181–182 T 157 (exs. 1, 4–13, 15–20, study)
1997	Pedersén, Katalog pp. 160–161, 163, 167, 179, 185–186, 190–191, 196, 222 (exs. 1–20, study)
2008	Pedde and Lundström, Palast p. 183 and nn. 283–286 (exs. 1–20, study)

TEXT

1) É.GAL *tap-šu-uḫ-ti*
2) *šu-bat da-rat*
3) É *kim-ti šur-šu-du*
4) *šá* $^{\mathrm{md}}$30-PAP.MEŠ-SU MAN GAL
5) MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*

1–5) Palace of Rest, an eternal dwelling, the firmly-founded family house of Sennacherib, great king, strong king, king of the world, king of Assyria.

204

Several bricks from Aššur are inscribed with a short text mentioning the "Palace of Sleep" (*ekal ṣalāli*), the mausoleum of Sennacherib.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 1780	—	Aššur, iC4IV, north of the temple	35×355×11	1–4	n
2	VA Ass 3279b	Ass 1556	—	Aššur, city area	7.55×155×6.5	1–4	c
3	VA Ass 3279c	Ass 1698	—	Aššur, hB4V, south side of the ziggurrat	125×135×7	1–4	c
4	VA Ass 3279e	Ass 11455	Ass ph 3107	Aššur, bC8I	9.55×115×7	1–4	c
5	—	Ass 14343a–b	—	Aššur, fB8I	—	—	n
6	EŞ 6678	—	—	Probably Aššur	—	1–4	p
7	—	Ass 22885 + Ass 22928	Ass ph S 6958	Aššur, fE5IV, in debris of robber's trench of grave III	—	1–4	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1*	"EŞ 7864 + EŞ 6671"	—	—	Probably Aššur	—	—	n

COMMENTARY

The inscription is written on the edge of the bricks in either three (exs. 2–4 and 7) or four (exs. 1 and 6) lines. Ex. 1 was probably left at Aššur and is known from an on-the-spot copy ("Fundkopie"), which was later published (Messerschmidt, KAH 1 p. 49* no. 47). Since that brick was not available for study, its inscription was not collated and, therefore, the transliteration is based on the published copy. Ex. 5 was probably also left in the field; no "Fundkopie" or excavation photograph was taken of the two brick fragments and, thus, the assignment of Ass 14343a–b to this text is based on information in the field notes from the Aššur eexcavations. Therefore, ex. 5 is arbitrarily included here as a certain exemplar. Ex. 6 was collated from a photograph of the brick in Istanbul taken by D. Frayne for the RIM Project. Ass 272 is cited in previous literature as being a duplicate of this text, but it is a duplicate of text no. 203 and edited there as ex. 3. E. Nassouhi (Guide Sommaire p. 17) mentions a brick inscription in Istanbul that could be a duplicate of this text or the previous text (text no. 203). The museum number is cited as EŞ 7864 + EŞ 6671, which is certainly wrong since EŞ 7864 is an irregular shaped gypsum block that preserves part of the epitaph of Ešarra-ḫammat, Esarhaddon's wife; for an edition, see Leichty, RINAP 4 p. 314 Esarhaddon 2002. The correct number of the inscribed brick mentioned by Nassouhi is not known and, therefore, the object could not be located and examined. Thus, "EŞ 7864 + EŞ 6671" is tentatively included here as an uncertain exemplar (ex. 1*). The master text and the lineation of the edition follow ex. 1. No score is provided on the CD-ROM, but the known minor variants are listed at the back of the book.

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1904 Andrae, MDOG 27 pp. 18–20 (study)
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1911 Messerschmidt, KAH 1 pp. XI and 49* no. 47 (ex. 1, copy; exs. 1–3, study)
1924 Luckenbill, Senn. pp. 21 and 151 I26 (ex. 1, edition)
1926 Nassouhi, Guide sommaire p. 17
1927 Luckenbill, ARAB 2 p. 194 §470 (ex. 1, translation)
1939–41 Weidner, AfO 13 p. 216 (exs. 1–4, study)
1984 Hecker, TUAT 2/4 p. 477 (ex. 1, translation)
1985 Jakob-Rost and Marzahn, VAS 23 p. 9 and pl. 38 nos. 126–128 (exs. 2–4, copy, study)
1997 Frahm, Sanherib p. 182 T 158 (exs. 1–4, 1*, study)
1997 Pedersén, Katalog pp. 164–166, 187, 192 and 205 (exs. 1–5, 7, study)
2008 Pedde and Lundström, Palast p. 183 and nn. 283–286 (exs. 1–5, 7, study)

TEXT

1) É.GAL *ṣa-la-li*
2) *ki-maḫ tap-šu-uḫ-ti*
3) *šu-bat da-ra-a-ti*
4) *šá* ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*

1–4) Palace of Sleep, a restful tomb, the eternal dwelling of Sennacherib, king of the world, king of Assyria.

205

A brick from Aššur in the Vorderasiatisches Museum (Berlin) records that Sennacherib had a house constructed for Aššur-nādin-šumi, his eldest son.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA 6927	Ass 1014	Ass ph 158	Aššur, iB4V	35×35×6	c

BIBLIOGRAPHY

1904 Andrae, MDOG 22 p. 15 (study)
1905 Andrae, MDOG 27 p. 19 (study)
1911 Messerschmidt, KAH 1 pp. XI and 49* no. 49 (copy, study)
1924 Luckenbill, Senn. pp. 21 and 151–152 I27 (edition)
1927 Luckenbill, ARAB 2 p. 194 §471 (translation)
1997 Frahm, Sanherib p. 180 T 155 (study)
1997 Pedersén, Katalog p. 163 (study)

TEXT

1) ^{md}30-PAP.⸢MEŠ⸣-SU MAN ŠÚ MAN KUR *aš-šur*
2) *e-piš* ⸢*ṣa*⸣*-lam* AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*
3) É *a-*⸢*na*⸣ ^{m}*aš-šur*-MU-⸢MU⸣ GAL DUMU-*ia*
4) DÙ-*ma ina* NA$_4$.*pi-i-*⸢*li*⸣ NA$_4$ KUR-*i*
5) UŠ$_8$-*šú ad-di ina ši-pir* ^{d}*kulla*
6) ⸢*ú*⸣*-še-piš-ma*
7) *ú-zaq-qi-ir ḫur-šá-niš*

1–7) Sennacherib, king of the world, king of Assyria, the one who fashioned image(s) of (the god) Aššur and the great gods, I: I built a house for Aššur-nādin-šumi, my eldest son, and laid its foundations with limestone, stone from the mountains. I had (it) made with the craft of the god Kulla and I raised (it) as high as a mountain.

206

Several bricks discovered at Aššur are inscribed with a short text stating that Sennacherib constructed a house for his son Aššur-šumu-ušabši at Nineveh. See text no. 99 for the catalogue of exemplars and an edition of the text.

207

This three-line text, which is inscribed on one or two bricks from Aššur, commemorates work by Sennacherib there. The inscription of one of the two bricks is known from an incomplete on-the-spot copy ("Fundkopie"), of which only the king's name (^{md}30-PAP.MEŠ-SU) was copied. F. Pedde and S. Lundström suggest that it was inscribed with one of the two texts commemorating work on the mausoleum of the royal family at Aššur (text nos. 203 and 204), but this is unlikely since neither of those inscriptions begins with Sennacherib's name. At present, nothing certain is known about this inscription and, therefore, it is not edited here.

CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	Ass 255	—	Aššur, fE5III	37×29×7	1–3	n
2	—	Ass 313	—	Aššur, gA5II	—	—	n

COMMENTARY

Relying on information in the Aššur excavation field journals, O. Pedersén (Katalog p. 161) suggests that Ass 313 is similar/identical to Ass 255. We are unable to confirm that ex. 2 is a (near) duplicate of ex. 1 since that brick was probably left at Aššur and since there is no on-the-spot copy ("Fundkopie") or photograph of its inscription. Therefore, Ass 313 is only tentatively included here as a duplicate of Ass 255.

BIBLIOGRAPHY

1904 Andrae, MDOG 21 p. 12 (ex. 1, study)
1997 Frahm, Sanherib p. 183 (ex. 1, study)
1997 Pedersén, Katalog p. 161 (exs. 1–2, study)
2008 Pedde and Lundström, Palast p. 182 nn. 279–280 (ex. 1, study)

208

This text of Sennacherib, which is inscribed on a brick from Aššur, is only known from an on-the-spot copy ("Fundkopie"). This text is not edited here since the unpublished facsimile of the inscription in the Aššur excavation field journal was not available for study.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 1502	—	Aššur, city area	—	n

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 164 (study)

209

A fragment of the lower left corner of a tablet from Aššur preserves part of an inscription recording Sennacherib's work on Ešarra ("House of the Universe"), the Aššur temple in that city, in particular his work on the cella Eḫursaggalkurkurra, its *šuḫūru*-house, and its new courtyard and gates. The inscription is similar to text no. 166, a text written on eight-sided horizontal stone prisms. The inscription was composed during the period after 689, when Sennacherib was remodeling the central sanctuary of the Aššur temple to make it more like the Esagil complex at Babylon.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VAT 9831	—	—	Aššur	—	c

COMMENTARY

The preserved text in certain passages duplicates text no. 166, one of the best known inscriptions of Sennacherib from Aššur. Therefore, the restorations in obv. 2´–3´, 6´–8´, 12´, and 16´–rev. 4 are based on text no. 166 lines 16–27.

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1987 Engel, Dämonen pp. 86 and 171–477 (edition)
1997 Frahm, Sanherib pp. 164–165 T 130 (study)

TEXT

Obv.
Lacuna
1′) [...] ⸢KÙ.GI⸣ 2 ⸢GU$_4$⸣ [DUMU$^?$ ^{d}UTU$^?$ ...]
2′) [*mé-eḫ-ret* IM.KUR.RA KÁ *eš*]-⸢*šiš*⸣ *ap-te*$_9$*-e-ma* ⸢KÁ⸣ [LUGAL-*ti* MU-*šú am-bi*]
3′) [...] ⸢KÁ⸣ *x x e-pu-uš-ma* ⸢*ú*$^?$⸣-[*rap-piš*$^?$ ...]
4′) [KÁ$^?$ *pa*$^?$]-⸢*pa*$^?$*-ḫu*$^?$⸣ *šu*-⸢*a*⸣-*tu e*-⸢*na*$^?$⸣-[*aḫ-ma*$^?$ ...]
5′) [...] ⸢KÙ⸣.GI GU$_4$ ⸢DUMU ^{d}UTU KÙ.GI⸣ GÍR.TAB.LÚ.⸢U$_{18}$⸣.[LU ...]
6′) [KÁ *pa*]-*pa-ḫu ú-rap-piš-ma* KÁ KASKAL *šu-ut* ^{d}EN.[LÍL *az-za-kar* MU-*šú*]
7′) 4 GU$_4$ DUMU ^{d}UTU ZABAR ḪUŠ.A ⸢*e*⸣-*liš* ŠU.II.MEŠ-*šú-nu* ^{d}UTU-*ši* ⸢*na*⸣-[*šu-ú ú-kal-lu ṣu-lu-lu*]
8′) *šap-liš* GÌR-*šú-nu ina* UGU 2 BÁRA.MEŠ ZABAR *šá* KU$_6$.LÚ.U$_{18}$.LU [ZABAR *šá* SUḪUR.MÁŠ.KU$_6$ ZABAR]
9′) *šur-šu-du gis-gal-la* ZAG *u* GÙB *ša* KÁ [...]
10′) 2 *na-ʾi-i-ri* KÙ.BABBAR 2 U$_4$.GAL-*li* KÙ.BABBAR [...]
11′) KISAL-*šú eš-šiš ab-ni-ma as-kup-pat* KÙ.BABBAR *x* [...]
12′) *a-na tal-lak-ti* AN.ŠÁR EN-*ia ak-si-ir* KISAL [*si-dir man-za-az* ^{d}*í-gì-gì* MU-*šú am-bi*]
13′) *i-na* MURUB$_4$ KISAL *šá-a-šú* KI.NE ZABAR *mut-tal*-⸢*li*⸣-[*ka* ...]
14′) *a-na na-pa-aḫ* ^{d}GIŠ.BAR *ma-ḫar* AN.⸢ŠÁR⸣ EN-*ia ú*-[...]
15′) *šá rim*-⸢*ki*⸣ AN.ŠÁR *at-ta*-[...]
16′) KÁ *ša a-na ṣi-it* ⸢^{d}UTU⸣-[*ši*] *a-na* UGU [ÍD KÁ *bu-ru-mu az-za-kar ni-bit-su*]
17′) KÁ *né-re-bi-šú a-na* ⸢KISAL *né-reb*⸣ [^{d}*í-gì-gì* MU-*šú az-kur*]
Rev.
1) KÁ *ša a*-⸢*na*⸣ [IM.U$_{18}$.LU KÁ *kan-su* ^{d}*í-gì-gì* MU-*šú am-bi*]
2) KÁ *né-re*-[*bi-šú a-na* KISAL KÁ *ḫi-ṣib* KUR MU-*šú az-kur*]
3) KÁ *ša a-na* [IM.SI.SÁ KÁ MUL.MAR.GÍD.DA MU-*šú am-bi*]
4) KÁ *né-re-bi*-[*šú a-na* KISAL KÁ BÁRA NAM.MEŠ MU-*šú az-kur*]
5) *ṣa-al-me-šu* [...]
6) *ina* KÁ.⸢MEŠ⸣ *x* [...]
7) ⸢KÁ⸣ [...]
Lacuna

Lacuna

1′–2′) [...] of gold, two bull-shaped [*son-of-Šamaš figures* of ...] I opened [a n]ew [gate ... towards the east], and [named it “The Royal] Gate.”

3′–10′) [...] I built (anew) [the ga]te (of) ... and [*widened* ...] that [*gate of the ce*]*lla had become dilap*[*idated and* ...] of gold, a bull-shaped son-of-Šamaš figure of gold, a scorpion-m[an figure of ..., ...] I widened [the gate of the c]ella and [I named it] “The Gate of the Path of the En[lil-Stars.”] Four bull-shaped son-of-Šamaš figures of reddish bronze ra[ise] up in their hands a sun disk (and) [hold up the roof] above, (while) below, their feet are firmly planted in place on two bronze daises, (one) of a [bronze] fish man [(and one) of a bronze carp man]. On the right and left of the gate, [...] two *nāʾeru*-figures of silver, two storm demon figures of silver, [...].

11′–15′) I built anew its courtyard and [...] with silver slabs. I paved [(...)] for the processional way of (the god) Aššur, my lord. [I named it] “The Courtyard of [the Row of Pedestals for the Igīgū gods.”] Inside that courtyard, [...] a portab[le] bronze brazier [...] At the lighting of the fire before (the god) Aššur, my lord, [...]. For the (ritual) bath of (the god) Aššur, I [...].

16′–Rev. 4) [I gave] the gate that faces the rising sun, towards [the river, the name “The Gate of the Firmament.” I gave] its entrance gate to the cou[rtyard the name “Th]e Entran[ce of the Igīgū gods.” I gave] the gate that fac[es south the name “The Kamsū-Igīgū Gate.” I gave its] entran[ce] gate [to the courtyard the name “The Gate of the Abundance of the Land.” I gave] the gate that fa[ces north the name “The Gate of the Wagon Star.” I gave tts] entrance gate [to the courtyard the name “The Gate of the Dais of Destinies.”]

Rev. 5–7) Its images [...] in the gates [...] the gate [...]

Lacuna

210–221

There are several inscriptions of Sennacherib from Assyrian cities other than Nineveh and Aššur: Kalḫu (text nos. 210–212), Kilīzu (text nos. 218–219), Šibaniba (text no. 220), Tarbiṣu (text nos. 213–217), and at least one other city (ancient name not known; text no. 221). Those texts are inscribed on clay cylinders (text no. 213), clay cones (text no. 214), stone slabs (text nos. 215 and 218), bricks (text nos. 216–217 and 219–221), a bronze lion weight (text no. 211), a cylinder seal (text no. 212), and a cylinder-shaped bead (text no. 210). In the texts from Kilīzu, Sennacherib records that he worked on the inner and outer walls of that city. In inscriptions from Tarbiṣu, the king states that he renovated the palace and the Nergal temple (Egallammes) there.

210

A cylinder-shaped bead that which probably comes from A.H. Layard's excavations at Kalḫu (modern Nimrud) has a six-line text of Sennacherib written on it. The inscription records the type of stone (*papparmīnu*) the bead was made of and the place where it was quarried (name destroyed).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 89159	N 1139	Kalḫu	3.4 long; dia.: 0.9	c

COMMENTARY

The N-prefix in the registration number refers to either "Nineveh" or "Nimrud." Objects with "Layard" numbers that are now housed in the British Museum originate from Layard's surveys and excavations between 1845 and 1851, as well as from purchases made from locals who picked up the objects on the mounds after it had rained. For further details, see Collon in Fales and Hickey, Austen Henry Layard p. 203.

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 12, 14, and 22 no. 45 (transliteration, study)

1987 Sollberger, Studies Reiner pp. 379–381 (photo, copy, edition)

1997 Frahm, Sanherib p. 186 T 159 (study)

1999 Frahm, CRRA 42 p. 81 n. 12 (study)

TEXT

1) KUR ^{md}30-PAP.MEŠ-[SU MAN KUR AŠ]
2) NA$_4$.BABBAR.MIN$_5$ KUR.*x* [...]
3) *man-nu šá a-na dul-lu* [*šá* DINGIR LÚ-*ti*]
4) [DÙ-*šú*] *šu-mì šaṭ-ru i*-[*pa-ši-ṭu*]
5) AN.ŠÁR ^{d}NIN.LÍL [...]
6) MU-*šú* NUMUN-*šú* [*lu*]-⸢*ḫal*⸣-[*li-qu*]

1–6) Palace of Sennach[erib, king of Assyria]: *pap-parmīnu*-stone from the land/mountain [...]. Whoever [*places* (it)] in the service [of a god (or another) person (or) erases] my inscribed name, [may] the deities Aššur, Mullissu, [...] make his name (and) his seed dis[appear].

211

A.H. Layard discovered in 1846 numerous bronze weights in the shape of crouching lions. These sixteen lions, whose weights range from a half *mina* to fifteen *mina*s, were found under a colossal human-headed winged bull in Ashurnasirpal II's palace at Kalḫu (the North-West Palace); see p. 17 for some further details. One of the smaller lion weights belongs to Sennacherib. It bears an Akkadian inscription (lines 1–3) stating that the object belonged to this king and weighed one half *mina*, as well as a one-word Aramaic text (line 4) noting that the object weighed one half *mina* (0.241 kg).

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 91231	48-11-4,77	Kalḫu, North-West Palace, under bull colossus flanking Chamber B, Entrance b	7.3×3.7	n

BIBLIOGRAPHY

1853 Layard, Discoveries pl. before p. 601, no. 12 (copy)
1888 de Vogüé, CIS 2/1 no. 10 (study)
1971 Powell, Numeration p. 257 (translation)
1990 Mitchell in Gyselen, Prix pp. 129–138 no. 12 (photo, edition)
1995 Fales, Studies Lipiński pp. 42–44 (copy, edition)
1997 Frahm, Sanherib p. 187 T 160 (study)

TEXT

Akkadian Inscription

1) KUR ^{md}30-PAP.MEŠ-SU
2) MAN KUR AŠ
3) 1/2 MA.NA

Aramaic Inscription

1) *prš*

Akkadian Inscription

Akkadian 1–3) Palace of Sennacherib, king of Assyria: one-half *mina*.

Aramaic Inscription

Aramaic 1) One-half (*mina*).

212

Sennacherib's seal is known from impressions on sealed copies of Esarhaddon's Succession Treaty (often referred to as the Vassal Treaty of Esarhaddon). Although tablets with copies of that text have been discovered at Kalḫu, Aššur, and Tell Taʿyinat, the seal's inscription is preserved only on the exemplars found at Kalḫu.

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	cpn
1	—	ND 4327	Kalḫu, in the throne room (SEB 2) of the Nabû temple	(p)
2	—	ND 4328A	As ex. 1	n
3	—	ND 4328C	As ex. 1	n
4	—	ND 4331	As ex. 1	(p)
5	—	ND 4336	As ex. 1	(p)
6	—	ND 4339	As ex. 1	n
7	—	—	As ex. 1	p
8	—	—	As ex. 1	p
9	—	—	As ex. 1	p

COMMENTARY

Exs. 7–9 are nos. 1–3 of Wiseman, Treaties pl. V; their museum and excavation numbers are not known. The inscription of the seal impression is not preserved on the Aššur (VAT 12374 and VAT 9424) and Tell Taʿyinat (T-1801) copies of Esarhaddon's Succession Treaty and, therefore, those tablets are not included in the catalogue; see Frahm, KAL 3 pp. 135–136 and 255 nos. 70–71; and Lauinger, JCS 64 (2012) pp. 87–123. The inscription was collated from published photographs. Since the text is a seal impression, each exemplar has exactly the same text and no score is provided on the CD-ROM. The script is a mixture of Assyrian and contemporary Babylonian sign forms, with Assyrian forms predominating.

A.R. George has suggested that a tablet inscribed with Esarhaddon's Succession Treaty was a "Tablet of Destinies" since it was impressed with Aššur's seal (= Seal A). For details, see George, Iraq 48 (1986) pp. 138–144; see also the commentary to text no. 158, an inscription of Sennacherib that mentions the "Tablet of Destinies."

BIBLIOGRAPHY

1958	Wiseman, Treaties pp. 14–17, fig. 2 and pls. I, III–IV, X, and 49 (photo, composite copy, edition, provenance)
1985	Watanabe, Bagh. Mitt. 16 p. 380–382 (composite copy, edition)
1988	Parpola and Watanabe, SAA 2 p. 28 (composite copy)
1997	Frahm, Sanherib pp. 187–188 T 161 (study)
2002	Vera Chamaza, Omnipotenz pp. 358–359 no. 107 (edition)
2011	Lauinger, JCSMS 6 pp. 5–14 (study [Esarhaddon's Succession Treaty])
2012	Harrison and Osborne, JCS 64 pp. 125–126 and 137 (study [Esarhaddon's Succession Treaty])
2012	Lauinger, JCS 64 pp. 87–123 (study [Esarhaddon's Succession Treaty])

TEXT

1) NA$_4$.KIŠIB NAM.MEŠ
2) [*šá*] AN.ŠÁR MAN DINGIR.MEŠ
3) ^{d}*í-gì-gì* ^{d}*a-nun-na-ki*
4) AN-*e* KI-*tim u* LÚ-[*tim*]
5) *ina lìb-bi i-kan-na-ku*
6) *mim-mu-u i-kan-na-ku-ú*
7) *la in-ni šá in-nu-u*
8) AN.ŠÁR MAN DINGIR.MEŠ ^{d}NIN.LÍL
9) *a-di* DUMU.MEŠ-*šú-nu ina* GIŠ.TUKUL.MEŠ-*šú-nu*
10) *dan-nu-*⸢*tu*$^{?}$⸣ *li-né-ru-šú*
11) *a-na-ku* ^{md}30-PAP.MEŠ-SU
12) MAN KUR [*aš*]-⸢*šur*⸣.KI NUN *pa-liḫ-ka*
13) *šá* MU [*šaṭ*]-*ru i-pa-áš-ši-ṭu*
14) NA$_4$.KIŠIB NAM.MEŠ-*ka an-nu-u*
15) *ú-nak-ka-ru* MU-*šú*
16) NUMUN-*šú ina* KUR *pi-šiṭ*

1–5) The Seal of Destinies [by which] (the god) Aššur, king of the gods, seals (the destinies of) the Igīgū and Anunnakū gods, the heavens, the netherworld, and man[kind].

6–10) Whatever he seals cannot be changed. Whoever (tries to) change (what he seals), may (the god) Aššur, king of the gods, (and) the goddess Mullissu, together with their children, kill him with their mighty weapons.

11–12) I am Sennacherib, king of [As]syria, the ruler who reveres you.

13–16) Whoever erases (my) [inscr]ibed name (or) alters this Seal of Destinies belonging to you, erase his name (and) his seed from the land.

213

Two clay cylinders in the Iraq Museum that come from Tarbiṣu (modern Sherif Khan), an Assyrian city located several kilometers northwest of Nineveh, are inscribed with the earliest known annalistic account of Sennacherib's reign. This inscription includes a short prologue, a lengthy and detailed account of the king's first campaign (late 704–early 702) against Marduk-apla-iddina II (biblical Merodach-baladan) and his Chaldean and Elamite allies, and a building report describing the renovation of Egallammes, the temple of the god Nergal at Tarbiṣu; the same military narration was included on an inscription written on several clay cylinders discovered at Nineveh and Aššur (text no. 1). Although neither of the cylinders inscribed with this text are dated, the inscription was probably written early in 702 (Sennacherib's 3rd regnal year). The scribe indicated in a colophon the total number of lines in the text; each copy was inscribed with sixty-nine lines of text (plus the one-line colophon). The inscription is sometimes referred to as the "First Campaign Cylinder."

CATALOGUE

Ex.	Museum Number/ Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	IM — (Frahm, ISIMU 6 pp. 161–163 pls. 1–3)	Tarbiṣu, main room of the Nergal temple	—	1–70	n
2	IM — (Frahm, ISIMU 6 pp. 134–141 T variants)	As ex. 1	—	1–70	n

COMMENTARY

Two complete cylinders were found in clay boxes in the northwestern and southwestern corners of the main room of the Egallammes temple at Tarbiṣu, 50 cm below the pavement; note that the two prisms referred to by J.E. Curtis and A.K. Grayson in Iraq 44 (1982; pp. 92–93) are the cylinders edited here. The originals are in the Iraq Museum and, therefore, were not collated; moreover, their museum numbers are not known. The present edition is based on A. Sulaiman's published copies and notes (list of variants) and Frahm's edition. Sulaiman's Text "a" is ex. 1, the master text for the edition. Ex. 2, Sulaiman's Text "b," is known only from two mostly illegible photographs and from the variants listed in his edition. Since the full text of ex. 2 is not known, no score is provided on the CD-ROM. Sulaiman's variants, however, are listed at the back of the book.

The so-called "First Campaign Cylinder" is one of the earliest extant texts composed under the auspices of this king. Two versions of the text are presently known. The first is written on cylinders discovered at Aššur and Nineveh (text no. 1), and the second is inscribed on these two cylinders found at Tarbiṣu. The prologues and accounts of military narration of both editions are identical (with minor variants), but the building reports deviate: those from Aššur and Nineveh record work undertaken at Nineveh, while those from Tarbiṣu describe the rebuilding of Egallammes, the temple of the god Nergal in that city. For this reason, the Aššur and Nineveh copies of the "First Campaign Cylinder" are edited separately from the Tarbiṣu copies. The textual differences between the two versions are listed in the on-page notes. E. Frahm has suggested that the scribe Nabû-zuqup-kēnu was the author of this inscription. For the evidence, see Frahm, ISIMU 6 (2003) pp. 157–160. For other biographical information on Nabû-zuqup-kēnu, see Baker and Pearce, PNA 2/2 pp. 912–913.

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— Sulaiman, Al-kitāba al-mismārīya pp. 48, 67–93 and 134–168 (ex. 1, edition, copy; ex. 2, photo, variants)
1997 Frahm, Sanherib pp. 189–190 T 164a (exs. 1–2, study)
2003 Frahm, ISIMU 6 pp. 129–163 (ex. 1, edition, copy; ex. 2 study, variants)
2010 Novotny, Studies Ellis pp. 463–464 no. 5.20 (lines 62–68, translation; study)

TEXT

1) ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* LUGAL GAL LUGAL
dan-nu LUGAL KUR *aš-šur*.KI LUGAL *la šá-na-an*
RE.É.UM *ke-e-nu mi-gir* DINGIR.MEŠ GAL.MEŠ
2) *na-ṣir kit-ti ra-ʾi-im mi-šá-ri e-piš ú-sa-a-ti a-lik*
tap-pu-ut a-ki-i sa-ḫi-ru dam-qa-a-ti
3) *eṭ-lum gít-ma-lum zi-ka-ru qar-du a-šá-red kal*
ma-al-ki rap-pu la-ʾi-iṭ la ma-gi-ri mu-šab-ri-qu
za-ma-a-ni
4) ^{d}*aš-šur* KUR-*ú* GAL-*ú* LUGAL-*ut la šá-na-an*
ú-šat-lim-ma-an-ni-ma UGU *gi-mir a-šib*
pa-rak-ki ú-šar-ba-a GIŠ.TUKUL.MEŠ-*ia*
5) *i-na* SAG LUGAL-*ti-ia ša i-na* GIŠ.GU.ZA *be-lu-ti*
ú-ši-bu-ma UN.MEŠ KUR *aš-šur*.KI
áš-ta-nap-pa-ru i-na taš-me-e ù sa-li-me*

1–3) Sennacherib, great king, strong king, king of Assyria, unrivalled king, true shepherd, favorite of the great gods, guardian of truth who loves justice, renders assistance, goes to the aid of the weak, (and) strives after good deeds, perfect man, virile warrior, foremost of all rulers, the bridle that controls the insubmissive, (and) the one who strikes enemies with lightning:

4) The god Aššur, the great mountain, granted to me unrivalled sovereignty and made my weapons greater than (those of) all who sit on (royal) daises.

5–7) At the beginning of my kingship, after I sat on the lordly throne (and) set to governing the people of Assyria in obedience and peace: Marduk-apla-iddina

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1–61 Text no. 1 lines 1–62 duplicate these lines, apart from orthographic variants and a few minor textual deviations; see the on-page notes to that text for comments, as well as the on-page notes below for the textual differences between the two versions of the "First Campaign Cylinder."

1 RE.É.UM *ke-e-nu mi-gir* DINGIR.MEŠ GAL.MEŠ "true shepherd, favorite of the great gods": Text no. 1 line 1 has RE.É.UM *mut-nen-nu-ú pa-liḫ* DINGIR.MEŠ GAL.MEŠ "pious shepherd who reveres the great gods." See Frahm, ISIMU 6 (2003) p. 145 for further information.

5 *áš-ta*-nap-pa-ru* "I set to governing": The copy of ex. 1 has *áš*-EŠ$_5$-*nap-pa-ru*. UN.MEŠ KUR *aš-šur*.KI *áš-ta*-nap-pa-ru* "I set to governing the people of Assyria": Text no. 1 has *ba-ḫu-la-a-te* KUR *aš-šur*.KI *ú-ma-ʾe-ru* "I took command of the population of Assyria."

6) ^{md}AMAR.UTU-IBILA-SUM.NA LUGAL KUR.*kár-dun-ia-áš a-a-bu lem-nu ba-ra-nu-ú ka-raš sur-ra-a-ti e-piš le-mut-ti ša an-zil-la-šu* ⸢*kit*⸣*-tu*

7) ^{m}*šu-túr-*^{d}*na-ḫu-du* LÚ.*e-la-mu-ú a-na ib-ru-ti-šú is-ḫur-ma* KÙ.GI KÙ.BABBAR *ni-siq-ti* NA$_4$.MEŠ *ú-šat-lim-šu-ma e-ter-ri-su kit-ru*

8) ^{m}*im-ba-ap-pa* LÚ.*tur-ta-nu-šú it-ti gi-piš um-ma-na-ti-šú* ^{m}*ta-an-na-a-nu* LÚ.3.U$_5$ 10 LÚ.GAL KI.ṢIR.MEŠ *a-di* ^{md}U.GUR-*na-ṣir* LÚ.*su-tu-u a-lik maḫ-ri-šú-un*

9) 80 LIM LÚ.ERIM.MEŠ GIŠ.PAN GIŠ.*az-ma-re-e* 8 ME 50 GIŠ.*ṣu-um-bi* 12 LIM 2 ME ANŠE.KUR.RA.MEŠ *it-ti šu-nu-ti-ma a-na* KUR EME.GI$_7$ *ù* URI.KI *iš-pu-ra re-ṣu-us-su*

10) *ù šu-ú* LÚ.*kal-du lem-nu e-piš* ḪUL-*tim* NUMUN *né-er-ti* UNUG.KI ARARMA.KI ÚRI.KI *eridu*.KI *kul-aba*$_4$.KI *ki-is-sik*.KI URU.*né-med-*^{d}*la-gu-da*

11) KUR.É-^{m}*ia-ki-ni* KUR.É-^{m}*a-muk-ka-a-ni* KUR.É-^{m}*a-šil-a-ni* KUR.É-^{m}*sa-ʾa-al* KUR.É-^{m}*dak-ku-ri si-ḫir-ti* LÚ.*kal-di ma-la ba-šu-ú*

12) *ša* GÚ ÍD.IDIGNA LÚ.*tu-ʾu-mu-na* LÚ.*ri-ḫi-ḫu* LÚ.*ia-daq-qu* LÚ.*gib-re-e* LÚ.*ma-li-ḫu*

13) *ša* GÚ ÍD.*su-rap-pi* LÚ.*gu-ru-mu* LÚ.*ú-bu-lum* LÚ.*da-mu-nu* LÚ.*gam-bu-lu* LÚ.*ḫi-in-da-ru* LÚ.*ru-ʾu-u-a* LÚ.*pu-qu-du*

14) *ša* GÚ ÍD.BURANUN.KI LÚ.*ḫa-am-ra-a-nu* LÚ.*ḫa-ga-ra-a-nu* LÚ.*na-ba-tu* LÚ.*li-iʾ-ta-a-a* LÚ.*a-ra-mu šá la i-du-ú mi-tu-tum*

15) NIBRU.KI *dil-bat*.KI MARAD.DA.KI *kiš*.KI URU.*ḫur-sag-kalam-ma* KÁ.DINGIR.RA.KI *bár-sipa*.KI GÚ.DU$_8$.A.KI *gi-mir* KUR.*kár-dun-ia-áš iš-te-niš ú-pa-ḫir-ma ú-šak-ṣir ta-ḫa-zu*

16) *ia-a-ti* ^{md}EN.ZU-ŠEŠ.⸢MEŠ⸣-*eri-ba zi-kar* ⸢EDIN⸣ *na-aʾ-du ep-še-ti-šú lem-né-e-ti ú-šá-an-nu-nim-ma la-ab-biš an-na-dir-ma* ⸢*qé-reb*⸣ [KÁ.DINGIR].RA.KI *a-na maḫ-ri-šu aq-ta-bi a-la-ku*

17) *šu-ú ḫi-ri-iṣ gal-le-e lem-ni a-lak ger-ri-ia iš-me-ma* ANŠE.KUR.RA.MEŠ ERIM.MEŠ GIŠ.PAN LÚ.*e-la-mu-ú** LÚ.*a-ra-mu* LÚ.*kal-<du> it-ti* ^{md}U.GUR*-*na-ṣir* *ù* 10 LÚ.GAL KI.ṢIR.MEŠ LUGAL KUR.ELAM.MA.KI *ša la i-du-ú mi-tu-tú*

18) *e-mu-qí la ni-bi it-ti šú-nu-ti-ma ú-dan-ni-in ki-iṣ-ri-šu-un qé-reb* GÚ.DU$_8$.A.KI *mit-ḫa-riš ú-še-rib-ma a-na mé-te-eq ger-ri-ia ú-šá-an-ṣir ka-a-*⸢*di*⸣

(II) (Merodach-baladan), king of Karduniaš (Babylonia), an evil foe, a rebel (with) a treacherous mind, an evildoer whose villainous acts are true, sought friendship with Šutur-Naḫundu (Šutur-Naḫḫunte II), an Elamite, by presenting him with gold, silver, (and) precious stones; then, he continuously requested reinforcements from him.

8–9) To the land of Sumer and Akkad, he (Šutur-Naḫundu) sent to his (Marduk-apla-iddina's) assistance Imbappa, his field marshal, together with the massed body of his troops, Tannānu, (his) third man, ten unit commanders, including Nergal-nāṣir, a Sutian who marches before them, 80,000 archers (and) lancers, 850 wagons, (and) the 12,200 horses that were with them.

10–15) Moreover, he, the evil Chaldean, evildoer, (and) offspring of murder, gathered together Uruk, Larsa, Ur, Eridu, Kullaba, Kissik, (and) Nēmed-Laguda, the lands of the Bīt-Yakīn, Bīt-Amukāni, Bīt-Ašillāni (Bīt-Šillāni), Bīt-Saʾalli, (and) Bīt-Dakkūri, all of the Chaldeans, as many as there were; on the bank(s) of the Tigris River, the Tuʾumuna, Riḫiḫu, Yadaqqu, Gibrê, (and) Maliḫu (Malaḫu); on the bank(s) of the Surappu River, the Gurumu, Ubulu, Damunu, Gambulu, Hindaru, Ruʾuʾa, (and) Puqudu; on the bank(s) of the Euphrates River, the Ḫamrānu, Ḫagarānu, Nabatu, (and) Liʾtaʾu — Arameans who did not know (fear of) death; (15) Nippur, Dilbat, Marad, Kish, Ḫursagkalama, Babylon, Borsippa, (and) Cutha, all of Karduniaš (Babylonia) and prepared (them) for battle.

16–18) When they reported his (Marduk-apla-iddina's) evil deeds to me, Sennacherib, the attentive man of the steppe, I raged up like a lion and ordered the march into [Babyl]on to confront him. He (Marduk-apla-iddina), the (very) image of an evil *gallû*-demon, heard about the advance of my expeditionary force, and (then) he reinforced their companies with horses (and) Elamite, Aramean, (and) Chaldean archers, together with Nergal-nāṣir and ten unit commanders of the king of the land Elam who did not know (fear of) death, (and) the countless forces who were with them. He brought their contingents together in Cutha and had (them) keep watch at outposts for the approach of my expeditionary force.

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8 ^{md}U.GUR-*na-ṣir* "Nergal-nāṣir": The copy of ex. 1 omits the masculine determinative. LÚ.*su-tu-u a-lik maḫ-ri-šú-un* "a Sutian who marches before them": Text no. 1 line 8 has LÚ.*su-tu-ú la a-di-ru ta-ḫa-zu* "a Sutian who is fearless in battle."

14 Ex. 2 adds *la kan-šu* "insubmissive" after LÚ.*a-ra-mu* "Arameans."

16 *aq-ta-bi* "I ordered": Text no. 1 line 16 has *aq-ṭi-*⸢*bi*⸣.

17 LÚ.*e-la-mu-ú** "Elamite": The copy of ex. 1 has LÚ.*e-la-mu*-IR. ^{md}U.GUR*-*na-ṣir* "Nergal-nāṣir": The copy of ex. 1 has ^{md}U.1.GUR-*na-ṣir*.

18 *mit-ḫa-riš* "together": Text no. 1 has *iš-te-niš* "together."

19) *ṣi-in-di-ia uš-te-še-ra* UD 20.KÁM *ša* ITI.ZÍZ TA *bal-til*.KI GIM GU$_4$.AM *gap-ši meḫ-ret* ERIM.ḪI.A-*ia aṣ-bat-ma pa-an gi-ip-ši-ia ul ú-šad-gil ar-ka-a ul ú-qí*

20) LÚ.GAL SAG LÚ.EN.NAM.MEŠ-*ia a-na kiš*.KI *ú-ma-ʾe-er maḫ-ru-u-a ṭè-*⸢*em*?⸣ ^{md}AMAR.UTU-IBILA-SUM.NA *li-in-da-ma e te-ga-a dun-ni-na ma-ṣar-tuš*

21) *šu-ú* LÚ.EN.NAM.MEŠ-*ia e-mur-ma a-di gi-mir um-ma-na-ti-šú* KÁ.GAL* ^{d}*za-ba*$_4$-*ba*$_4$ *uṣ-ṣa-am-ma i-na ta-mir-ti kiš*.KI *it-ti* LÚ.GAL.MEŠ-*ia e-pu-uš ta-ḫa-zu*

22) LÚ.GAL.MEŠ-*ia qit-ru-bu ta-ḫa-zi* LÚ.KÚR* UGU-*šú-un id-nin-ma ip-la-ḫu qa*?-*bal*? *x-šu* LÚ.A *šip-ri-šú-un ša ḫa-mat i-na qé-reb ta-mir-ti* GÚ.DU$_8$.A.KI *ṣe-ru-u-a iš**-*pu**-*ru-u-ni*

23) *i-na ug-gat lìb-bi-ia* UGU GÚ.DU$_8$.A.KI *ti-bu šam-ru áš-kun-ma* LÚ.*mun-daḫ-ṣi sa-ḫi-ir* BÀD-*šú as-li-iš ú-ṭa-ab-bi-iḫ-ma aṣ-ṣa-bat* URU

24) ANŠE.KUR.RA.MEŠ ERIM.MEŠ GIŠ.PAN LÚ.*e-la-me-e* LÚ.*a-ra-mu* LÚ.*kal-du* LÚ.GAL KI.ṢIR.MEŠ LÚ.KUR.ELAM.MA.KI *ù* ^{md}U.GUR-*na-ṣir a-di* DUMU.MEŠ URU EN *ḫi-iṭ-ṭi ú-še-ṣa-am-ma šal-la-ti-iš am-nu*

25) *la-ab-biš an-na-dir-ma al-la-bi-ib a-bu-biš it-ti* LÚ.*qu-ra-di-ia** *la ga-me-lu-ti* UGU ^{md}AMAR.UTU-IBILA-SUM.NA *a-na kiš*.KI *áš-ta-kan pa-ni-ia*

26) *ù šu-ú e-piš lem-né-e-ti ḫi-il-lu a-na ru-qé-e-ti e-mur-ma pu-luḫ-du im-qu-su gi-mir um**-*ma-na-ti-šú ú-maš-šir-ma a-na* KUR.*gu-zu-um-ma-ni in-na-bit*

27) ^{m}*ta-an-na-a-nu a-di* ERIM.ḪI.A ELAM.MA.KI LÚ.*kal-du ù* LÚ.*a-ra-mu ša i-da-šú iz-zi-zu-ma il-li-ku re-ṣu-us-su* BAD$_5$.BAD$_5$-*šú-un áš-kun-ma ú-par-ri-ir el-lat-su*

28) ^{m}*a-di-nu* DUMU NIN ^{md}AMAR.UTU*-IBILA-SUM.NA *a-di* ^{m}*ba-as-qa-a-nu* ŠEŠ ^{f}*ia-ti-iʾ-e šar-rat* KUR.*a-ri-bi it-ti um-ma-na-ti-šú-nu bal-ṭu-su-un ina qa-ti aṣ-bat*

29) GIŠ.GIGIR.MEŠ GIŠ.*ṣu-um-bi* ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ ANŠE.*ud-ri ša qé-reb tam-ḫa-ri muš-šu-ru ik-šu-da* ŠU.II-*a-a*

19–20) I put my yoked teams in order. On the twentieth day of the month Šabāṭu (XI), like a powerful wild ox, I took the lead of my troops from Baltil (Aššur), but I did not wait for the main force of my army, nor did I wait for the rear guard. (20) I sent (my) chief eunuch (and) my provincial governors to Kish ahead of me, (saying): "Find out *news* of Marduk-apla-iddina (II) (Merodach-baladan), and do not be careless about putting a strong watch on him!"

21–22) He (Marduk-apla-iddina) saw my provincial governors, and (then) came out of the Zababa Gate with all of his troops and did battle with my magnates in the plain of Kish. The enemy prevailed over my magnates in the thick of battle and they (my magnates) were afraid *to clash with his* ... They sent their messenger to me in the plain of Cutha for help.

23–24) In my rage, I unleashed a fierce assault on Cutha, and (then) I slaughtered the warriors surrounding its wall like sheep and took possession of the city. I brought out horses, the Elamite, Aramean, (and) Chaldean archers, the Elamite unit commanders, and Nergal-nāṣir, together with the guilty citizens, and I counted them (as) booty.

25–26) I raged up like a lion and became furious like the Deluge. With my merciless warriors, I set out for Kish against Marduk-apla-iddina (II) (Merodach-baladan). Moreover, he, (that) evildoer, saw the disturbance from afar and fear fell upon him. He abandoned all of his troops and fled to the land Guzummānu.

27–29) I defeated Tannānu, together with the Elamite, Chaldean, and Aramean troops who had stood by him and had come to his aid, and I scattered his forces. I captured alive Adinu, a *nephew* of Marduk-apla-iddina (II) (Merodach-baladan), together with Basqānu, a brother of Iatiʾe, queen of the Arabs, along with their troops. I seized the chariots, wagons, horses, mules, donkeys, camels, (and) Bactrian camels that he had abandoned during the battle.

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20 *ṭè-*⸢*em*?⸣ ^{md}AMAR.UTU-IBILA-SUM.NA *li-in-da-ma* "Find out *news* of Marduk-apla-iddina (II) (Merodach-baladan), and": Text no. 1 line 21 has *ú-ru-uḫ* ^{md}AMAR.UTU-IBILA-SUM.NA *ṣab-ta-a-ma* "Take the road to Marduk-apla-iddina (II) (Merodach-baladan), and."

21 *um-ma-na-ti-šú* "his troops": Text no. 1 line 21 has *el-la-ti-šú* "his forces." KÁ.GAL* "gate": The copy of ex. 1 has KÁ.MA.

22 LÚ.KÚR* "enemy": The copy of ex. 1 has LÚ.NU. *ip-la-ḫu qa*?-*bal*? *x-šu* "they (my magnates) were afraid *to clash with* his ... ": Text no. 1 line 22 has *ul i-le-ʾu-ú ma-ḫa-ar-šu* "they (my magnates) were unable to withstand him." *iš**-*pu**-*ru-u-ni* "they sent to me": In the copy of ex. 1 the IŠ-sign lacks the second vertical and the PU-sign is missing its horizontal wedge.

25 LÚ.*qu-ra-di-ia** "my warriors": The copy of ex. 1 has LÚ.*qu-ra-di-*ZÍ. UGU "against": Text no. 1 line 25 has *ṣe-riš* "against him."

26 *ḫi-il-lu* "the disturbance": Text no. 1 line 26 has *a-ka-mu ger-ri-ia* "the cloud of dust of my expeditionary force." *pu-luḫ-du im-qu-su gi-mir um**-*ma-na-ti-šú ú-maš-šir-ma* "fear fell upon him. He abandoned all of his troops and": Text no. 1 line 26 has *ḫat-tu gi-mir el-la-ti-šú e-zib-ma* "fear fell upon him. He abandoned all of his forces and." *um**-*ma-na-ti-šú* "his troops": The copy of ex. 1 has TA-*ma-na-ti-šú*.

30) _i-na ḫu-ud lìb-bi_ ⸢_ù_⸣ _nu_-⸢_um-mur_⸣ _pa-ni a-na_ KÁ.DINGIR.RA.KI _a-ḫi-iš-ma a-na_ É.GAL ^{md}AMAR.UTU*-IBILA-SUM.NA _áš-šu šá-lal_ NÍG*.ŠU _ù_ NÍG.GA _e-te-ru-ub qé-reb-šá_

31) _ap-te-e-ma_ É _ni-ṣir-te-šú_ KÙ.GI KÙ.BABBAR _ú-nu-ut_ KÙ.GI KÙ.BABBAR NA$_4$.MEŠ _a-qar-tu_ GIŠ.NÁ.MEŠ GIŠ.GU.ZA.MEŠ _né-me-de-e_ GIŠ._šá šá-da-di_ GIŠ._ga-ši-ru-ut_ LUGAL-_ti-šú ša iḫ-zu-šú-nu_ KÙ.GI KÙ.BABBAR

32) _mim-ma šum-šu_ NÍG.ŠU NÍG.GA _ni-ṣir-tum*_ _ka-bit-tum_ DAM-_su_ MUNUS.ERIM.MEŠ É.GAL-_šú_ MUNUS.AGRIG.MEŠ LÚ._šu-ut_ SAG.MEŠ LÚ.TIRUM.MEŠ LÚ._man-za-az pa-ni_ LÚ.NAR.MEŠ MUNUS.NAR.MEŠ

33) LÚ.ARAD É.GAL _mu-nam-mi-ru ṭè*-mu ru-bu-ti-šú si*-ḫi-ir-ti_ LÚ._um-ma-a-ni ma-la ba-šu-ú mut-tab-bi-lu-tú_ É.GAL-_šú ú-še-ṣa-am-ma šal-la-ti-iš am-nu_

34) _aṣ-bat-ma ar-ki-šú a-na_ KUR._gu-zu-um-ma-ni_ LÚ._mun-daḫ-ṣi a-na qé-reb_ ÍD._a-gam-me ù ap-pa-ra-a-te áš-pur-ma_ 5 _u_$_4$_-me ú-ba-ʾu-ú-šu-ma ul in*-na-mir a-šar-šu_

35) _si-te-et_ ANŠE.KUR.RA.MEŠ _ù_ ERIM.ḪI.A-_šú ša ia-ʾa-šu ma-na-aḫ-tum na-a-liš ip-par-ši-du-šu-ma la il-li-ku i-da-a-šu iš-tu qé-reb_ EDIN _ù ba-ma-a-ti mit-ḫa_-⸢_riš_⸣ _ú-paḫ-ḫir_

36) _i-na me-ti-iq ger-ri-ia_ URU._a-ma-at-tu_ URU._ḫa-ú-a-e_ URU._su-pa-pu_ URU.É-^{m}_sa-an-na-bi_ URU._qu-da-a-a-in_ URU._kid-ri-na_ URU.BÀD-^{m}_la-di-ni_ URU._bi-ta-a-te_

37) URU._ba-ni-tu_ URU._gu-zu-um-ma-nu_ URU.BÀD-^{m}_ia-an-ṣu-ri_ URU.BÀD-^{m}_a-bi-ia-ta-aʾ_ URU.BÀD-^{m}_ru-du-um-me_ URU.É-^{m}_ra-ḫe-e_ URU._ḫa-pi-šá_ URU._sa-di-an_ URU._ḫu-ru-du_ URU._ṣa-aḫ-ri-na_

38) URU._il-tu-uk_ URU._al-la-al-lu_ URU._sa-ab-ḫa-nu_ URU._kar_-^{d}IGI.DU URU._a-pa-ak_ URU.É-^{m}_dan-na-a-a_ URU.É-_ab-da-a-a_ URU._ba-ḫi-i-ir_ URU._ma-ri-ra-a_ MARAD.DA.KI URU._ia-qi-mu-na_ URU._ku-up-ru-na_ URU.É-^{m}_ku-dúr-ri_ URU.SILA-_qa_-^{m}_ma-ru-si_

39) _nap-ḫar_ 34 URU.MEŠ _dan-nu-ti_ É BÀD.MEŠ-_ni ša_ KUR.É-^{m}_dak-ku-ri a-di_ 2 ME 50 URU.MEŠ TUR.MEŠ _ša li-me-ti-šú-nu_

40) URU.BÀD-^{m}_ap-pe-e_ URU.BÀD-^{m}_ta-né-e_

30–33) With a rejoicing heart and a radiant face, I rushed to Babylon and entered the palace of Marduk-apla-iddina (II) (Merodach-baladan) to plunder the possessions and property therein. I opened his treasury and brought out gold, silver, gold (and) silver utensils, precious stones, beds, armchairs, a processional carriage, royal paraphernalia of his with gold (and) silver mountings, all kinds of possessions (and) property, a substantial treasure, (together with) his wife, his palace women, female stewards, eunuchs, courtiers, attendants, male singers, female singers, palace servant(s) who cheered up his princely mind, all of the craftsmen, as many as there were, (and) his palace attendants, and I counted (them) as booty.

34–35) I pursued him to the land Guzummānu and sent (my) warriors into the midst of swamps and marshes. For five days they sought him out, but his (hiding) place could not be found. I gathered all together the rest of his horses and troops, who _were weary_, (and) who had fled like deer instead of going with him, from the midst of the open country and plain.

36–39) In the course of my campaign, I surrounded, conquered, (and) plundered the cities Amatu, Ḫauae, Supapu, Bīt-Sannabi, Qudayyin, Kidrina, Dūr-Ladini, Bitāti, Banitu, Guzummānu, the cities Dūr-Yanṣuri, Dūr-Abī-Yataʾ, Dūr-Rudumme, Bīt-Raḫê, Ḫapiša, Sadian, Ḫurudu, Ṣaḫrina, Iltuk, Allallu, Sabḫānu, Kār-Nergal, Apak, Bīt-Dannāya, Bīt-Abdāya, Baḫir, Marirâ, Marad, Yaqimuna, Kupruna, Bīt-Kudurri, Sūqa-Marusi, altogether 34 fortified walled cities of the land of the Bīt-Dakkūri, together with 250 small(er) settlements in their environs;

40–41) the cities Dūr-Appê, Dūr-Tanê, Dūr-Samaʾ,

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30 _šá-lal_ "to plunder": Text no. 1 line 30 has _pa-qad_ "to take charge of." NÍG*.ŠU "possessions": The copy of ex. 1 has ME.ŠU. _e-te-ru-ub qé-reb-šá_ "I entered inside it": Text no. 1 line 30 has _qé-reb-šá e-ru-ub_.

32 Ex. 2, like text no. 1 (line 32), adds _la ni-bi_ "without number" after NÍG.GA "property." _ni-ṣir-tum*_ "treasure": In the copy of ex. 1 the TUM-sign is missing one of the three horizontals at the end of the sign.

33 _ṭè*-mu_ "mind": The copy of ex. 1 has LÀL-_mu_. _si*-ḫi-ir-ti_ "all": The copy has GIŠ-_ḫi-ir-ti_.

34 _aṣ-bat-ma ar-ki-šú_ "I pursued him and": Text no. 1 line 34 has _ur-ri-iḫ-ma_ EGIR-_šú_ "I hastened after him and"; text no. 2 line 10 and text no. 3 line 10 both have the same wording as this text. _áš-pur-ma_ "I sent and": Text no. 1 has _ú-ma-ʾe-er-ma_ "I ordered and." _in*-na-mir_ "be found": The IN-sign in the copy of ex. 1 has only one small vertical wedge instead of three of them.

34 Text no. 1 line 36 adds URU._nu-qa-bu_ "the city Nuqabu" before URU.É-^{m}_sa-an-na-bi_ "the city Bīt-Sannabi."

38 Text no. 1 line 38 omits URU._sa-ab-ḫa-nu_ URU._kar_-^{d}IGI.DU URU._a-pa-ak_ URU.É-^{m}_dan-na-a-a_ URU.É-_ab-da-a-a_ URU._ba-ḫi-i-ir_ URU._ma-ri-ra-a_ "the cities Sabḫānu, Kār-Nergal, Apak, Bīt-Dannāya, Bīt-Abdāya, Baḫir, Marirâ."

39 34: Text no. 1 line 39 has 33.

URU.BÀD-^{m}*sa-ma-aʾ* URU.*sa-ar-ra-ba-tu*
URU.*ṣa-la-ḫa-tu* URU.BÀD-^{m}*ab-da-a-a*
URU.*sa-ap-pi-ḫi-ma-ri*
URU.*ṣib-tú-ša-*^{m}*ma-ak-ka-me-e*
41) *nap-ḫar* 8 URU.MEŠ *dan-nu-ti* É BÀD.MEŠ-*ni ša* KUR É-^{m}*sa-ʾa-al-li a-di* 1 ME 20 URU.MEŠ TUR.MEŠ *ša li-me-ti-šú-nu*

Sarrabātu, Ṣalaḫatu, Dūr-Abdāya, Sappi-ḫimari, Ṣibtu-ša-Makkamê, altogether 8 fortified walled cities of the land of the Bīt-Saʾalli, together with 120 small(er) settlements in their environs;

42) URU.*sa-pi-a* URU.*sa-ar-ra-ba-nu* UD.UD.AG.KI BÁRA-*mar-ri*.KI URU.É-^{m}DINGIR-*ba-ni* URU.*a-ḫu-du* URU.*ša-iṣ-ṣur*-^{d}IŠKUR URU.*šá-ḫar-ra-tú* URU.*ma-na-aḫ-ḫu* URU.*ša-a-me-le-e* URU.BÀD-^{m}*aq-qí-ia*
43) URU.*na-gi-tu* URU.*nu-ur-a-bi-nu* URU.*ḫa-ar-ṣu-ar-ra* <URU>.BÀD-^{m}*ru-uk-bi* URU.*da-an-da-ḫul-la* URU.BÀD-^{m}*bir-da-da* URU.É-*re-ʾe-e* URU.BÀD-^{m}*ú-gur-ri* URU.*gi-in-da-i-na*
44) URU.BÀD-^{m}*ú-a-a-it* URU.É-^{m}*ta-ú-ra-a* URU.*sa-ap-ḫu-na* URU.*bu-ḫa-ar-ru* URU.*ḫar-bat*-^{m}SUM.NA URU.*ḫar-bat*-^{m}*kal-bi* URU.*šá-bar-re-e* URU.É-^{m}*ba-ni*-DINGIR-*ú-a* URU.*su-la-a-du*
45) URU.É-^{m}*il-ta-ma-sa-ma-ʾa* URU.É-^{m}*di-ni*-DINGIR URU.*da-qa-lu*$^{?}$ URU.*ḫa-me-za* URU.*be-la-a* URU.⸢*ta*⸣-*i*-⸢*ru*⸣ URU.*kip-ra-a-nu* URU.*il-ta-ra-tu* URU.*aq-qar*-šá-ki-na* URU.*sa-ga-ba-tu-ša*-^{m}*mar-duk-ia*
46) *nap-ḫar* 39 URU.MEŠ *dan-na-ti* É BÀD.MEŠ-*ni ša* KUR É-^{m}*a-muk-ka-a-ni a-di* 3 ME 50 URU.MEŠ TUR.MEŠ *ša li-me-ti-šú-nu*

42–46) the cities Sapīya (Šapīya), Sarrabānu, Larak, Parak-Marri, Bīt-Ilu-bāni, Aḫudu, Ša-iṣṣur-Adad, Ša-ḫarratu, Manaḫḫu, Ša-amēlê, Dūr-Aqqīya, Nagītu, Nūr-abīnu, Ḫar-Ṣuarra, Dūr-Rukbi, Danda-Ḫulla, Dūr-Bir-Dada, Bīt-Reʾê, Dūr-Ugurri, Gindaina, Dūr-Uayyit, Bīt-Taurâ, Sapḫuna, Bu-ḫarru, (45) Ḫarbat-Iddina, Ḫarbat-Kalbi, Ša-barê, Bīt-Bāni-ilūya, Sulādu, Bīt-Iltama-samaʾa, Bīt-Dīni-ili, Daqala, Ḫameza, Bēlā, Tairu, Kiprānu, Iltaratu, Aqqar-ša-kīna, Sagabatu-ša-Mardukīya, altogether 39 fortified walled cities of the land of the Bīt-Amukāni, together with 350 small(er) settlements in their environs;

47) URU.É-^{m}*za-bi-di-ia* ARARMA.KI *kul-aba*$_{4}$*.KI *eridu*.KI *ki-is-sik*.KI URU.*né-med*-^{d}*la-gu-da* URU.BÀD-^{m}*ia-ki-ni a-di* URU.*kar*-^{d}AG *ša ki-šad* ÍD.*mar-ra-ti*
48) *nap-ḫar* 8 URU.MEŠ *dan-nu-ti* É BÀD.MEŠ-*ni ša* KUR.É-^{m}*ia-ki-ni a-di* 1 ME URU.MEŠ TUR.MEŠ *ša li-me-ti-šú-nu*

47–48) (and) the cities Bīt-Zabidīya, Larsa, Kulaba, Eridu, Kissik, Nēmed-Laguda, (and) Dūr-Yakīn, including the city Kār-Nabû, which is on the shore of the Bitter Sea, altogether 8 fortified walled cities of the land of the Bīt-Yakīn, together with 100 small(er) settlements in their environs;

49) *nap-ḫar* 88 URU.ME-*ni dan-nu-ti* É BÀD.MEŠ-*ni ša* KUR.*kal-di a-di* 8 ME 20 URU.MEŠ TUR.MEŠ *ša li-me-ti-šú-nu al-me ak-šu-ud áš-lu-la šal-la-su-un*

49) the (grand) total is 88 fortified walled cities of Chaldea, together with 820 small(er) settlements in their environs.

50) ŠE.IM ZÚ.LUM.MA *ša qé-reb ki-ra-te-šú-nu* BURU$_{14}$-*šú-nu ša* EDIN ERIM.ḪI.A *ú-šá-kil ap-pul aq-qur i-na* ^{d}GIŠ.BAR *aq-mu a-na* DU$_{6}$.MEŠ *ma-šu-ú-ti ú-ter*

50) I let (my) troops eat the grain (and) dates in their gardens (and) their crops in the countryside. I destroyed (them), devastated (them), burned (them) with fire, (and) I turned (them) into forgotten ruin hills.

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42 BÁRA-*mar-ri*.KI "Parak-marri": This city is omitted in ex. 2.

43 URU.*gi-in-da-i-na* "the city Gindaina": Text no. 1 line 44 has URU.*ḫi-in-da-i-na* "Ḫindaina."

45 URU.*aq-qar*-šá-ki-na* "the city Aqqar-ša-kīna": The copy of ex. 1 has URU.*aq*-AM-*šá-ki-na*.

46 É BÀD.MEŠ-*ni* "walled": Text no. 1 line 47 omits these words.

47 *kul-aba*$_{4}$*.KI "Kullaba": The copy of ex. 1 has *kul*-DA.KI.

49 88 URU.ME-*ni* "88 cities": Ex. 1 lists 87 cities, while ex. 2 lists 86 cities; ex. 2 omits the city Parak-mari in line 42. Compare the Aššur and Nineveh recension (text no. 1), which lists only 81 cities. Note that some later texts record the total number of Chaldean cities as 89; see text no. 2 line 11, text no. 3 line 11, and text no. 4 line 9. For a discussion and tables displaying the numerical (sub)totals for the lists of Chaldean cities of the Bīt-Dakkūri, Bīt-Saʾalli, Bīt-Amukāni, and Bīt-Yakīn tribes, including further information on the discrepancies, see Frahm, ISIMU 6 (2003) pp. 154–157 Appendix B.

51)	LÚ.*úr-bi* LÚ.*a-ra-mu* LÚ.*kal-du ša qé-reb* UNUG.KI NIBRU.KI *kiš*.KI *ḫur-sag-kalam-ma*.KI *a-di* DUMU.MEŠ URU EN *ḫi-iṭ-ṭi ú-še-ṣa-am-ma šal-la-ti-iš am-nu*	51) I brought out the auxiliary forces of the Arameans (and) Chaldeans who were in Uruk, Nippur, Kish, (and) Ḫursagkalama, together with the guilty citizens, and I counted (them) as booty.
52)	ŠE.IM ZÚ.LUM.MA *ša qé-reb ki-ra-te-šú-nu me-reš ma-na-ḫi-šú-nu* BURU$_{14}$ EDIN *ba-laṭ na-piš-ti-šú-nu* ERIM.ḪI.A-*ni ú-šá-kil*	52) I let (my) army eat the grain (and) dates in their gardens, the fields they had labored in, (and) the crops in the countryside, which is their life's necessity.
53)	^{m}EN-DÙ DUMU LÚ.GAL-DÙ *pe-re-ʾi šu-an-na*.KI *šá ki-ma mi-ra-ni ṣa-aḫ-ri qé-reb* É.GAL-*ia ir-bu-ú a-na* LUGAL-*ti* KUR EME.GI$_{7}$ *ù* URI.KI *al-ta-kan* UGU-*šú-un*	53) I appointed over them Bēl-ibni, a son of a *rab banî* (and) a scion of Šuanna (Babylon), who had grown up like a young puppy in my palace, as king of the land of Sumer and Akkad.
54)	*i-na ta-a-a-ar-ti-ia* LÚ.*tu-ʾu-mu-na* LÚ.*ri-ḫi-ḫu* LÚ.*ú-bu-du* LÚ.*gib-re-e* LÚ.*ma-li-ḫu* LÚ.*gu-ru-mu* LÚ.*ú-bu-lum* LÚ.*da-mu-nu* LÚ.*gam-bu-lu* LÚ.*ḫi-in-da-ru*	54–55) On my return march, I defeated all together the Tuʾumuna, Riḫiḫu, Ubudu, Gibrê, Maliḫu (Malaḫu), Gurumu, Ubulu, Damunu, Gambulu, Ḫindaru, Ruʾuʾa, Puqudu, Ḫamrānu, Ḫagarānu, Nabatu, (and) Liʾtaʾu, insubmissive Arameans, and I plundered them.
55)	LÚ.*ru-ʾu-u-a* LÚ.*pu-qu-du* LÚ.*ḫa-<am>-ra-a-nu* LÚ.*ḫa-ga-ra-a-nu* LÚ.*na-ba-tu* LÚ.*li-iʾ-ta-a-a* LÚ.*a-ra-mu la* ⸢*kan*⸣-*šú mit-ḫa-riš ak-šud*^{ud}-*ma áš-lu-la šal-la-su-un*	
56)	*i-na me-ti-iq ger-ri-ia ša* ^{md}AG-EN-MU.MEŠ LÚ.*qí-pi* URU.*ḫa-ra-ra-ti* KÙ.GI KÙ.BABBAR GIŠ.*mu-suk-kan-ni* GAL.MEŠ ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ GU$_{4}$.MEŠ *ù* US$_{5}$.UDU.ḪI.A *man-da-ta-šú ka-bit-tum am-ḫur*	56) In the course of my campaign, I received a substantial payment from Nabû-bēl-šumāti, the official in charge of the city Ḫararatu: gold, silver, large *musukkannu*-trees, donkeys, camels, oxen, and sheep and goats.
57)	*ba-ḫu-la-ti* URU.*ḫi-rim-me* LÚ.KÚR* *ak-ṣu ša* <*ul-tu*> *ul-la a-na* LUGAL.MEŠ-*ni* AD.MEŠ-*ia la ik-nu-šu i-na* GIŠ.TUKUL *ú*-<*šam-qit-ma*> *na-piš-tu ul e-zib*	57–58) I <put> to the sword the population of the city Ḫirimmu, a dangerous enemy who since time immemorial had not submitted to the kings, my ancestors, and I did not leave one alive. I reorganized that district (and) imposed for eternity one ox, ten sheep, ten homers of wine, (and) twenty homers of dates as his first-fruits offerings for the *ginû*-offerings to the gods of Assyria, my lords.
58)	*na-gu-ú šu-a-tu a-na eš-šu-ti aṣ-bat 1-en* GU$_{4}$.NÍTA 10 UDU.MEŠ 10 ANŠE GEŠTIN.MEŠ 20 ANŠE ZÚ.LUM.MA *re-še-te-šú a-na gi-né-e* DINGIR.MEŠ KUR *aš-šur*.KI EN.MEŠ-*ia ú-kin dà-ri-šam*	
59)	2 ME 8 LIM UN.MEŠ *zik-ru ù sin-niš* 7 LIM 2 ME ANŠE.KUR.RA.MEŠ ANŠE.KUNGA.MEŠ 11 LIM 73 ANŠE.MEŠ 5 LIM 2 ME 30 ANŠE.GAM.MAL.MEŠ 80 LIM 1 ME GU$_{4}$.MEŠ 8 ME LIM 1 ME US$_{5}$.UDU.ḪI.A *šal-la-tú ka-bit-tú áš-lu*-⸢*la a*⸣-*na qé-reb* KUR *aš-šur*.KI	59–60) I carried off into Assyria a substantial booty (consisting of) 208,000 people, male and female, 7,200 horses (and) mules, 11,073 donkeys, 5,230 camels, 80,100 oxen, (and) 800,100 sheep and goats. This is apart from the people, donkeys, camels, oxen, and sheep and goats that all of my troops had carried away and appropriated for themselves.
60)	*e-zib* ⸢UN.MEŠ ANŠE⸣.MEŠ ANŠE.GAM.MAL.MEŠ GU$_{4}$.MEŠ *ù ṣe-e-ni ša gi-mir um-ma-ni-ia e-bu-ku-nim-ma a-na ra-ma-ni-šú-nu is-ki-lu si-kil-tu*	
61)	*ù ba-ḫu-la-a-te na-ki-ri šep-ṣu mit-ru ša ur-ru-ḫiš a-na ni-ri-ia la ik-nu-šu i-na* GIŠ.TUKUL _ú-ra-si-ib*-ma a-lul_ GIŠ._ga*-ši-šiš_	61) Moreover, I struck with the sword the soldiers of the enemy, a recalcitrant force who had not submitted quickly to my yoke, and hung (their corpses) on poles.

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54 Text no. 1 line 55 adds LÚ.*ia-daq-qu* "the Yadaqqu" before LÚ.*ú-bu-du* "the Ubudu."

57 LÚ.KÚR* "enemy": The copy of ex. 1 has LÚ.NU. *ú*-<*šam-qit-ma*> "I put (to the sword) and": The copy of ex. 1 has *ú*-TAB, which E. Frahm (ISIMU 6 [2003] p. 150) notes is a scribal error where the scribe started to write *ušamqitma*, but stopped part way through writing the sign for *-šam-*.

59 2 ME 8 LIM UN.MEŠ *zik-ru ù sin-niš* "208,000 people, male and female": Text no. 1 line 60 adds *it-ti* "with" before 2 ME 8 LIM "200,800" and has *šal-lat* UN.MEŠ *ka-bit-tum* "substantial captives" in lieu of UN.MEŠ *zik-ru ù sin-niš* "people, male and female." *šal-la-tú ka-bit-tú áš-lu*-⸢*la*⸣ "I carried off substantial booty": Text no. 1 has *šal-meš a-tu-ra* "I returned safely." Note that text no. 2 (line 16) and text no. 3 (line 16) both have the same wording as this text.

61 *ur-ru-ḫiš* "quickly": Text no. 1 line 62 does not include this word. _ú-ra-si-ib*-ma_ "I struck and": In the copy of ex. 1 the IB-sign has one vertical wedge missing. Moreover, text no. 1 has *ú-šam-qit-ma* "I put (to the sword) and." GIŠ._ga*-ši-šiš_ "on poles": The GA-sign in the copy of ex. 1 has one vertical wedge missing.

62) *i-na u$_4$-mi-šu-ma é-gal-lam-mes* É ^{d}NÈ.ERI$_{11}$.GAL *ša qé-reb* URU.*tar-bi-ṣi ša* ^{md}SILIM-*ma-nu*-MAŠ NUN *a-lik maḫ-ri-ia* DUMU ^{m}*aš-šur*-PAP-*ir*-A DUMU ^{m}*tukul-ti*-^{d}MAŠ *e-pu-šu e-na-aḫ-ma*

63) É *šu-a-tum a-na si-ḫi-ir-ti-šú aq-qur dan-na-su ak-šud*^{ud} 2 ME *ina* 1.KÙŠ *šid-du* 1 ME *ina* 1.KÙŠ SAG.KI *qaq-qa-ru tam-la-a ú-mal-li-ma* UGU *tar-pa-áš* É *maḫ-re-e ú-rad-di*

64) *é-gal-lam-mes e-li ša u$_4$-mu pa-ni ú-rab-bi-ma i-na e-piš-ti* LÚ.ŠITIM.GAL-*le-e en*-⸢*qu*⸣-*ti iš-tu* UŠ$_8$*-*šu a-di na-bur-ri-šú ar-ṣip ú-šak-lil*

65) *ši-ip-ru na-as-qu ša* UGU *maḫ-re-e šu-tu-ru ù a-na ta-na-da-a-ti šu-lu-ku a-na* ^{d}NÈ.ERI$_{11}$.GAL *ša qé-reb* URU.*tar-bi-ṣi* EN-*ia e-pu-uš*

66) ^{d}NÈ.ERI$_{11}$.GAL EN *e-mu-qan ṣi-ra-a-ti dan-dan-nu gít-ma-lum a-šá-red la maḫ-ri i-na* ⸢*qer*⸣-*bi-šú ú-še-rib-ma ṭa-biš ú-šar*-ma-a šu-bat-su ṣir-tum*

67) *le-e kab-ru-ti šu-ʾe-e ma-ru-ti* UDU.SISKUR.MEŠ *taš-ri-iḫ-ti eb-bu-ti ma-ḫar-šu aq-qí-ma qé-reb* É *šu-a-tum áš-ta-kan ta-šil-tu*

68) *le-e-tu ki-šit-ti qa-ti ša i-na tu-kul-ti-šú* GAL-*ti* UGU *kul-lat na-ki-ri áš-ta-ka-nu i-na* MU.SAR-*e ú-šá-áš-ṭir-ma a-na* LUGAL.MEŠ-*ni* DUMU.MEŠ-*ia e-zib ṣa-ti-iš*

69) *a-na* EGIR *u$_4$-me* NUN *ar-ku-ú e-nu-ma* É *šu-a-tum i-lab-bi-ru-ma en-na-ḫu* MU.SAR-*a-a li-mur-ma* Ì.GIŠ *lip-šu-uš* ⸢UDU⸣.[SISKUR] ⸢*liq*⸣-*qí it-ti* MU.SAR-*e ši-ṭir šu-me-šú li-kin* ^{d}NÈ.ERI$_{11}$.GAL *ik-ri-bi-šú i-šem-me*

70) 1 UŠ 9.TA.ÀM MU.BI ŠID MU.SAR-*e*

62–65) At that time, Egallammes, the temple of the god Nergal that is inside the city Tarbiṣu, which Shalmaneser (III), a former ruler, son of Ashurnasirpal (II), (and grand)son of Tukultī-Ninurta (II), had built, became dilapidated. I tore down that temple in its entirety (and) reached its foundation pit. I filled in a terrace in an area (measuring) 200 cubits along (its) longer side (and) 100 cubits along (its) shorter side, (thus) adding to the *size* of the former temple. I made Egallammes larger than before. I built (and) completed (it) from its foundations to its battlements through the craft of clever master builders. For the god Nergal, who (lives) in the city Tarbiṣu, my lord, I indeed did a splendid job, which surpassed previous (work) and was worthy of (high) praise.

66–68) I brought the god Nergal, the lord of exalted strength, almighty (and) perfect, the foremost (warrior who has) no rival, inside it and I graciously settled (him) in his august dwelling. I made splendid (and) pure offerings (of) plump bulls (and) fattened sheep before him, and I held festivities inside that temple. I had the victorious conquests that I achieved over all of (my) enemies with his great support written on (my) inscribed object(s) and I deposited (them) for posterity, for the kings, my descendants.

69) In the future, may a future prince, when this temple becomes old and dilapidated, find my inscribed objects, anoint (them) with oil, make an offe[ring], (and) securely place (them) with inscribed object(s) bearing his name. The god Nergal will (then) hear his prayers.

70) The line count of the inscription is 69 (lines).

214

Two clay cones, both presumably from Tarbiṣu, are inscribed with a short text recording that Sennacherib rebuilt Egallammes, the temple of the god Nergal at that city.

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61 *é-gal-lam-mes* "Egallammes": Presumably for *é-mes-lam* "Emeslam"; see George, House Most High p. 127 no. 85.
64 UŠ$_8$*-*šu* "its foundations": The copy of ex. 1 has QA-*šu*.
69 Ex. 2 adds *an-ḫu-us-su lu-ud-diš* "may he renovate its dilapidated section(s)" before MU.SAR-*a-a li-mur-ma* "may he find my inscribed object(s)."
70 Ex. 2 adds at the end of the line URU.*tar-bi-ṣu*, "(destined for) the city Tarbiṣu."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	—	56-9-9,138	Probably Tarbiṣu	—	1–2	n
2	—	56-9-9,147 + 56-9-9,149	As ex. 1	—	1–2	n

BIBLIOGRAPHY

1870 3 R pl. 3 no. 13 (copy)
1893 Meissner and Rost, BiS pp. 89, 94–95 and 104 (exs. 1–2, edition)
1896 Bezold, Cat. 4 p. 1692 (exs. 1–2, study)
1924 Luckenbill, Senn. pp. 22 and 155 I34 (exs. 1–2, edition)
1927 Luckenbill, ARAB 2 pp. 196–197 §482 (exs. 1–2, translation)
1997 Frahm, Sanherib p. 189 T 164 (exs. 1–2, study)

TEXT

1) ⸢*a-na*⸣ ^{d}U.GUR EN-*šú* ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* MAN ⸢KUR *aš-šur*.KI *é-gal-lam-mes šá qé-reb*⸣ URU.*tar-bi-ṣi* TA UŠ$_{8}$-*šú a-di* ⸢*gaba-dib-bi-šú*⸣

2) ⸢*a-na*⸣ TI.LA-*ia šá-lam* NUMUN-*ia sá-kap* LÚ.KÚR.MEŠ-*ia* ⸢SI.SÁ BURU$_{14}$ *šá* KUR *aš-šur*.KI *šá-lam*⸣ KUR *aš-šur*.KI DÙ-*uš sí-ka*$_{4}$*-a-*⸢*te*⸣ [*áš-kun*]

1–2) For the god Nergal, his lord: Sennacherib, king of Assyria: I built Egallammes, which is in the city Tarbiṣu, from its foundations to its crenellations for my life, the well-being of my offspring, the overthrow of my enemies, the success of the harvest of Assyria, (and) the well-being of Assyria. [I deposited] (my) clay cones (therein).

215

Three stone slabs from Tarbiṣu are inscribed with a short, six-line text stating that Sennacherib rebuilt Egallammes, the temple of the god Nergal in that city.

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	1 R pl. 7 no. VIII D	Probably as ex. 3	—	1–3	n
2	1 R pl. 7 no. VIII D variants	Probably as ex. 3	—	1–3	n
3	Sulaiman, Adab al-Rafidayn 2 pl. 4	Tarbiṣu, Nergal temple	—	1–3	p

COMMENTARY

Because the slabs were left at Tarbiṣu, no dimensions for them can be given. During the Iraqi excavations of the site, A. Sulaiman records discovering numerous slabs inscribed with the same inscription concerning the rebuilding of the Nergal temple there, many of which were damaged by fire. The slabs lined the cella and several other rooms near the main courtyard. Presumably some of the inscribed slabs uncovered by Sulaiman in the late 1960s were the same slabs that had been seen and copied in the mid-nineteenth century. Because ex. 2 is known only from orthographic variants and since ex. 3 is an exact duplicate of ex. 1, with no variants recorded, no score is provided on the CD-ROM. The variants in ex. 2, however, are listed at the back of the book.

BIBLIOGRAPHY

1861	1 R pl. 7 no. VIII D (ex. 1, copy; ex. 2, variants)
1878	G. Smith, Senn. p. 165 (ex. 1,copy, edition)
1893	Meissner and Rost, BiS pp. 89 and 92–93 (ex. 1, edition)
1924	Luckenbill, Senn. pp. 22 and 155 I33 (ex. 1, edition)
1927	Luckenbill, ARAB 2 p. 196 §481 (ex. 1, translation)
1971	Sulaiman, Adab al-Rafidayn 2 pp. 25, 28, 41–42 no. 8 and pl. 4 (ex. 3, translation, photo)
1982	Curtis and Grayson, Iraq 44 p. 92 (ex. 1, study)
1997	Frahm, Sanherib p. 189 T 163 (exs. 1–3, study)

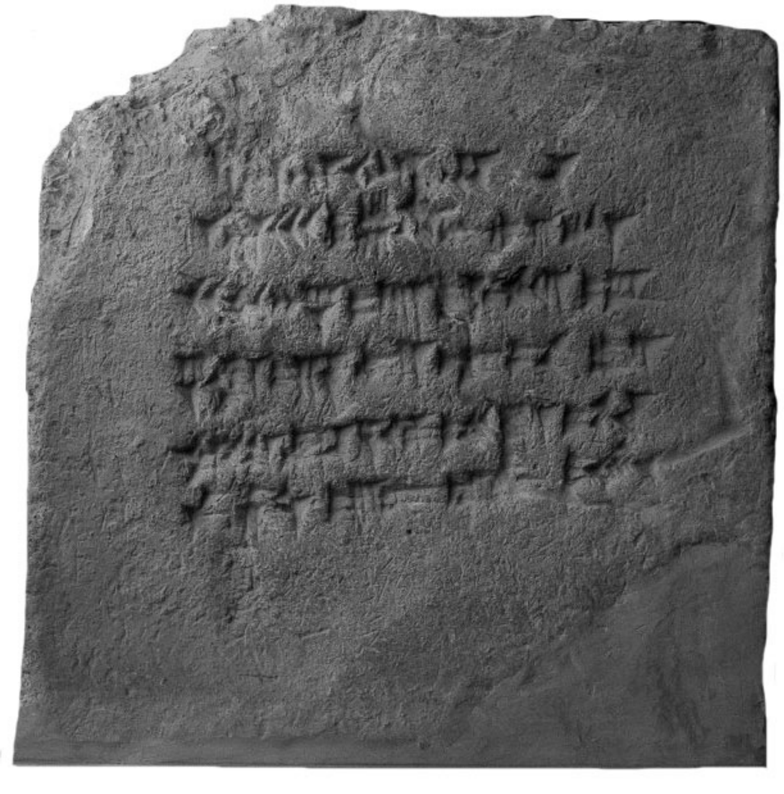

Figure 25. BM 90217 (text no. 216 ex. 1), a brick of Sennacherib from Tarbiṣu stating that he rebuilt Egallammes, the temple of the god Nergal. © Trustees of the British Museum.

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN GAL
2) MAN *dan-nu* MAN ŠÚ MAN KUR AŠ
3) *é-gal-lam-mes* É ^{d}U.GUR
4) *ša qé-reb* URU.*tar-bi-ṣi*
5) *ú-še-piš-ma*
6) GIM *u*$_4$*-me uš-nam-mir*

1–6) Sennacherib, great king, strong king, king of the world, king of Assyria: I had Egallammes, the temple of the god Nergal, which is in the city Tarbiṣu, built and I made (it) as bright as day.

216

Several bricks from Tarbiṣu are inscribed with a short text stating that Sennacherib rebuilt Egallammes, the temple of the god Nergal. This text is sometimes referred to as “Sennacherib [Brick] N.”

CATALOGUE

Ex.	Museum Number/ Source	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90217	1979-12-20,129	Tarbiṣu	31.5×30×11	1–6	n
2	BM 90218	1979-12-20,130	As ex. 1	31.5×31.5×11.5	1–6	n
3	BM 90219	1979-12-20,131	As ex. 1	41.5×40	1–6	n
4	BM 90370 + BM 90376	1979-12-20,219	As ex. 1	32.5×28.5×10.5	1–6	n
5	BM 90453 + BM 90455 + BM 90468	1979-12-20,259	As ex. 1	21×7.5×11	1–6	p
6	BM 90461	1979-12-20,264	As ex. 1	10×9.5×7	5–6	p
7	VA 3215	—	As ex. 1	40.5×40.5×7.5	1–6	n
8	Sulaiman, Adab al-Rafidayn 2 pl. VIII	—	As ex. 1	—	—	n
9	Hauluk Perk Collection 3209	—	Probably Tarbiṣu	—	33×15×11	n
10	Layard, MS C fol. 78r no. 2	—	As ex. 1	—	—	n

COMMENTARY

The inscription is written on the face of some of the bricks (exs. 1–3, 7–8) and on the edge of others (exs. 4–6). The text is written in three (exs. 4, 9), four (ex. 5), and six (exs. 1–3, 6–8) lines. Following C.B.F. Walker (CBI p. 125 no. 185), the present edition uses the six-line division. Ex. 2 has ŠÀ in lieu of *qé-reb* in line 4. As noted already by E. Frahm (Sanherib p. 188), this variation could suggest that the text inscribed on BM 90218 is an exemplar of a different text. Since ex. 2 is identical to the other known exemplars, apart from the aforementioned one-word variant, that exemplar is edited here. No score is provided on the CD-ROM, but the variants are listed at the back of the book.

BIBLIOGRAPHY

— Layard, MS C fol. 78 no. 2 (ex. 10, copy)
1861 1 R pl. 7 no. VIII c (composite copy)
1878 Smith, Senn. p. 164 (copy, edition)
1893 Meissner and Rost, BiS pp. 89 and 92–93 (edition)
1907 Lehmann-Haupt, Mat. p. 51 no. 31 and fig. 28 (ex. 7, photo)
1907 Ungnad, VAS 1 pp. x and 72 no. 74 (ex. 7, copy, study)
1908 Bezold, ZA 21 p. 398 (study)
1924 Luckenbill, Senn. pp. 22 and 155 I32 (ex. 7, edition)
1927 Luckenbill, ARAB 2 p. 196 §480 (ex. 7, translation)
1971 Sulaiman, Adab al-Rafidayn 2 pp. 29 and 41 and pl. VIII (ex. 8, copy; exs. 8, study)
1981 Walker, CBI p. 125 no. 185 (exs. 1–6, edition)
1982 Curtis and Grayson, Iraq 44 p. 92 (study)
1997 Frahm, Sanherib p. 188 T 162 (exs. 1–8, study)
2003 Donbaz, NABU 2003 pp. 119–120 no. 107 (ex. 9, copy, edition)

TEXT

1) *a-na* ^{d}U.GUR EN-*šú*
2) ^{md}30-ŠEŠ.MEŠ-*eri-ba*
3) MAN KUR *aš-šur é-gal-lam-mes*
4) *šá qé-reb* URU.*tar-bi-ṣi*
5) *ul-tú* UŠ$_{8}$-*šú a-di gaba-dib-bi-šú*
6) DÙ-*uš ú-šak-lil*

1–6) For the god Nergal, his lord: Sennacherib, king of Assyria, built (and) completed Egallammes, which is in the city Tarbiṣu, from its foundations to its crenellations.

217

A. Suleiman reports that bricks of Sennacherib were discovered in the bath house (*bīt rimki*) of the palace at Tarbiṣu. Nothing is known about the number of bricks and the content of this inscription since no copy, transliteration, translation, or photograph of the text has been published.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Sulaiman, Adab al-Rafidayn 2 p. 29	Tarbiṣu	—	n

BIBLIOGRAPHY

1971 Suleiman, Adab al-Rafidayn 2 p. 29 (study)
1997 Frahm, Sanherib p. 188 (study)

218–219

A.H. Layard excavated various sites in the plain around Kilīzu (modern Qaṣr Šemāmok; called Kalzu and Alše in earlier scholarly literature) — situated on the Šiwasor River, 28 km west of Arbela — for nearly six weeks in the mid-nineteenth century. An Italian expedition led by G. Furlani investigated the Qaṣr and several areas in its vicinity in February–April 1933. More recently, in 2011 and 2012, a French Archaeological Mission under the direction of O. Rouault and M.G. Masetti-Rouault, Kurdish archaeologists from the Erbil Directorate of Antiquities, and Salaheddin University carried out excavations on the Qaṣr. All three investigations of the site uncovered inscriptions of Sennacherib, and these are edited here as text nos. 218–219. For further information on Kilīzu, see Postgate, RLA 5/7–8 (1980) pp. 591–593.

218

A threshold slab from Kilīzu is inscribed with a short text recording the construction of the outer wall of that city.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Furlani, Rendiconti ANL 6/10 pp. 475–478	Qaṣr Šemāmok, in an entrance of an Assyrian building south of the Qaṣr	—	n

BIBLIOGRAPHY

1934	Furlani, Rendiconti ANL 6/10 pp. 475–478 (copy, edition)
1997	Frahm, Sanherib p. 190 T 165 (transliteration, study)

TEXT

1) ^{md}30-PAP.MEŠ-*eri-ba*
2) MAN GAL-*u* MAN *kiš-šá-ti*
3) MAN KUR *aš-šur*
4) BÀD *šal-ḫu-u šá* URU.DÙ-*zi*
5) *eš-šiš ú-še-piš-ma*
6) *ú-zaq-qir ḫur-šá-niš*

1–6) Sennacherib, great king, king of the world, king of Assyria: I had the (inner) wall (and) the outer wall of the city Kilīzu built anew and I raised (them) as high as mountains.

219

Several bricks from Kilīzu are inscribed with a short text on their edges stating that Sennacherib worked on the wall(s) of that city. This inscription is sometimes referred to as “Sennacherib [Brick] M.” No score is provided on the CD-ROM, but the minor variants are listed at the back of the book.

CATALOGUE

Ex.	Museum Number/ Source	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90777	1979-12-20,345	Gla, ca. 2 miles from Qaṣr Šemāmok	36.5×18.5×10.5	1–3	p
2	BM 90368	1979-12-20,217	Qaṣr Šemāmok	26×10×11	1–3	n
3	Lehmann-Haupt, Mat. p. 50 no. 29	—	Probably in the vicinity of Qaṣr Šemāmok	—	—	n
4	Furlani, RSO 15 pl. 1	—	Saʿdāwa, immediately south of Qaṣr Šemāmok	—	—	n
5	S. Smith, EHA pl. XXIII c	—	Saʿdāwa, immediately south of Qaṣr Šemāmok, in a brick platform	—	1–3	p
6	EŞ 8888	—	As ex. 3	—	1–3	p
7	Layard, MS C fol. 6v no. 5	—	As ex. 2	—	1–3	n
8	Rouault and Masetti-Rouault, Mār Šiprim 2013/2 figs. 7–8	—	Qaṣr Šemāmok, Area A, Neo-Assyrian ramp	—	1–3	p

BIBLIOGRAPHY

—	Layard, MS C fol. 6v no. 5 (ex. 7, copy)
—	Layard, MS D p. 14 (ex. 1, copy)
1853	Layard, Discoveries pp. 223 and 225 (exs. 1–2, provenance)
1861	1 R pl. 7 no. VIII h (ex. 1, copy)
1878	G. Smith, Senn. p. 165 (ex. 1, copy, edition)
1890	Bezold in Schrader, KB 2 pp. 114–115 (ex. 1, edition)
1893	Meissner and Rost, BiS pp. 89–90, 94–95 and 104 (ex. 1, edition)
1907	Lehmann-Haupt, Mat. p. 50 no. 29 and fig. 26 (ex. 3, photo, edition)
1908	Bezold, ZA 21 pp. 397–398 (ex. 1, study)
1924	Luckenbill, Senn. pp. 22 and 155 I35 (ex. 1, edition)
1927	Luckenbill, ARAB 2 p. 197 §483 (ex. 1, translation)
1928	S. Smith, EHA p. 134 and pl. XXIII c (ex. 5, photo, translation, provenance)
1935	Furlani, RSO 15 pp. 119–142 (ex. 4, edition, photo)
1981	Walker, CBI pp. 124–125 no. 184 (exs. 1–2, edition)
1997	Frahm, Sanherib pp. 190–191 T 166 (exs. 1–5, study)
2013	Rouault and Masetti-Rouault, Mār Šiprim 2013/2 figs. 7–8 (ex. 8, photo, study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
2) BÀD.ŠUL.ḪU *ša* URU.DÙ-*zi*
3) *i-na a-gúr-ri ú-še-piš*

1–3) Sennacherib, king of the world, king of Assyria: I had the outer wall of the city Kilīzu built with baked bricks.

220

Fragments of inscribed bricks of Sennacherib are reported to have been discovered during the joint expedition of the Baghdad School of the American Schools of Oriental Research and the University of Pennsylvania excavations at Tell Billa, ancient Šibaniba (1930–34). The inscription on the bricks has

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2 BÀD.ŠUL.ḪU "outer wall": As noted already by E. Frahm (Sanherib pp. 190–191), it is uncertain if BÀD.ŠUL.ḪU is to be interpreted as *dūru šalḫû* "inner (and) outer wall" or simply as *šalḫû* "outer wall." Borger, MZ p. 309 and CAD Š/1 p. 243 sub *šalḫû* A interpret BÀD.ŠUL.ḪI as a logogram for *šalḫû*; BÀD.ŠUL.ḪU is not mentioned in those scholarly sources as a variant logographic writing. The authors tentatively understand BÀD.ŠUL.ḪU as a logographic reading of *šalḫû*.

not been published in any form and, therefore, is not edited here. Moreover, in 2013 none of the bricks could be found in the University of Pennsylvania Museum of Archaeology and Anthropology.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Speiser, BASOR 40 p. 12	Tell Billa, northeast corner	—	n

BIBLIOGRAPHY

1930 Speiser, BASOR 40 p. 12 (study)
1931 Speiser, BASOR 41 pp. 19–22 (study)
1953 Finkelstein, JCS 7 p. 114 (study)
1978 Reade, RA 72 p. 52 (study)
1997 Frahm, Sanherib p. 191 D (study)

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A.H. Layard discovered inscribed bricks “bearing the name of the Kouyunjik-king” at Tulul al-Lak (or Lak-tappeh), a small site located between Nimrud and Mosul. The inscription of the “Kouyunjik-king,” who is probably to be identified with Sennacherib, has not been published in any form and, therefore, is not edited here.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, Discoveries pp. 129–130	Tulul al-Lak	—	n

BIBLIOGRAPHY

1853 Layard, Discoveries pp. 129–130 (study)
1978 Reade, RA 72 p. 50 (study)
1997 Frahm, Sanherib p. 191 G (study)

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This text is from a series of inscriptions that Sennacherib caused to be written on the face of Judi Dagh (Mount Judi) in eastern Anatolia near the Tigris River. L.W. King found eight sculpted panels, six near the village Shakh and two near the village Hasanah. Six of the panels have inscriptions and carved figures of the king. The remaining two panels were smoothed in preparation for engraving, but nothing further was done. The inscriptions are largely duplicates, but occasionally the texts have some major variations. Since most of the inscriptions are badly weathered and difficult to decipher, they have been grouped together here as exemplars of a single text. If they were better preserved it might have been necessary to edit some of them as separate texts. The subject and *terminus post quem* of the text is the fifth campaign of Sennacherib and, therefore, the inscriptions date to ca. 697. The text is sometimes referred to as the "Judi Dagh Inscription."

CATALOGUE

Ex.	Source	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	King, PSBA 35 pls. XIV–XX	Judi Dagh, near the village Shakh, Panel II	Height: 213.4; Width: 88.9 (top), 106.7 (bottom)	1–52	n
2	King, PSBA 35 pls. XII–XIII	As ex. 1, Panel I	Height: 175.3; Width: 119.4 (top), 127 (bottom)	1–10, 27?–52	n
3	King, PSBA 35 pl. XXI	As ex. 1, Panel III	Height: 170.2; Width: 111.8 (top), 101.6 (bottom)	2–10	n
4	King, PSBA 35 pls. XXII–XXV	As ex. 1, Panel IV	Height: 175.3; Width: 114.3 (top), 124.5 (bottom)	1–40, 46	n
5	King, PSBA 35 pls. XXV–XXVI	As ex. 1, Panel V	Height: 188; Width: 119.4 (top)	1–19	n
6	King, PSBA 35 pp. 89–91	Judi Dagh, near the village Hasanah, Panel VII	—	18–52	n

COMMENTARY

L.W. King numbered the eight panels I–VIII, with panels VI and VIII being uninscribed. For panels I–V, King published copies, as well as an edition and notes, but for panel VII he published only a transliteration. Only the inscriptions on two panels (II and IV, respectively exs. 1 and 4) are reasonably legible. The inscriptions on the other four panels (I, II, V, and VII, respectively exs. 2, 3, 5, and 6) are badly weathered. The master text and line arrangement follows ex. 1 because that exemplar is the best preserved Judi Dagh inscription and because this is the line numbering used in previous publications, especially the dictionaries (AHw and CAD). Ex. 4, as far as it is preserved, appears to duplicate ex. 1, but in the case of lines 24b–31, neither ex. 1 nor ex. 4 is sufficiently preserved to be certain that both exemplars are exact duplicates. Exs. 2–3 and 5–6 all deviate significantly from ex. 1. For details, see the score on the CD-ROM and the on-page notes. Minor variants are listed at the back of the book.

BIBLIOGRAPHY

1913 King, PSBA 35 pp. 66–94 and pls. XII–XXVI (exs. 1–5, copy, edition; ex. 6, transliteration)
1924 Luckenbill, Senn. pp. 20 and 63–66 E3 (edition)
1927 Luckenbill, ARAB 2 pp. 138–140 §§293–298 (translation)
1967 G.L. Russell, Senn. pp. 167–176 (edition)
1974 Cogan, Imperialish p. 11 and n. 13 (line 24, edition, study)
1982 Börker-Klähn, Bildstelen nos. 180–185 (photo, study)
1987 Erkanal, Araştırma Sonuçları Toplantısı 5/2 pp. 111–118 (photo, study)
1987 Rossner, Neuassyrischen Felsreliefs pp. 87–100 (photo, study)
1997 Frahm, Sanherib pp. 150–151 T 116–121 (study)
2002 Kreppner, AoF 29 pp. 367–370 (study)

TEXT

1) ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}IŠKUR
2) ^{d}MAŠ *ù* ^{d}INANNA DINGIR.MEŠ GAL.MEŠ
3) *ša i-di* LUGAL *mì-ig-ri-šú-un*
4) *i-za-zu-ma* UGU *kul-lat na-ki-ri*
5) *ú-šam-ra-ru* GIŠ.TUKUL.MEŠ-*šú*
6) ^{md}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu*
7) MAN ŠÚ MAN KUR *aš-šur*.KI NUN *na-aʾ-du*
8) *ti-ri-iṣ* ŠU.II-*ku-un šá i-na*
9) *an-ni-ku-un* [*ke-nim*] *i-*⸢*tal*⸣*-la-ku-ma*
10) KUR.MEŠ *la ma-gi-ri* ERIM.⸢MEŠ⸣ *ḫur-šá-ni*
11) *la kan-šu-ti ú-šak-ni-*⸢*šu*⸣ *še-pu-uš-šú*
12) *ina u*$_4$*-me-šú-ma* URU.*tu-mur-ra*
13) URU.*šá-ri-im* URU.*ḫal-bu-da*
14) URU.*ki-ib-šá* URU.*e-za-a-ma* URU.*qu-u-a*
15) URU.*qa-na ša mì-ṣir* ⸢KUR⸣.*kat-mu-ḫi*
16) *ša* GIM *qin-ni* TI$_8$.MUŠEN *ṣe-er*
17) ŠU.SI.MEŠ KUR.*ni-pur šad-di-i*
18) *šit-ku-na-at šu-bat-su-un*
19) *ša ul-tú ul-la ina* LUGAL.MEŠ AD.MEŠ-*ía*
20) *šep-ṣu mit-ru la i-du-ú*
21) *pa-laḫ be-lu-ti ina* BALA EN-*ti-ía*
22) DINGIR.MEŠ-*šú-un i-zi-bu-*
23) *-šú-nu-ti-ma ú-šab-šú-u*
24) *ri-qú-ut-*⸢*su-un*⸣ [...]

1–5) The deities Aššur, Sîn, Šamaš, Adad, Ninurta, and Ištar, the great gods who stand at the side of the king, their favorite, and make his weapons prevail over all enemies:

6–11) Sennacherib, great king, strong king, king of the world, king of Assyria, the attentive prince (who is) your protégé, who by your [firm] 'yes' marched about and who made the insubmissive lands (and) disobedient people of the mountains bow down at his feet:

12–24a) At that time, the cities Tumurrum, Šarum, Ḫalbuda, Kibšu, Ezāma, Qūa, (and) Qana, which are on the border of the land Katmuḫu, which are situated like the nests of eagle(s) on the peaks of Mount Nipur, (and) which since time immemorial (20) was an obstinate force that did not known how to respect (any) *authority* during (the reigns of) the kings, my ancestors — during the reign of my lordship, their gods abandoned them and made them *vulnerable*.

24b–31) (No translation possible)

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2 After DINGIR.MEŠ GAL.MEŠ "great gods," ex. 2 adds *ša ú*$^{?}$-⸢*kan*⸣*-na-pu-ú*$^{?}$ ⸢*ma-al-ki*⸣ "who *take* (legitimate) rulers *under their wings*." For details on the reading, see Frahm, Sanherib p. 151.
9 [*ke-nim*] "[firm]": For the restoration, cf. text no. 223 lines 3b–4a. L.W. King (PSBA 35 [1913] p. 84), followed by the CAD (A/1 p. 326 sub *alāku* 6b 2′), tentatively restores *e-tel-liš* "nobly." Seux, ERAS p. 130 and n. 33, restores [*ke*]-*e*-[*ni*] "[f]ir[m]" on the basis of ex. 4.
10-11 In place of these lines, ex. 2 lines 7b–10, ex. 3 lines 6b–13, and ex. 5 lines 6b–13a have different passages. L.W. King was unable to decipher much of the contents of those lines. Exs. 3 and 5 begin this section with LUGAL.MEŠ "kings" instead of KUR.MEŠ "lands." Ex. 2 lines 7b–10 have [...] ⸢*la*⸣ [...] *x x* [...] *x* [...] *x x* [...] *x* ḪI KI *x* [*x* (*x*)] A *x* [...] (no translation possible). Ex. 3 lines 6b–13 have LUGAL.MEŠ [(*x*)] *x x* [...] *x* ⸢SAG⸣ [*x* (*x*)] *x x* ZA [...].MEŠ *šá* [(*x*)] *x* ŠU [...] *te x* [...] *x* [...] *x x* [...] *x ti x* [...] (no translation possible). Ex. 5 lines 6b–13a have LUGAL.MEŠ [...] *x-ri* [...] *x-ti-x* [...] *x-ti* [...] (*x*) *x-ti* [...] *x* ⸢ZA$^{?}$⸣ [...]-*niš* [...] (no translation possible).
14 Ex. 5 probably lists the cities in a different order since URU.*ki-ib-šá* "the city Kibšu" appears between the cities Ezāma and Qūa; there is sufficient room to restore those four signs at the beginning of line 15 of that exemplar.
19–23 Between *šu-bat-su-un* "whose site" and *ú-šab-šú-u* "they made ...," ex. 6 has [...] *ša qé-reb* KUR *x x* [...] *šu-u* GIM MUŠEN *ṣi*-[...]-*tar* [...] *x-ra-šu* [...] *tu* [...] *ṣe-ru-uš*-[...].MEŠ$^{?}$-[...] "[...] which in the land ... [...] he, like a bird [...] ... [...] upon *hi*[*m/them* ...]*s* [...]." KUR *x x* "the land ...": R.C. Thompson (King, PSBA 35 [1913] p. 89) read the signs as KUR *aš-šur* "Assyria," but L.W. King (ibid. p. 89 n. 92) rejects that proposal and suggests KUR.⸢*ni-pur*⸣ "Mount Nipur." Ex. 5 may have the same passage as ex. 6; line 18 of that exemplar may read [...]-⸢*reb*⸣
22–33 Before DINGIR.MEŠ-*šú-un* "their gods," ex. 2 has ⸢*i-na*⸣ URU.[...] "at the city [...]." Between DINGIR.MEŠ-*šú-un* "their gods" and *ka-ra-ši ú-šá-áš-kin-ma* "I had my camp pitched and," ex. 2 has [...] KUR ⸢*aš-šur*⸣ [...] LÚ.*x x x* [...] ^{d}*aš-šur* ⸢EN⸣-[...] "[...] Assyria [...] ... [...] the god Aššur, [...] lord, [...]."
24 *ri-qú-ut-*⸢*su-un*⸣ "*vulnerable*": There has been much discussion of the reading, but this understanding of the signs seems the most plausible and fits the traces. L.W. King (PSBA 35 [1913] p. 85) read the signs as *tal-ku-ut-su-*⸢*un*⸣ (*talkūtu*), but that word is otherwise unknown. Others, including E. Frahm (Sanherib p. 151), have read *ri-kil-tú* (*rikiltu*), but this interpretation does not make sense. For a full discussion (including previous literature), see Cogan, Imperialism p. 11 and n. 13.

25) *še x* [*x x*] *bal* [*x* (*x*)] *x* [(*x*)] *x ki*
26) *x x ul-tú re-še*
27) *x-ú* ÍD.IDIGNA
28) *ú-x* [...] ⸢*a*$^{?}$⸣*-na bal-til*.KI
29) *x x x* [...] ⸢*šap*$^{?}$*-la*$^{?}$*-ni*$^{?}$⸣
30) *x-ú* DUMU.MEŠ [...]*-ú* DUMU*-šú* [(*x*)] *x-*[(*x*)]*-pu-su x* [*x*]*-ri*
31) *ú-ṭa-bu-*[*ú ina*] ÍD.[ḪAL].ḪAL$^{?}$ *x x x* [*x x* (*x*)] *x* [*x* (*x*)]*-x-ia*
32) *ṣe-*⸢*ru-uš-šú-un*⸣ *al-lik* [*i-na*] GÌR.II KUR.*ni-pur* KUR*-i ka-ra-ši*
33) *ú-šá-áš-kin-ma ú-x-x-x* ERIM.MEŠ *i-piš* MÈ*-a*
34) *gít-ma-*⸢*lu*⸣*-ti* KUR.*ni-pur* [*a-na*] *gi-ni-x*
35) [*x*] *x* (*x*) [*x* (*x*) *x*]*-ti al-me* ⸢*ḫur-ri*⸣ *na-at-ba-ki* KUR.MEŠ
36) ⸢*ú*⸣*-x x* [*x* (*x*) *x*] *ṣe-er* ŠU.SI.MEŠ *šá-qa-ti*
37) *x x* ID [*x x*]*-ti* MUL.MEŠ ⸢AN⸣ *x x*
38) *a-na x x* [*x x*] *i-na* GIŠ.GU.ZA *x x* [...] *x re-šá-šú-*⸢*un*$^{?}$⸣
39) [... *a-na-ku*] GIM GU$_4$.AM ⸢*pa*⸣*-*[*nu-uš*]*-*⸢*šun*⸣ [*aṣ-bat*] *a-šar ina* GIŠ.GU.ZA
40) ⸢*šup*⸣*-šu-qu ina* [GÌR.II]*-*⸢*ia*⸣ *áš-taḫ-ḫi-iṭ*
41) *ki-ma* ⸢*ar*⸣*-me a-*[*šar*] ⸢*bir*⸣*-ka-a-a*
42) *ir-ma-a i-šá-a ma-na-aḫ-*[*tú*] ⸢*ṣe*⸣*-*[*er*] ⸢NA$_4$⸣ KUR*-e ú-šib-ma*
43) A.MEŠ ⸢KUŠ.*na-a*⸣*-di ka-ṣu-ti* ⸢*a*⸣*-na ṣu-um-me-ia* ⸢*lu*⸣ *áš-ti*
44) *x x x x x* [(*x*)].MEŠ *šá-a-tu-nu al-me* KUR*-ud aq-qú-*⸢*ur*⸣
45) *x x x la x ina la* ⸢*ra*$^{?}$⸣ *x x x x*
46) ⸢*mul-taḫ*⸣*-ṭi-šú-nu* [(*x x*)] *ṣe-er* ŠU.SI.[MEŠ KUR].*ni-pur*
47) *x x x x-li-šú-nu ṣe-er zuq-ti* KUR*-e*
48) *ar-de-*⸢*ma*⸣ *x x* NA$_4$.NA.RÚ.A *ú-še-piš-ma*
49) *li-i-tu da-na-nu šá aš-šur* EN*-ia ú-šá-áš-*⸢*ṭir*⸣
50) UGU ⸢*zuq-ti*⸣ KUR.*ni-pur a-šar x x ti ra aš*
51) *ul-*⸢*ziz*⸣ [*aḫ*]*-ra-*[*taš*] ⸢*mu*⸣*-*[*nak*]*-kir ši-ṭir-ia*
52) *aš-šur* DINGIR.MEŠ GAL.MEŠ *ag-giš* ⸢*lik*⸣*-kil-mu-šú lis-ki-*[*pu-šú*]

32–39a) I marched against them. I had my camp pitched [at] the foot of Mount Nipur and ... my crack combat troops. Mount Nipur [to] ... [...] I surrounded. I ... [...] the gorges, the outflows of the mountains. [...] upon the high peaks, ... [...] the stars of the heavens ... to ... [...] in a chair ... [...] ... their summits [...].

39b–43) Like a (fierce) wild bull, [I took] the [lead of t]hem (the soldiers in my camp). Where it was too difficult for (my) chair, I leapt forward on my (own) [two feet] like a mountain goat. Wh[ere] my knees became extremely tir[ed], I sat down up[on] the mountain rock and drank cold water from a water skin to (quench) my thirst.

44–48a) ... I surrounded, conquered, (and) devastated those ... Their escapees [(...)] upon the peak[s of Mount] Nipur .... I pursued their ... on the peaks of the mountains.

48b–51a) Then, ... I had a stele made and had written (on it) the mighty victories of (the god) Aššur, my lord. I er[ected (it) for] ever [after] on the peak of Mount Nipur, where ....

51b–52) (As) for the one who [alt]ers my inscription, may (the god) Aššur (and) the great gods glare at him angrily (and) overth[row him].

24b–30a Ex. 4 has [...] *x ti* KUR *x* [...] *ú-šaḫ-x* (*x*) *x x na x* [(*x*)] *x* MAŠ *x* [...] (no translation possible).

29–30 Ex. 6 has [...] *x* DUMU.MEŠ KUR *aš-šur ka-*[...] *ḫi*$^{?}$ [...] *ta* [...] "[...] Assyrians [...]."

30 DUMU*-šú* [(*x*)] *x-*[(*x*)]*-pu-su x* [*x*]*-ri* (no translation possible): Ex. 4 has [...] *ú-ma ir-*⸢*pu*⸣*-su x x x* (no translation possible).

33 *ú-x-x-x* ERIM.MEŠ *i-piš* MÈ*-a* "... my combat troops": Ex. 4 has ⸢*ú*$^{?}$⸣*-x x-ma* ERIM.MEŠ ⸢*i*⸣*-*[*piš* MÈ*-a*] "... and [my] c[ombat] troops" and ex. 6 has [...]*-*⸢*uš-šu-ma*⸣ ERIM.MEŠ *ta-ḫa-zi-ia* "[...] ... and my combat troops." Ex. 2 has [...] *ù* GIŠ *x x x* [...] (no translation possible).

36–38 Between *šá-qa-ti* "highest" and GIŠ.GU.ZA "throne," ex. 4 has *šá* [...] *šá x* [... *i*]*-*⸢*na*⸣ "which [...] ... [... o]n."

36–40 Between *šá-qa-ti* "highest" and *áš-taḫ-ḫi-iṭ* "I leapt forward," ex. 6 has [...]*-it*$^{?}$ *re-šá-šun a-na-ku ina* GIŠ.GU.ZA [... *a-na-ku* GIM GU$_4$.AM] *pa-nu-uš-šu-un aṣ-bat* [...] "[...] their summits. I myself [...] on (my) throne [... Like a (fierce) wild bull], I took the lead of them (the soldiers in my camp). [...]."

39 GIŠ.GU.ZA "throne": Ex. 4 has GIŠ.GU.ZA*-šu* "his throne."

44–45 Ex. 6 has [...]*-ia* URU.MEŠ *šá-tu-nu al-me* KUR*-ud* [(...)] *áš-lu-la šal-la-sun ap-pul aq-qur* [...] "[...] my [...] those cities I surrounded, captured, [(...)] plundered, destroyed, devastated, [...]."

47 Before *ṣe-er zuq-ti* KUR*-e*, ex. 6 has [*ar*]*-de-šu-nu-ti-ma áš-ta-kan* [*taḫ-ta-šú-un* ...] *kul-li-šu-nu* "[I pu]rsued them and defe[ated them ...] ... them."

48 After NA$_4$.NA.RÚ.A "a stele," ex. 6 has [...] IR [...] PUR [...] UN.MEŠ [...] NA$_4$ [...] "[...] people [...] stone [...]."

50–51 Between KUR.*ni-pur* "Mount Nipur" and *aš-šur* "(the god) Aššur," ex. 6 has [...] *ša* [...] *u ma* [...] *šit* [...] (no transation possible). Ex. 2 has [...] *u* URU.[...] "[...] and the city [...]."

52 *ag-giš* ⸢*lik*⸣*-kil-mu-šú lis-ki-*[*pu-šú*] "may they glare at him angrily (and) overth[row him]": Ex. 2 has *x* [...] *ag-giš li-ir-ru-*[*ru-šu*] "[...] may they angrily cur[se him]"; and ex. 6 has [...] *li-ru-*[...] *li-*[...] *a-di la* [...] *li-*[...]*-šu*. Depending on the space available, one could very tentatively read [...] *li-ru-*[...] as [*ag-giš*$^{?}$] *li-ru-*[*ru-šu*$^{?}$] "may they [*angrily*] *cur*[*se him*]" and *a-di la* [...] *li-*[...]*-šu* as *a-di la* [*ba-še*$_{20}$*-e*$^{?}$] *li-*[*šá-li-ku*$^{?}$]*-šu* "may th[ey *bring*] him *to nou*[*ght*]."

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This text is written several times on the face of a cliff in stele-like panels, which also have images of the king and his patron deities. These are commonly called the Bavian reliefs, but, in fact, Ḫinnis (now Kharusa), not Bavian, is the village closest to the beginning of the canal, the construction of which is described in this inscription. The creation of this canal was part of a larger network of canals and aqueducts constructed by Sennacherib to provide water year round to Nineveh. Besides the inscriptions and reliefs, there are numerous stone ruins, which may be the remains of a building that Sennacherib used as a summer residence. The text is written three times on the rock face, with only minor variants. The inscription begins with an invocation of the god Aššur and other gods, the king's name, titles, and epithets, and a brief survey of his achievements (lines 1–5a). This is followed by a detailed narrative, which is often difficult to understand, due in part to the damaged state of preservation of the text; this records the construction of several canals in the region in order to divert the local water to Nineveh (lines 5b–34a). Sennacherib boasts that the work was carried out with only a small number of workmen. The text then describes two campaigns against Babylonia. The first (lines 34b–43a) is the well-known "eighth" campaign, which included the battle of Ḫalulê (691). The second (lines 43b–54a) involved the capture and destruction of Babylon (689). The inscription concludes with a description of the creation of inscribed and sculpted reliefs at Bavian and a curse on any future ruler who might tamper with the canal. The *terminus post quem* for the inscription is the conquest of Babylon in late 689 and, therefore, it was probably written ca. 688. The text is commonly referred to as the "Bavian Inscription."

CATALOGUE

Ex.	Source	Provenance	Lines Preserved	cpn
1a	Layard, MS C fol. 2r and fol. 3r	Bavian, "Central Panel" (no. 7)	36–60	n
1b	Layard, MS C fol. 87r	See ex. 1a	1–21	n
1c	Layard, MS D p. 16	See ex. 1a	22–45	n
1d	King, Bavian copies "Central Panel"	See ex. 1a	1–60	n
2a	MS C fol. 1r–1v	Bavian, "Upper Panel" (no. 11)	1–60	n
2b	King, Bavian copies "Upper Panel"	See ex. 2a	1–60	n
3a	Layard, MS C fol. 82r–82v	Bavian, "Lower Panel" (no. 4)	1–22, 28–60	n
3b	King, Bavian copies "Lower Panel"	See ex. 3a	1–22, 26–60	n

COMMENTARY

These inscriptions have been an enigma since the decipherment of cuneiform. A.H. Layard was the first modern western explorer to face the challenge of making squeezes, studying, copying, and publishing the cuneiform inscriptions written on the high and precipitous cliff in the area of Bavian. This he did in 1852. Many descriptions of Layard's explorations have been published, both by himself and by others, so it is unnecessary to repeat this information here; for details, see for example Larsen, Conquest of Assyria and the literature cited there. However, his original copies of the Bavian inscriptions (exs. 1a–c, 2a, and 3a, as well as a later copy of ex. 1 [see below]), which are in the Department of the Middle East in the British Museum, have never been published properly. Only composite versions of these have been made public; see the copy in 3 R (pl. 14), which has served as the principle source for this inscription since 1870. Careful comparison of Layard's original copies and the published versions, however, shows wide discrepancies; these are confirmed by unpublished copies of L.W. King (exs. 1d, 2b, and 3b).

The next explorer to seriously study the Bavian inscriptions was L.W. King. Unfortunately, King died prematurely, partly as a result of diseases he contracted during his travels, so he never fully published the results of his investigations. Fortunately, he left behind his unpublished notes and manuscripts, of which his completely new copies of the inscriptions take pride of place; these manuscripts are also in the Archives of the Department of the Middle East. Those copies (exs. 1d, 2b, and 3b), which he made at considerable bodily risk and discomfort during the spring of 1904, have never been fully published. King referred to them in his Tukulti-Ninib I pp. 114–121, where he edited several lines (lines 43b–54a); in his partial edition, his A is ex. 2b, his B is ex. 1d, and his C is ex. 3b. King says in a letter published by Bachmann: "I took plenty of photos at Bavian" (Bachmann, Felsreliefs p. IV), but these photographs, which are now in the British Museum, include only general views of Bavian. In 1914, King corresponded with E. Meyer, who intended to lead a small team to Bavian in order to do a thorough study and take detailed photographs. King generously sent the results of his own work to Meyer with advice about what still needed to be done.

Subsequently, in the spring of 1933, T. Jacobsen and S. Lloyd (OIP 24 pp. 36–39) studied the remains at Bavian in connection with their work on the Jerwan aqueduct. Jacobsen provided new readings of some difficult passages in the text and important observations on the work that Sennacherib had done in the region to provide a better water supply for Nineveh.

A major question is how many times the text was copied in antiquity; in other words, how many exemplars were there. Sennacherib states the following: "At the 'mouth' of the canal which I had dug in the region of the mountain, [*I ma*]*de* six stele[s] (and) I *fashioned* image(s) of the great gods, my lords, upon them. Moreover, I had a royal image of myself expressing humility (lit. "one who strokes the nose") placed before them" (lines 54b–56a). Based on this, one expects to find six inscribed and sculpted panels at Bavian. Layard, however, states that he found "eleven small tablets" and "across three of these royal tablets are inscriptions" (Discoveries pp. 210–211). King, in a letter published by Bachmann, presents a sketch showing the location of eleven "small panels sculptured with standing figures of Sennacherib, Nos. 4, 7, and 11 bear inscriptions in addition to the royal figure" (Bachmann, Felsreliefs p. V fig. 1). Later in the same letter he says: "At Mahad [on the way to Bavian], a neighbouring village, I found several inscribed stones built into the houses, two of which bore Sennacherib's name" (ibid. p. VI). Among Layard's manuscripts there are three exemplars represented, several on-the-spot copies (exs. 1a–c, 2a, and 3a) and a later copy (see below). King has also left copies of three exemplars (exs. 1d, 2b, and 3b). Layard's exemplars are identical with the three exemplars copied by King; these identifications are based on their having the same line division and variants. In general, Layard's copies show less text preserved than King's copies. This is odd because one would expect that with the passage of time between Layard and King the incised reliefs would have suffered further damage from the elements. King, however, could read cuneiform, whereas Layard could not and, therefore, the former was probably able to recognize more signs than the latter.

In the catalogue and in the score on the CD-ROM the various copies are treated separately. Each hand-drawn facsimile is regarded as a different version of the same exemplar because the copies all stem from the same inscribed object and, therefore, each copy is assigned the same exemplar number, but with a different lowercase letter appended to it in order to differentiate the various sources of information about what is on the exemplar. Layard's later copy of ex. 1 (MS C fols. 81v–80r) is excluded from the catalogue and score on the grounds that it is not an accurate copy of that inscription; it includes material from the other two exemplars and has a number of copyist errors (generally omitted signs). In addition, the copies in 3 R (pl. 14) and G. Smith, Senn. (pp. 129–135 and 157–160) are not included in the catalogue as exemplars since those copies conflate the contents of all three exemplars. These copies, however, are sometimes referred to in the on-page notes.

The lineation follows ex. 2 because this is the line numbering used in previous publications, especially the dictionaries; this is also the lineation used in 3 R (pl. 14) and Luckenbill, Senn. (pp. 78–85). The master text is a conflation of all three exemplars, but with preference given to exs. 1 and 2, when possible. A score is presented on the CD-ROM and the variants are listed at the back of the book.

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— King, Bavian copies (exs. 1d, 2b, 3b, copy)
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2002 Vera Chamaza, Omnipotenz pp. 314–316 no. 75 (lines 43b–56a, edition)
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TEXT

1) ^{d}*aš-šur* ^{d}*a-nu-um* ^{d}EN.LÍL ^{d}*é-a* ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ⸢^{d}⸣[U].⸢GUR⸣ ^{d}*iš-tar* ^{d}7.BI DINGIR.MEŠ GAL.MEŠ
2) *ša ina gi-mir ad-na-a-ti a-na* ⸢*i*⸣*-tar-re-e ṣal-mat* SAG.DU *e-nu i-na-áš-šu-ú i-nam-bu-u mal-ku*
3) ^{md}30-PAP.MEŠ-SU LUGAL GAL LUGAL *dan-nu* ⸢LUGAL⸣ ŠÚ LUGAL KUR *aš-šur* LUGAL *kib-rat* LÍMMU-*tim* NUN *za-nin-šú-un i-na an-ni-ku-nu ke-nim*
4) *ul-tu tam-tim e*-ÁB *a-di tam-tim šap*-ÁB ⸢*šal*⸣*-meš lu at-ta-lak-ma mal-ki ša kib-rat še-pu-u-a ú-šak-niš-ma*
5) *i-šu-ṭu ab-šá-ni i-na* u$_{4}$*-me-šu-ma ša* NINA.KI *šu-bat-su ma-gal uš-rab-bi* BÀD-*šú ù šal-ḫu-šú ša ina maḫ-re-e*
6) *la ep-šú eš-šiš ú-še-piš-ma ú-zaq-qir ḫur-šá-niš ta-me-ra-tu-šú ša i-na la ma-mi na-mu-ta šu-lu-ka-ma*
7) *šá-ta-a qé-e et-tu-ti ù* UN.MEŠ-*šú* A.MEŠ *ši-qi la i-da-a-ma a-na zu-un-ni ti-ik* AN-*e tur-ru-ṣa* IGI.II.MEŠ-*šun*
8) *áš-qu-ma ul-tu* ŠÀ URU.*ma-si-ti* URU.*ban-ba-kab-na* URU.*šá-ap-pa-ri-šú* ⸢URU.*kar*⸣-^{md}UTU-PAP-*ir* URU.*kar-nu-ú-ri* URU.*tal-mu-sa*
9) URU.*ḫa-ta-a* URU.*da-la-a-in* URU.*re-eš-e-ni*

1–2) Deities Aššur, Anu, Enlil, Ea, Sîn, Šamaš, Adad, Marduk, Nabû, [Nerg]al, Ištar, (and) the Sebetti, the great gods, who install the lord (and) name the ruler to lead the black-headed (people) all over the inhabited world:

3–5a) Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), the prince who provides for them, by your firm 'yes' I marched about safely from the Upper Sea to the Lower Sea, and (then) I made rulers of the (four) quarters (of the world) bow down at my feet and they (now) pull my yoke:

5b–7) At that time, I greatly enlarged the site of Nineveh. I had its (inner) wall and its outer wall, which had never been constructed before, built anew and I raised (them) as high as mountain(s). Its fields, which had been turned into wastelands due to lack of water, were woven over with spider webs. Moreover, its people did not know artificial irrigation, but had their eyes turned for rain (and) showers from the sky.

8–11a) I climbed high and I had eighteen canals dug from the cities Masitu, Banbakabna (Banbarina), Šapparišu, Kār-Šamaš-nāṣir, Kār-nūri, Talmusu, Ḫatâ, Dalāyin, Rēš-ēni, Sulu, Dūr-Ištar, Šibaniba, Isparirra, Gingiliniš, Nampagātu, Tīlu, Alum-ṣusi, (and) the water

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1 L.W. King's copy of ex. 1 (ex. 1d) shows traces of two signs after ^{d}IŠKUR "the god Adad" and before ^{d}AMAR.UTU "the god Marduk." In his notes, King says "Prob. a god's name is missing between Adad and Marduk, but the space was occupied by the king's hand." King's copy of ex. 2 (ex. 2b) has nothing between the two divine names. If there is a divine name missing here, it might be Šala (see text no. 160 rev. 30 and text no. 175 line 5) or Ninurta (see text no. 222 line 2). ⸢^{d}⸣[U].⸢GUR⸣ "the god Nergal": See text no. 230 line 1. Regarding the extensive discussion on the reading of this divine name, see Frahm, Sanherib p. 153 and the literature cited there. According to King's copy of ex. 1 (ex. 1d), there is sufficient space to restore ⸢^{d}⸣[U].⸢GUR⸣, but not ⸢^{d}⸣[*nin*]-⸢*urta*⸣.

8 *áš-qu-ma* "I climbed high and": For the interpretation, see Frahm, Sanherib p. 153 and Bagg, Assyrische Wasserbauten p. 350.

URU.*su-lu* URU.BÀD-^{d}⸢15⸣ URU.*ši-ba-ni-ba*
URU.*is-pa-ri-ir-ra*
10) URU.*gi-in-gi-li-niš* URU.*nam-pa-ga-a-te* URU.DU$_{6}$
URU.*a-lum-ṣu-si* A.MEŠ *ša ṣe-er* URU.*ḫa-da-bi-ti*
18 ÍD.MEŠ *ú-šaḫ-ra-a a-na* ŠÀ
11) ÍD.*ḫu-su-ur ú-še-šir ma-lak-šin ul-tu pa-a-ṭi*
URU.*ki-si-ri a-di* NINA.KI ÍD.*ḫi-ri-tú ú-šaḫ-ra-a*
A.MEŠ *šu-nu-ti*
12) *ú-šar-da-a qé-reb-šá pat-ti-*^{md}30-PAP.MEŠ-SU
at-ta-bi ni-bit-su [*ú*$^{?}$-*še*$^{?}$-*šir*$^{?}$-*ma*$^{?}$] *gu-pu-uš*
A.MEŠ *šá-tu-nu ul-tu* ŠÀ KUR.*ta-as*
13) KUR-*i mar-ṣi ša i-te-e* TILLA *qé-reb* KUR-*ia*
pa-na-ma ÍD *šu-a-tú* ÍD.[...] *i-nam-bu-u* MU.NE
e-nen-na a-na-ku i-na qí-bit
14) ^{d}*aš-šur* EN GAL-*e* EN-*ia* A.MEŠ *im-na ù šu-me-li*
KUR-*i ša i-ta-tu-uš-šú* ⸢*ù*⸣ [A.MEŠ] *ša*
URU.*me-e-*⸢*su*⸣ URU.*ku-uk-*⸢*ki*⸣*-nu*
URU.⸢*pí*⸣*-it-ur-ra*
15) URU.MEŠ-*ni ša li-me-ti-šú* UGU-*šú uš-rad-di i-na*
ŠÀ 70 LÚ.ERIM.MEŠ ÍD [*šu*$^{?}$-*a*$^{?}$-*tu*$^{?}$]
aḫ-[*re*]-⸢*e*⸣-*ma* ÍD-^{md}30-PAP.MEŠ-SU *az-ku-ra*
16) *ni-bit-su* UGU A.MEŠ *ku-up-pi ù a-tap-*⸢*pi*⸣
maḫ-ru-ti ša aḫ-⸢*ru*⸣-[*ú*] *ú-*⸢*rad*⸣-[*di*]-⸢*ma*
ú⸣*-še-šir* ⸢*ma*⸣*-lak-šú-un*
17) *a-na* NINA.KI *ma-ḫa-zu ṣi-i-ru šu-bat*
LUGAL-*ti-ia ša ul-tu* ⸢*ul*⸣-[*la* LUGAL].⸢MEŠ⸣-[*ni*
AD].MEŠ-*ia šu-bat-su la ú-šar-bu-u*
18) *la ú-*⸢*nak*⸣*-ki-lu nik-la-su e-ne-na a-na-ku*
^{md}30-PAP.⸢MEŠ⸣-SU LUGAL KUR *aš-šur*.KI
a-šá-red [*kal*] ⸢*mal*⸣*-ki ša ul-*⸢*tu*⸣ *ṣi-it* ^{d}UTU-*ši*
19) *a-di e-*⸢*reb*⸣ ^{d}[UTU-*ši i-šá-riš at-ta*]-*lak-ma ina*
A.MEŠ *pat-ta-a-ti ša ú-šaḫ-ru-ú* NINA.KI *a-na*
li-me-ti-šú GIŠ.KIRI$_{6}$.MEŠ GIŠ.GEŠTIN.MEŠ
20) *gi-mir* ⸢GURUN⸣ [...] *ú-*[...] *x* ŠAB$^{?}$ *x x* ⸢*šu*⸣*-be-lat*
ḫur-šá-a-ni ka-li-šú-un GURUN *ad-na-a-ti*
21) *ka-la-*⸢*ma*$^{?}$ ŠIM$^{?}$⸣.[ḪI.A$^{?}$] *ù* [GIŠ.*se-er-di*$^{?}$ *az*]-*qup*
⸢*a-di*⸣ A.MEŠ *la i-kaš-šá-du a-na ṣu-ma-me-ti*
ú-maš-šir-ma am-ba-su

that is above the city Ḫadabitu and I directed their courses into the Ḫusur River.

11b–13a) I had a canal dug from the border of the city Kisiru to Nineveh (and) I caused those waters to flow inside it. I named it Patti-Sennacherib. [*I directed*] the mass of those waters from Mount Tas, a rugged mountain near the land Urarṭu, to my land. Previously, that canal was called the [...] canal.

13b–15a) Now, I, by the command of the god Aššur, the great lord, my lord, added to it the waters on the right and left of the mountain, which are beside it, and [the waters] of the cities Mēsu, Kukkinu, (and) Piturra, cities in its environs.

15b–18a) I d[u]g [*that*] canal with (only) seventy men and I named it Nār-Sennacherib. I added (its water) to the water from the wells and the canals that I had previously d[ug], and (then) I directed their courses to Nineveh, the exalted cult center, my royal residence, whose site [the king]s, my [ancestor]s, since time imme[morial] had not made large (enough), nor had they expertly carried out its artful execution.

18b–23a) Now I, Sennacherib — king of Assyria, foremost of [all] rulers, who [march]ed about [freely] from east to we[st] — thanks of the waters of the canals that I caused to be dug, [I could pl]ant around Nineveh gardens, vines, every type of fruit, [...] ..., products of every mountain, fruit trees from all over the world, (including) *spi*[*ces*] and [*olive trees*]. Where water could not reach, I left waterless and [...] a game preserve called [...] all of the orchards, *for entering* the fields, above the city (and) below (the city), <from> the city Tarbiṣu to the city of the people of the Inner

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10 URU.*a-lum-ṣu-si* "the city Alum-ṣusi": The reading is clear in the copies of exs. 1–3 (exs. 1a, 2a–b, and 3a–b). It is not URU.*a-lum-rik-si* "the city Alum-riksi." See Jacobsen and Lloyd, OIP 24 p. 44 n. 5; Frahm, Sanherib p. 153; and Bagg, Assyrische Wasserbauten p. 348.

11 In his notes, L.W. King says there is no break between *a-di* and NINA.KI in exs. 2 and 3. Cf. 3 R pl. 14; Meissner and Rost, BiS p. 72; and Luckenbill, Senn. p. 79.

12 [*ú*$^{?}$-*še*$^{?}$-*šir*$^{?}$-*ma*$^{?}$] "[*I directed and*]": B. Meissner and P. Rost (BiS p. 72) read [*ú*]-*še*-[*šir*]-*ma*. However, L.W. King, in his notes to ex. 3, said "no trace of *še*" and "about 4 signs are missing in the gap."

13 ÍD.[...] "[...] canal": Based on text no. 226 line 3, T. Jacobsen (Jacobsen and Lloyd, OIP 24 p. 22 and p. 42) and E. Frahm (Sanherib p. 153) read the former name of the canal as ÍD.[*pul-pul-li-ia*] "[Pulpulliya] canal."

14 URU.*ku-uk-*⸢*ki*⸣*-nu* "the city Kukkinu": The reading is clear in L.W. King's copy of ex. 2 (ex. 2b); cf. the traces copied by Jacobsen in Jacobsen and Lloyd, OIP 24 p. 44 n. 5. Elsewhere (Grayson, RIMA 2 p. 210 A.0.101.1 ii 110; p. 236 A.0.101.14; p. 251 A.0.101.17 iv 83; and p. 260 A.0.101.19 line 77), the city name is Kūkunu. B. Meissner and P. Rost (BiS pp. 74 and 81 n. 8) read URU.*ku-uk-kut* and say the *kut* is "paläographisch sicher." C.B.F. Walker (*apud* Reade, RA 72 [1978] p. 168) read the signs as URU.*ku-uk-*⸢*iš*$^{?}$⸣, presumably following Jacobsen and Lloyd, OIP 24 p. 44 n. 5.

20 [...] *ú-*[...] *x* ŠAB$^{?}$ *x x* "[...] ...": So L.W. King's copy of ex. 1 (ex. 1d); there are ca. 4–5 signs missing between *ú-* and *x* ŠAB$^{?}$. King's copy of ex. 2 (ex. 2b) has [...] *x-liš i-na ṣi-x* [(*x*)] *x x* [...] (no translation possible); there are ca. 4–5 signs missing between *gi-mir* ⸢GURUN⸣ and *x-liš*. ⸢*šu*⸣*-be-lat* "products": This word is taken as a feminine plural construct of *šūbultu* "gift, product." The sign *be*, not *bi*, is clear in the copies of ex. 1; see also 3 R pl. 14.

21 *ka-la-*⸢*ma*$^{?}$ ŠIM$^{?}$⸣.[ḪI.A$^{?}$] *ù* [GIŠ.*se-er-di*$^{?}$ *az*]-*qup* "[I could pl]ant every kind of *spi*[*ce*] and [*olive tree*]": L.W. King's copy of ex. 1 (ex. 1d) has *ka-la-*[...] *ù* [...]-*qup*; there are ca. 5 signs missing between *ù-* and *qup*. King's copy of ex. 2 (ex. 2b) has *ka-la-*⸢*ma*$^{?}$ ŠIM$^{?}$⸣.[...] *ši-qi x x x x* A.[...]; there are ca. 4–6 signs missing between ⸢ŠIM$^{?}$⸣ and *ši-qi*. ⸢*a-di*⸣ A.MEŠ *la i-kaš-šá-du a-na ṣu-ma-me-ti ú-maš-šir-ma* "where water could not reach, I left waterless and": For previous interpretations of this difficult/problematic passage, see Bagg, Assyrische Wasserbauten p. 351.

22) MU.NE *x* [...]-*x gi-mir ṣip-pa-a-ti ina e-re-bi e-re-ṣe-ti e-le-en* URU *ù* KI.TA <TA> ŠÀ URU.*tar-bi-ṣi*
23) *a-di* URU *šá* LÚ.ŠÀ-URU-*a-a a-na mé-reš* ŠE.AM *ù* ŠE.GIŠ.Ì *ú-šam-ka-ra šat-ti-*⸢*šam* NUN *ar-ku-ú*⸣ *i-na* LUGAL.MEŠ-*ni*
24) DUMU.MEŠ-*ia ša it-ti lìb-bi uš-tam-mu-ma a-na qa-a-pi la tur-ru* ⸢*i*⸣-[*tam-ma*$^{?}$] *a-*⸢*ki*⸣*-i* ⸢*i*⸣*-na* [ŠÀ$^{?}$] LÚ.ERIM.MEŠ *an-nu-ti e-ṣu-ti*
25) ÍD *šu-a-tu ú-šaḫ-ri ni-iš* ^{d}*aš-šur* DINGIR-*ia* GAL [*at-ta-ma-a*] *šum-ma ina* ŠÀ LÚ.[ERIM].⸢MEŠ⸣ *an-nu-ti* ÍD *šu-a-tu la aḫ-ru-u*
26) *ù i-na* MU.AN.NA 3 ITI *la ú-qat-tu-ú ši-pir-šá* ⸢*la*⸣ [...] *ig-gam-ru-ú ú-qat-tu-ú ḫi-ru-sa*
27) *a-na pa-te-e* ÍD *šu-a-tu* LÚ.MAŠ.MAŠ LÚ.GALA *ú-ma-ʾe-er-ma ú-šat-*[...] NA$_4$.GUG NA$_4$.ZA.GÌN NA$_4$.MUŠ.GÍR NA$_4$.NÍR NA$_4$.BABBAR.DILI.MEŠ
28) NA$_4$.MEŠ *ni-siq-ti* BAL.GI.KU$_6$ NÍG.BÚN.NA.KU$_6$ *tam-šil pí-*[*ti-iq*] KÙ.BABBAR KÙ.GI ŠIM.ḪI.A Ì.GIŠ DÙG.GA *a-na* ^{d}*é-a* EN *nag-bi kup-pi*
29) *ù ta-*⸢*ma*$^{?}$*-mi*$^{?}$⸣*-ti* ^{d}*en-bi-lu-lu* GÚ.GAL ÍD.MEŠ ^{d}*en-e-im-du* EN [E$^{?}$ *u*$^{?}$ PA$_5^{?}$] *ú-qa-a-a-iš qí-šá-a-ti a-na* DINGIR.MEŠ GAL.MEŠ *ut-nin-ma*
30) *su-up-pi-ia iš-mu-ma ú-še-ši-ru li-pit* ŠU.II-*ia* KÁ ÍD *šu-a-tu* [*ba-lu*$^{?}$] GIŠ.MAR *ù* GIŠ.MAR.ŠE.RA.AḪ *a-na ra-ma-ni-šu ip-pe-te*$_9$*-ma*
31) *ú-šar-da-a* A.MEŠ ḪÉ.NUN *i-na ši-pir* ŠU.II LÚ-*tim* KÁ-*šú la ip-pe-*[*te*$_9$] ⸢*ki*⸣*-ma bi-*⸢*bil*⸣ *lìb-bi* DINGIR.MEŠ *ú-šaḫ-bab ma-a-me*
32) *iš-tu* ÍD *ap-pal-su-ma uš-te-eš-še-ra ši-pir-šá a-na* DINGIR.MEŠ GAL.MEŠ *a-lik i-di-ia mu-kin-nu* BALA-⸢*ia*⸣ GU$_4$.MEŠ NIGA.MEŠ
33) UDU.MEŠ *du-uš-šú-ti* UDU.SISKUR.MEŠ *eb-bé-ti lu aq-qí* LÚ.ERIM.MEŠ *šu-nu-ti ša* ÍD *šu-a-tu iḫ-ru-ú* TÚG.GADA TÚG.MEŠ *bir-me ú-ḫal-lip-šu-nu-ti*
34) ḪAR.MEŠ KÙ.GI GABA.MEŠ KÙ.GI

City (Aššur), I provided irrigation annually for the cultivation of grain and sesame.

23b–26) (To) a later ruler, one of the kings, my descendants, who deliberates (the matter) in (his) heart but is not *able* to believe (it), (and) *s*[*ays*] "How did he have this canal dug out wi[th] (only) these few men?": [I swear] by the god Aššur, my great god, that I dug out this canal with (only) these [men]. Moreover, I completed the work on it within one year (and) three months; [...] was completed (and) I finished digging its excavation.

27–30a) In order to open that canal, I sent an exorcist (and) a lamentation singer and ... [...] Carnelian, lapis lazuli, *muššāru*-stone, *ḫulālu*-stone, *pappardilû*-stones, precious stones, turtles (and) tortoises *whose likeness*(*es*) *are ca*[*st*] *in* silver (and) gold, aromatics, (and) fine oil, I gave as gifts to the god Ea, the lord of underground waters, cisterns, and ..., (and to) the god Enbilulu, the inspector of canals, (and) to the god Enʾeʾimdu, the lord of [*dike*(*s*) *and canal*(*s*)]. I prayed to the great gods; they heeded my supplications and made my handiwork prosper.

30b–34a) This (sluice) gate of the watercourse opened by itself [*without* (*the help*)] of spade or shovel and let an abundance of water flow through. Its (sluice) gate was not ope[ned] through the work of human hands. According to the heart's desire of the gods, I made (it) gurgle with water. After I inspected the canal and made sure its construction was performed correctly, I offered pure sacrifices of fattened oxen (and) an abundance of sheep to the great gods, who march at my side (and) who make my reign secure. I clothed those men who dug out this canal with linen garments (and) garments with multi-colored trim, (and) I placed gold rings (and) gold pectorals on them.

34b–37a) In *this* year *with the flowing* (lit. "*going*") *of*

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22 [...]-*x*: Possibly [...]-⸢*šá*⸣; see 3 R pl. 14 and Bagg, Assyrische Wasserbauten p. 348. E. Weissert (Frahm, Sanherib p. 153) suggests restoring [*ú-šá-áš-qa*]-*a* "[I had irrigat]ed," but the traces in L.W. King's copy of ex. 1 (ex. 1d) do not support this reading. *e-re-ṣe-ti* "the fields": E. Weissert (Frahm, Sanherib p. 153), without explanation (perhaps on analogy with text no. 17 viii 44–45), emends the text to *ku*$^{?}$*-uṣ*$^{?}$*-ṣi*$^{?}$.

23 *mé-reš* "the cultivation": *mé*, not *me*, is clear in the copies of ex. 1.

24 *a-na qa-a-pi la tur-ru* ⸢*i*⸣-[*tam-ma*$^{?}$] "is not *able* to believe (it), (and) *s*[*ays*]": The restoration was suggested by E. Weissert (Frahm, Sanherib p. 153). For references to earlier interpretations, see Bagg, Assyrische Wasserbauten p. 351.

25 E. Weissert (Frahm, Sanherib p. 153) says that there is no space between GAL and *šum*-, but L.W. King's copy of ex. 1 (ex. 1d) clearly shows space. T. Jacobsen (Jacobsen and Lloyd, OIP 24 p. 38 n. 39) restores [*at-ta-ma-a*]; that restoration is followed here.

26 *ši-pir-šá* ⸢*la*⸣ [...] *ig-gam-ru-ú* "the work on it [...] was completed": E. Frahm ()Sanherib p. 153) suggests that there were probably no signs missing between ⸢*la*⸣ and *ig-gam-ru-ú* and that space between them was likely not inscribed. For references to earlier interpretations, see Bagg, Assyrische Wasserbauten p. 352.

27 *ú-šat-*[...] "... [...]": For possible interpretations, see Bagg, Assyrische Wasserbauten p. 352.

28 *pí-*[*ti-iq*] "ca[st]": This restoration follows the CAD (Š/2 p. 272 sub *šeleppû* 1e); E. Frahm (Sanherib pp. 153–154), however, doubts that restoration.

29 *ta-*⸢*ma*$^{?}$*-mi*$^{?}$⸣*-ti* "...": L.W. King, in his notes, says "not *mir*; prob. 2 signs." He also says "poss. *ma* after *ta* then a sign ending in 2 horizontals. Not *a*." Thus, *ta-ma-a-ti*, as suggested by the CAD (N/1 p. 109 *nagbu* A 1b 2′) is not possible; see also Frahm, Sanherib p. 154. The form *ta-*⸢*ma*$^{?}$*-mi*$^{?}$⸣*-ti* might derive from *ta*(*m*)*māmītu* "oath-swearing"; see CAD T p. 111 and AHw p. 1316.

30 For this line, see CAD N/1 p. 362 sub *narpasu* and Bagg, Assyrische Wasserbauten p. 352.

34 GABA.MEŠ "pectorals": D.D. Luckenbill (Senn. p. 82) and T. Jacobsen (Jacobsen and Lloyd, OIP 24 p. 38) amend the signs to GÍR.MEŠ "daggers." However, GABA.MEŠ is clear in the copies of exs. 1 and 3. Ú-*ma* "this": So ex. 1. This is either a mistake for or a variant for Ù, which is a logographic

⸢áš⸣-kun-šú-nu-ti ina MU.AN.NA Ú-*ma it-ti ar* ÍD *šu-a-tu ša aḫ-ru-ú it-ti* ^{m}*um-ma-an-me-na-nu*

35) ⸢LUGAL⸣ KUR ELAM.MA[.KI] *ù* LUGAL KÁ.DINGIR.RA.KI *a-di* LUGAL.MEŠ-*ni ma-aʾ-du-ti ša* KUR-*i ù* KUR *tam-tim ša re-ṣu-ti-šú-nu i-na ta-mir-ti* URU.*ḫa-lu-le-e*

36) *áš-ta-kan si-dir-ta ina qí-bit* ^{d}*aš-šur* EN GAL-*e* EN-*ia ki-i* GIŠ.*šil-ta-ḫi šam-ri i-na lìb-bi-šú-nu al-lik-ma si-kip-ti* ERIM.ḪI.A.MEŠ-*šú-nu*

37) *áš-kun pu-ḫur-šú-nu ú-sap-pi-iḫ-ma ú-par-ri-ir el-lat-su-un* LÚ.GAL.MEŠ LUGAL KUR.ELAM.MA.KI *a-di* ^{md}AG-MU-GAR-*un* DUMU ^{md}AMAR.UTU-A-SUM.NA

38) LUGAL KUR.*kár-*^{d}*dun-ía-àš bal-ṭu-su-un qé-reb tam-ḫa-ri ik-šu-da* ŠU.II-*a-a* LUGAL KUR.ELAM.MA.KI *ù* LUGAL KÁ.DINGIR.RA.KI *ḫur-ba-šu* MÈ-*ia dan-ni*

39) *is-ḫup-šú-nu-ti-ma qé-reb* GIŠ.GIGIR.MEŠ-*šú-nu ú-maš-še-ru-ú-ni zu-ú-šú-un a-na šu-zu-ub nap-šá-te-šú-nu ma-tu-uš-šú-un in-nab-tu-ma*

40) *la i-tu-ru-ni ar-kiš mìn-de-ma* ^{md}30-ŠEŠ.MEŠ-SU LUGAL KUR *aš-šur*.KI *ag-giš i-ziz-ma a-na* KUR ELAM.MA.KI *i-šak-ka-nu ta-a-a-ar-tú*

41) *ḫat-tu pu-luḫ-tu* UGU KUR.ELAM.MA.KI *ka-li-šú-un it-ta-bi-ik-ma* KUR-*su-nu ú-maš-še-ru-ma a-na šu-zu-ub nap-šá-te-šú-nu ki-i* TI$_{8}$.MUŠEN

42) *šad-da-a mar-ṣu in-nen-du-ma ki-i a-na iṣ-ṣu-ri kuš-šu-di i-tar-ra-ku lib-bu-šú-un a-di u*$_{4}$*-mi ši-tim-ti-šú-nu ṭu-du*

43) *la ip-tu-ma la e-pu-šu ta-ḫa-zu i-na 2-i* KASKAL-*ia a-na* KÁ.DINGIR.RA.KI *šá a-na ka-šá-di ú-ṣa-am-me-ru-šu ḫi-it-mu-ṭiš*

44) *al-lik-ma ki-ma* [*ti-ib*] *me-ḫe-e a-ziq-ma ki-ma im-ba-ri as-ḫu-up-šu* URU *ni-i-ti al-me-ma i-na*

45) *pil-ši ù na-bal-*⸢*kát*⸣*-ti* ŠU.II-[*a-a ik-šu-da*] *ḫu-bu-ut* [URU$^{?}$] ⸢*aḫ-bu*⸣-[*ut*] UN.MEŠ-*šú* TUR *ù* GAL-*a la e-zib-ma* ADDA.MEŠ-*šú-nu re-bet* URU

46) *ú-mal-li* ^{m}*šu-zu-bu* LUGAL KÁ.DINGIR.RA.KI *qá-du kim-ti-šú* [...].⸢MEŠ-*šú*⸣ *bal-ṭu-su-un a-na qé-reb* KUR-*ia ú-bil-šu*

47) NÍG.GA URU *šu-a-tu* KÙ.BABBAR KÙ.GI NA$_{4}$.MEŠ *ni-siq-ti* NÍG.ŠU NÍG.GA *a-na* ŠU.II [UN.MEŠ]-⸢*ia*⸣ *am-ni-i-ma a-na i-di ra-ma-ni-šú-nu ú-ter-ru*

48) DINGIR.MEŠ *a-šib lìb-bi-šú* ŠU.II UN.MEŠ-*ia ik-šu-su-nu-ti-ma ú-šab-bi-ru-ma* [NÍG.ŠU-*šú-nu*]

this canal which I had dug, I drew up a battleline with Umman-menanu (Ḫumban-menanu), the king of the land Elam, and the king of Babylon, together with the numerous kings of the mountains and Sealand who were their allies, in the plain of the city Ḫalulê. By the command of the god Aššur, the great lord, my lord, I charged into their midst like a fierce arrow, and I repelled their troops. I dispersed their assembled host and scattered their forces.

37b–38a) I captured alive in the midst of battle the magnates of the king of the land Elam, including Nabû-šuma-iškun, a son of Marduk-apla-iddina (II) (Merodach-baladan), king of the land Karduniaš (Babylonia).

38b–40) Terror of doing serious battle with me overwhelmed the king of the land Elam and the king of Babylon and they released their excrement inside their chariots. In order to save their lives, they fled to their (own) land(s) and did not return ever again (saying): "Perhaps Sennacherib, king of Assyria, is so angry that he will return to the land Elam."

41–43a) Fear (and) terror fell upon all of the Elamites and they abandoned their land, and (then), in order to save their lives, they betook themselves to a rugged mountain like eagle(s) and their hearts throbbed like (those of) pursued birds. Until they died, they did not make their way (back) (lit. "they did not open a path") and they no longer made war.

43b–46) On my second campaign, I marched quickly to Babylon, which I planned to conquer, and (then) I blew like [the onset] of a storm and enveloped it like a (dense) fog. I besieged the city; then, by means ofsapping and ladders, I [captured (it)] (and) plundered [*the city*]. Its people, young and old, I did not spare, and I filled the city squares with their corpses. I carried off alive to my land Šūzubu (Mušēzib-Marduk), the king of Babylon, together with his family (and) his [...]s.

47–50a) I handed the property of that city — silver, gold, choice stones, possessions (and) property — over to my [people] and they kept it for themselves. My people seized and smashed the gods living inside it, and (then) they took their [possessions] (and)

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writing of *annîmma*; see Borger, BiOr 17 (1960) p. 165, the note to p. 92a. *ar* "the flowing (lit. "going")": The reading is clear in the copies of ex. 1. A. Bagg (Assyrische Wasserbauten p. 352) emends the text to *ḫe-re* "the digging."

42 *ši-tim-ti-šú-nu* "their fate": So exs. 1 and 2. W.G. Lambert (private communication) has suggested that this word is a synonym of *šīmtu*, not an erroneous form of *šīmtu*; cf. CAD Š/3 p. 18 sub *šīmtu* 3d (*ši*-DIM-*ti-šú-nu*) and AHw p. 1251. In K 8878 line 8, *ši-ti-im-e-ti* appears and Lambert suggests that "we seem to have a plural of the word *šitimtu*."

45 [URU$^{?}$] ⸢*aḫ-bu*⸣-[*ut*] "I plundered [*the city*]": Possibly *ḫu-bu-ut*-[*su/sa*] ⸢*aḫ-bu*⸣-[*ut*] "[I] plundered [it]." E. Weissert (Frahm, Sanherib p. 154) reads this passage as *ḫu-bu-ut* UN.MEŠ-*šú* "the plundering of its people."

46b–54a See Brinkman, JCS 25 (1973) p. 94.

48–54a See Brinkman, PKB p. 125.

NÍG.GA-*šú-nu il-qu-ú* ^{d}IŠKUR ^{d}*ša-la* DINGIR.MEŠ

49) *ša* URU.É.GAL.MEŠ *ša* ^{md}AMAR.UTU-SUM-ŠEŠ.MEŠ LUGAL KUR URI.KI *a-na tar-ṣi* ^{m}*tukul-ti*-A-*é-šár-ra* ⸢LUGAL⸣ KUR *aš-šur*.KI *il-qu-ma a-na* KÁ.DINGIR.RA.KI *ú-bil-lu*

50) *i-na* 4 ME 18 MU.AN.NA.MEŠ *ul-tu* KÁ.DINGIR.RA.KI *ú-še-ṣa-am-ma ana* URU.É.[GAL].⸢MEŠ⸣ *a-na áš-ri-šú-nu ú-ter-šú-nu-ti* URU *ù* É.MEŠ

51) *ul-tu* UŠ$_8$-*šú a-di gaba-dib-bi-šú ap-pul aq-qur i-na* ^{d}GIŠ.BAR *aq-mu* BÀD *ù šal-ḫu-u* É.MEŠ DINGIR.MEŠ *ziq-qur-rat* SIG$_4$ *u* SAḪAR.ḪI.A *ma-la ba-šu-ú*

52) *as-suḫ-ma a-na* ÍD.*a-ra-aḫ-ti ad-di i-na qé-reb* URU *šu-a-tu* ⸢*ḫi-ra*⸣-*a-ti aḫ-re-e-ma er-ṣe-es-su-nu ina* A.MEŠ *as-pu-un ši-kin*

53) *uš-še-šú ú-ḫal-liq-ma* UGU *ša a-bu-bu na-al-pan-ta-šú ú-šá-tir áš-šu aḫ-rat u*$_4$-*me qaq-qar* URU *šu-a-tu ù* É.MEŠ DINGIR.MEŠ

54) *la muš-ši-i i-na ma-a-mi uš-ḫar-miṭ-su-ma ag-da-mar ú-šal-liš i-na pi-i* ÍD *ša ú-šaḫ-ru-ú i-na qé-reb* KUR-*i*

55) 6 NA$_4$.NA.RÚ-[*e* DÙ$^{?}$]-⸢*uš*$^{?}$⸣ *ṣa-lam* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia ab-ta-ni qé-reb-šú-un ù ṣa-lam* LUGAL-*ti-ia la-bi-in*

56) *ap-pi ma-ḫar-šú-un ul-ziz mim-ma lip-ta-at* ŠU.II-*ia ša qé-reb* NINA.KI *i-tep-pu-šú ṣe-ru-uš-šú-un ú-šá-áš-ṭir-ma*

57) *a-na* LUGAL.MEŠ-*ni* DUMU.MEŠ-*ia e-zib ṣa-ti-iš ma-ti-ma* NUN *ar-ku-u i-na* LUGAL.MEŠ-*ni* DUMU.MEŠ-*ia šá e-piš-ti e-pu-šú*

58) *ú-saḫ-ḫu-ú rik-sa-te ar-ku-sa i-paṭ-ṭa-ru* A.MEŠ *pat-ta-a-ti šá-ti-na ul-tu ta-mir-ti* NINA.KI ⸢*i-par*⸣-[*ra*]-⸢*su*⸣ *ma-lak-šin*

59) DINGIR.MEŠ GAL.MEŠ *ma-la i-na* NA$_4$.NA.RÚ-*e an-né-e šu-mu na-bu-ú i-na ṣi-it pi-i-šú-nu*

60) *el-li ša la na-*[*ka-ri ar-rat*] *ma-ru-uš-ti li-ru-ru-šú-ma lis-ki-pu* BALA-*šú*

property. The god Adad (and) the goddess Šala, gods of the city Ekallātum whom Marduk-nādin-aḫḫē, king of Akkad, had taken and brought to Babylon during the reign of Tiglath-pileser (I), king of Assyria — I had (them) brought out of Babylon after 418 years and I returned them to the city E[kallātum], their (proper) place.

50b–54a) I destroyed, devastated, (and) burned with fire the city, and (its) buildings, from its foundations to its crenellations. I removed the brick(s) and earth, as much as there was, from the (inner) wall and outer wall, the temples, (and) the ziggurrat, (and) I threw (it) into the Araḫtu river. I dug canals into the center of that city and (thus) leveled their site with water. I destroyed the outline of its foundations and (thereby) made its destruction surpass that of the Deluge. So that in the future, the site of that city and (its) temples will be unrecognizable, I dissolved it (Babylon) in water and annihilated (it), (making it) like a meadow.

54b–57a) At the "mouth" of the canal that I caused to be dug into the mountain, [I *ma*]*de* six stele[s] (and) I *fashioned* image(s) of the great gods, my lords, upon them. Moreover, I had a royal image of myself expressing humility (lit. "one who strokes the nose") placed before them. I had all of my handiwork that I had undertaken in Nineveh inscribed upon them and I left (them) for ever after for the kings, my descendants.

57b–60) At any time (in the future), a future ruler, one of the kings, my descendants, who desecrates the work that I have done, dismantles the (canal) system that I have constructed, (or) div[e]rts the flow of the waters of these canals from the plain of Nineveh: may the great gods, as many as are named in this stele, by their holy decree, which cannot be al[tered], curse him with a harsh [curse] and overthrow his dynasty.

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50 4 ME 18 MU.AN.NA.MEŠ "418 years": See Brinkman, PKB p. 84.

53 *na-al-pan-ta-šú* "its destruction": See Frahm, Sanherib p. 154.

55 NA$_4$.NA.RÚ-[*e*] "stele[s]": The CAD (N/1 p. 366 sub *narû* A 3a), E. Frahm (Sanherib p. 154), and A. Bagg (Assyrische Wasserbauten pp. 353–354), following the copy in 3 R (pl. 14), all read NA$_4$.NA.RÚ-*e*$^{?}$. However, there is no justification for this reading in Layard's and King's copies. [DÙ$^{?}$]-⸢*uš*$^{?}$⸣ "[*I ma*]*de*": The conjectural restoration is based on L.W. King's copy of ex. 2 (ex. 2b) and on the fact that the verb *epēšu* "to make" is frequently attested with *narû* "stele," although mostly as *ušēpišma* (written *ú-še-piš-ma*). Cf. the copy in 3 R (pl. 14), which has [*x* (*x*)]-*ti*. Previous editions or transliterations of this passage often restore this section of text as [*ú*$^{?}$-*ret*$^{?}$]-⸢*ti*$^{?}$⸣ "[I *erec*]*ted*"; see, for example, CAD N/1 p. 366 sub *narû* A 3a. There is no justification for reading the sign before *ṣa-lam* ("image") in Layard's and King's copies as *ti*. Moreover, according to King's copies, there is not sufficient space for [*ú*$^{?}$-*ret*$^{?}$]-⸢*ti*$^{?}$⸣ between between NA$_4$.NA.RÚ-[*e*] and *ṣa-lam*.

58 ⸢*i-par*⸣-[*ra*]-⸢*su*⸣ "div[e]rts": In his notes, L.W. King says there were probably four signs here; cf. 3 R pl. 14. He suggests reading ⸢*i*⸣ for the first sign and ⸢*su*⸣, ⸢*zu*⸣, or ⸢*sin*⸣ for the last sign.

60 *ša la na-*[*ka-ri ar-rat*] *ma-ru-uš-ti* "which cannot be al[tered], a harsh [curse]": Cf. Luckenbill, Senn. p. 85, which has *ša la na-*[*du-u ar-rat le-mut*]-*ti* "which cannot f[ail, an evi]l [curse]."

224–228

A number of inscriptions were discovered at Jerwan on stone blocks, located north of Nineveh, and these blocks originally formed part of an aqueduct constructed by Sennacherib to convey water to Nineveh. These inscriptions are edited as text nos. 224–228.

224

Several stone blocks discovered at Jerwan are inscribed with a short, two-line label. Since the blocks were left where they were found, many of them being built into the walls of houses, the inscriptions on them could not be collated from the originals. This text is sometimes referred to as "[Jerwan] Inscription A."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Jacobsen and Lloyd, OIP 24 p. 19 and pls. XV and XVII Inscription A	Jerwan	—	n

BIBLIOGRAPHY

1853	Layard, Discoveries p. 216 (study)
1927	Bachmann, Felsreliefs pp. 32–33 and pl. 33 (study)
1927	Speiser, BASOR 28 p. 16 (study)
1935	Jacobsen and Lloyd, OIP 24 p. 19 and pls. XV and XVII Inscription A (copy, photo, edition)
1937	Müller, MVAG 41/III pp. 69–70 (study)
1978	Reade, RA 72 pp. 168–170 (study)
1997	Frahm, Sanherib p. 155 (T 65) (study)
2012–2013	Fales and del Fabbro, Atti dell'Istituto Veneto di Scienze, Lettere ed Arti 171 pp. 241–244 and figs. 15–17 (copy, edition)

TEXT

1) KUR ^{md}30-PAP.MEŠ-SU
2) MAN ŠÚ MAN KUR AŠ

1–2) The palace of Sennacherib, king of the world, king of Assyria.

225

Several stone blocks discovered at Jerwan are inscribed with a short, two-line label; this text is a near duplicate of text no. 224. Many of them were built into the walls of houses and thus were left where they were found. The inscriptions on them therefore could not be collated from the originals. This text is sometimes referred to as "[Jerwan] Inscription A."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Jacobsen and Lloyd, OIP 24 p. 19 and pls. XV and XVII Inscription A	Jerwan	—	n

BIBLIOGRAPHY

1853 Layard, Discoveries p. 216 (study)
1927 Bachmann, Felsreliefs pp. 32–33 and pl. 33 (study)
1927 Speiser, BASOR 28 p. 16 (study)
1935 Jacobsen and Lloyd, OIP 24 p. 19 and pls. XV and XVII Inscription A (copy, photo, edition)
1937 Müller, MVAG 41/III pp. 69–70 (study)
1978 Reade, RA 72 pp. 168–170 (study)
1997 Frahm, Sanherib p. 155 T 123 (study)
2012–2013 Fales and del Fabbro, Atti dell'Istituto Veneto di Scienze, Lettere ed Arti 171 pp. 241–244 and figs. 15–17 (copy, edition)

TEXT

1)	KUR $^{\mathrm{md}}$30-PAP.MEŠ-SU	1–2)	The palace of Sennacherib, king of Assyria.
2)	MAN KUR AŠ		

226

Several sets of stone blocks found at Jerwan are inscribed with a text recording the construction of an aqueduct to direct water to Nineveh. This text is sometimes referred to as "[Jerwan] Inscription B."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Jacobsen and Lloyd, OIP 24 pp. 19–22 and pls. XV–XVIII Inscription B	Jerwan	—	p

COMMENTARY

Several exemplars of the text were found, but most were in a fragmentary condition. No score is provided on the CD-ROM because only one exemplar has a variant: it omits A.MEŠ "water" after ÍD.*pul-pul-li-ia* "the Pulpulliya River" in line 3. Although the stone blocks were left in the field, the inscription could be collated from a published photo of one set of stone blocks that is inscribed with this text; see Figure 26 on the next page.

BIBLIOGRAPHY

1853 Layard, Discoveries p. 216 (study)
1927 Bachmann, Felsreliefs pp. 32–33 and pl. 33 (study)
1927 Speiser, BASOR 28 p. 16 (study)
1935 Jacobsen and Lloyd, OIP 24 pp. 19–22 and pls. XV–XVIII Inscription B and XLI C (copy, photo [of one exemplar], edition)
1951 Laessøe, JCS 5 p. 30 (lines 3–7a, edition)
1978 Reade, RA 72 pp. 168–170 (study)
1990 Lackenbacher, Le palais sans rival pp. 94–95 (lines 1b–2a, 7–9, translation, study)
1997 Frahm, Sanherib p. 155 T 124 (study)
2000 Bagg, Assyrische Wasserbauten pp. 212–214 (edition)
2012–2013 Fales and del Fabbro, Atti dell'Istituto Veneto di Scienze, Lettere ed Arti 171 pp. 245–246 and 248–250 and figs. 18–21 (photo [of one exemplar], copy, e)
2013 Dalley, Hanging Garden pp. 95–86 (translation, study)

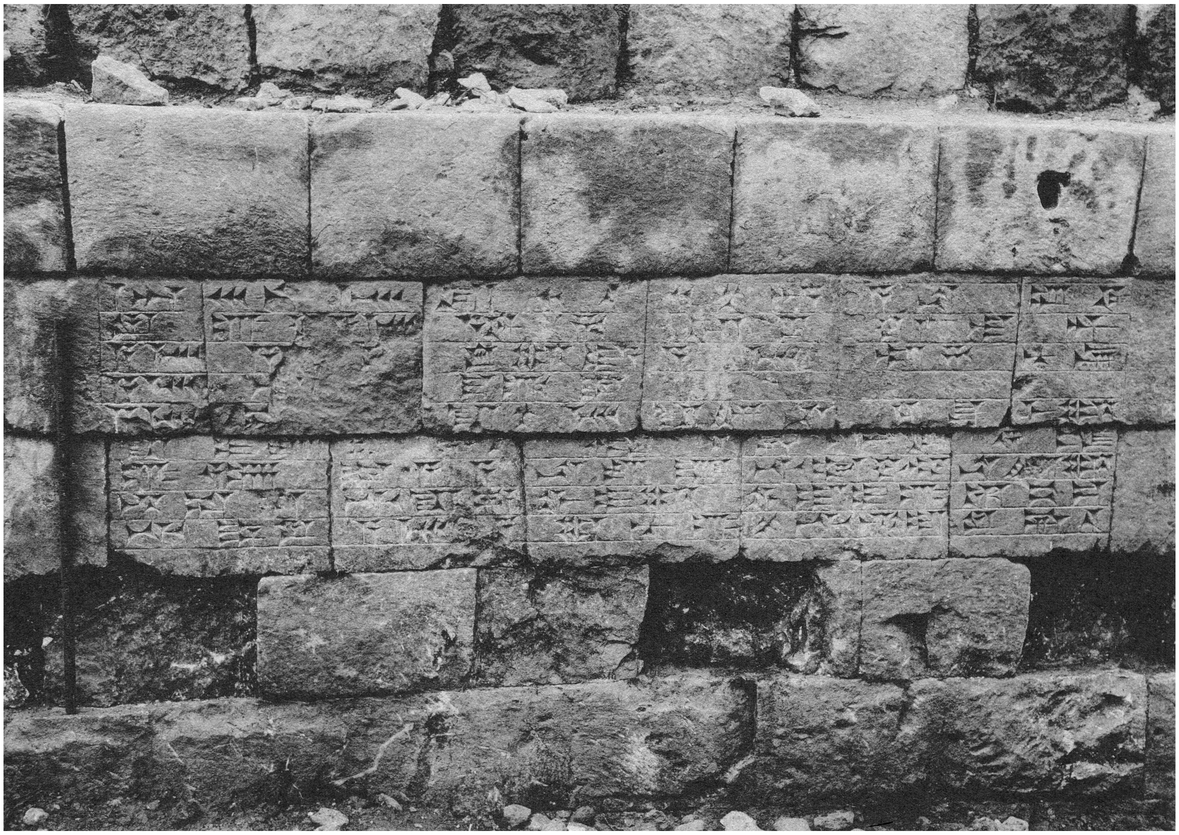

Figure 26. One set of stone blocks (text no. 226) found on the sixth bay of the aqueduct at Jerwan recording the construction of an aqueduct. Reprinted from Jacobsen and Lloyd, OIP 24 pl. XVI C courtesy of the Oriental Institute of the University of Chicago.

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur a-na šid-di*
2) *ru-ú-qí* A.MEŠ ÍD.*ḫa-zu-ur ki-lal-la-an*
3) A.MEŠ ÍD.*pul-pul-li-ia* A.MEŠ URU.*ḫa-nu-sa*
4) A.MEŠ URU.*gam-ma-ga-ra*
5) A.MEŠ *kup-pa-ni ša* KUR.MEŠ *ša im-na ù šu-me-li*
6) *ša i-ta-tu-uš-šú* UGU-*šú uš-rad-di pat-tum*
7) *ú-šáḫ-ra-a a-na ta-mir-ti* NINA.KI UGU *na-aḫ-li*
8) *ḫu-du-du-ti ša* NA$_4$.*pi-i-li pe-ṣi-i ú-šak-bi-is*
9) *ti-tur-ru* A.MEŠ *šá-tu-nu ú-še-ti-iq ṣe-ru-uš-šú*

1–9) Sennacherib, king of the world, king of Assyria: Over a long distance, I had the water of the two Ḫusur Rivers (Ḫazur), the water of the Pulpulliya River, the water of the city Ḫanusa, the water of the city Gammagara, (5) (and) water from mountain springs on the right and left sides of it added to it (and thereby) I had a canal dug to the plain of Nineveh. I had an aqueduct constructed (by packing down) white limestone over deep wadis (and thereby) enabled those waters to flow over it.

227

This text, which was inscribed across three stone blocks found at Jerwan, is an abbreviated version of text no. 226. Since one cannot be certain of the missing portions, due caution has been exercised in making restorations. Moreover, since the blocks were left where they were found, many of them being built into the walls of houses, the inscription could not be collated from the originals. This text is sometimes referred to as "[Jerwan] Inscription C."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Jacobsen and Lloyd, OIP 24 pp. 22–23 and pl. XVIII Inscription C	Jerwan	—	n

BIBLIOGRAPHY

1853 Layard, Discoveries p. 216 (study)
1927 Bachmann, Felsreliefs pp. 32–33 and pl. 33 (study)
1927 Speiser, BASOR 28 p. 16 (study)
1935 Jacobsen and Lloyd, OIP 24 pp. 22–23 and pl. XVIII Inscription C (copy, edition)
1978 Reade, RA 72 pp. 168–170 (study)
1997 Frahm, Sanherib p. 155 T 125 (study)
2000 Bagg, Assyrische Wasserbauten pp. 212–214 (edition)
2012–2013 Fales and del Fabbro, Atti dell'Istituto Veneto di Scienze, Lettere ed Arti 171 pp. 247–250 and figs. 22–24 (photo, copy, edition)

TEXT

1) [...] *a-na* ⸢*šid*⸣*-di ru-ú-qí ul-tu* ÍD.*ḫa-zu-*[*ur pat*]*-tum ú-*⸢*šáḫ*⸣*-*[*ra-a* ...]
2) [... UGU *na-aḫ-li ḫu-du-du*]*-ti ša* NA$_4$.*pi-i-li ú-šá-ak-bi-is ti-tur-ri* A.[MEŠ ...]

1–2) [Sennacherib ...]: I had a [can]al d[ug] over a long distance, from the Ḫusu[r] River [...] I had an aqueduct constructed (by packing down) limestone [over dee]p [wadis (and thereby) ...] water[s ...].

228

Two hundred and two stone blocks found at Jerwan in secondary usage are inscribed with one or more texts of Sennacherib recording at least his first two campaigns and a building project, possibly the construction of aqueducts for bringing water to Nineveh. Their state of preservation is described by the excavators T. Jacobsen and S. Lloyd (OIP 24 p. 23) as follows: "Inscription *D* is unfortunately in an almost hopeless state of preservation. West of the wadis we found that the south façade of the aqueduct had been strengthened with a new shell of masonry (cf. pp. 9–10). A great many of the stones used for this purpose bore traces of an inscription; but it soon became clear that the stones, before they were used to strengthen the aqueduct, had formed part of some other building, on the façade of which the inscription had originally been carved. In re-using these stones no account had been taken of the old inscription, and fragments of it were consequently scattered haphazardly among uninscribed blocks (p. 9 fig. 3 and p. 24 fig. 7; cf. pl. X*A*). In some cases the inscription had been turned sideways, in others upside down; but it seemed that generally the masons had placed the inscribed face outward, no doubt because it had the advantage of being already worked. The inscription had suffered serious damage when margins were cut on many of the blocks, so that not infrequently both the top and the bottom line of text have disappeared altogether. ... There is reason to believe, however, that more inscribed blocks would be found if the masonry were taken down stone by stone." The order and content of the majority of the 202 copied blocks is still unknown. Jacobsen and Lloyd (ibid. pp. 23–27) and E. Frahm (Sanherib pp. 155–159 T 126) have made some progress on putting this jigsaw puzzle of an inscription back together and their reconstructions have been followed here. The inscription, when complete, was written in at least three columns, with a minimum height of at least nine courses of blocks per column and approximately sixteen to twenty-one signs per line (with each line stretching over seven blocks); each course usually contained three lines of text. Each column of text contained about twenty-six lines of text, making the inscription at least seventy-eight lines long. From the traces of paint still on the blocks, it appears that the space occupied by the text was accentuated by red paint. This text is sometimes referred to as "[Jerwan] Inscription D."

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Jacobsen and Lloyd, OIP 24 pp. 23–27 and pls. X and XIX–XXX Inscription D	Jerwan, south wall of the aqueduct, west of the wadis, in secondary usage	—	n

COMMENTARY

The number of columns and lines of text cited above follows E. Frahm (Sanherib pp. 155–159); T. Jacobsen and S. Lloyd (OIP 24 pp. 23–25), uncertain if this inscription had more than two columns, state that Inscription D had at least fifty-two lines of text. It is certain from block nos. 88, 136, and 170, all of which have double vertical lines, that the inscription had no less than two columns. Based on the number of known blocks — not including any stones still to be discovered — it seems likely that there were at least three columns of text. However, as Frahm (Sanherib pp. 156–157) has already mentioned, it is uncertain if the known 202 blocks belong to one inscription or two different inscriptions/exemplars (see the discussion of the first campaign below).

At least one block (no. 91) can tentatively be assigned to the text's prologue since it mentions the god Anu (^{d}*a-num*); cf. text no. 222 line 1 and text no. 229 line 1. However, one cannot rule out the possibility that this piece belongs to another part of the text. The first campaign (against Marduk-apla-iddina II and his allies) is known from the following groups of blocks: Fragment A = nos. 143 + 144 + 152; Fragment B = nos. 56 + 79 (+) 62; Fragment C = nos. 103 + 123 + 110 + 61; Fragment D = nos. 74 + 73 + 111; and Fragment E = nos. 71 + 59. That campaign is also preserved on nos. 124 and 132. Jacobsen and Lloyd (OIP 24 pp. 25 and 27) suggest that Fragment A, Fragment C, and block no. 124 indirectly join; see Figure 27 on the next page. Frahm (Sanherib p. 158 T 126 §b) correctly notes that it is unlikely that Fragments A and C belong to the same course of blocks since block no. 124 records Marduk-apla-iddina II fleeing for his life and Sennacherib entering the palace in Babylon to plunder it, and Fragment C records the plundering of Marduk-apla-iddina II's palace. Therefore, Fragment C cannot come immediately before block no. 124; in fact, it comes after it. Frahm (ibid.) tentatively advances the proposal that Fragment B could come from the last row of blocks of the first column of text, that is, the same course of blocks as Fragment A. This fits well with an indirect join to block no. 124, but this would make the width of column one of the inscription wider than column two. Since the relationship between Fragment A, Fragment B, and Fragment C, and block no. 124 is uncertain, these groups are edited separately. Because Fragment C could duplicate Fragment D and/or Fragment E and because there is some uncertainty as to the arrangement of Fragment A and Fragment B, especially with regard to their relationship to block no. 124, the 202 known Jerwan "Inscription D" blocks could belong to more than one inscription of Sennacherib or more than one exemplar of the same text. The text is not sufficiently preserved to be able to make any firm conclusions on the matter.

The second campaign (against the Kassites and Yasubigallians, and the land Ellipi) is known from the following groups of blocks: Fragment F = nos. 149 + 31 (+) 33; Fragment G = nos. 26 + 20 + 29 + 27 + 60; Fragment H = nos. 34 (+) 39 (+) 35 + 37 (+) 32 + 55; and Fragment I = nos. 45 +$^{?}$ 41 +$^{?}$ 47. That campaign is also preserved on nos. 3 and 70; see the on-page notes. For details on the joins and contents, see Frahm, Sanherib p. 158 T 126 §c. Frahm (Sanherib p. 158 T 126 §d) points out that numerous other blocks appear to be inscribed with an account of military narration, possibly reports of campaigns other than Sennacherib's first or second campaign. These are block nos. 2, 16, 23, 30, 42–43, 49, 53, 65–66, 68, 75, 80, 84, 86–87, 94, 104, 108, 113–114, 116, 118–119, 130, 135–136, 140, 145–146, 150–151, 153, 157–158, 164 + 109, 167, 173, 176, 178–180, 184, and 195. Nos. 164 + 109 are edited as Fragment J. None of the other blocks, however, are sufficiently preserved to warrant an edition; for transliterations of these pieces, see Frahm, Sanherib p. 158. At least one block comes from the building report: nos. 69 + 121 + 67 + 117. That passage is edited here as Fragment K. Frahm (Sanherib pp. 157–158 T 126 §e) tentatively suggests that the following pieces also belong to the building report, the exact content of which is presently not known: nos. 88, 122, 167, 176–177, 182–183, 189, and 192–194. Those blocks are not edited here since too little on them is preserved; see Frahm, Sanherib p. 158 for transliterations.

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1935	Jacobsen and Lloyd, OIP 24 pp. 23–27, figs. 7–8 and pls. X and XIX–XXX Inscription D (copy, photo, edition, study)
1978	Reade, RA 72 pp. 168–170 (study)
1979	Borger, BAL^{2} pp. 67–68 (study)
1997	Frahm, Sanherib pp. 155–159 T 126 (transliteration, study)
2012–2013	Fales and del Fabbro, Atti dell'Istituto Veneto di Scienze, Lettere ed Arti 171 pp. 250–261 and figs. 12–14 and 26–35 (photo, copy, study)

TEXT

Fragment A

1) *i-na u*$_4$-[*mi*$^{?}$]-⸢*im*$^{?}$-*ma*$^{?}$⸣ [...]
2) *a-na* KÁ.DINGIR.⸢RA⸣.KI *ḫi-it-*⸢*mu*⸣-[*ṭiš al-lik-ma*$^{?}$ ...]
3) LUGAL KUR.*kár-*^{d}⸢*dun*⸣*-ìa-áš ša* [...]

Fragment A

Frgm. A 1–3) At *tha*[*t t*]*ime* [... *I marched*] quick[ly] to Babylon [*and* ...], the king of Karduniaš (Babylonia), who [...]

Fragment B

1) [...] ⸢*ti ik*$^{?}$-*šu*$^{?}$-*du*$^{?}$ *a*⸣-[*x x*] *x x a x* [...]
2) [... *šu*]-*ú* ^{md}AMAR.[UTU-IBILA]-SUM.⸢NA⸣ [...]
3) [... *a-lak ger-ri-ia iš*]-*me-ma ḫat-tu* ⸢*ù*⸣ [*pu*]-*luḫ*-[*tu im-qut-su*$^{?}$ ...]

Fragment B

Frgm. B 1–3) [...] *captured* [...] ... [... h]e, Mar[duk-apla]-iddin[a (II) (Merodach-baladan) ... hea]rd about [the advance of my expeditionary force] and fear and [t]err[or *fell upon him* ...]

Lacuna after Frgm. B If text block nos. 56+ belongs to the bottom course of blocks in the first column of the inscription(s), then this fragment is followed by block no. 124, the first stone of the second column of inscription(s). That block probably reads: *a-na šu-*[*zu-ub na-piš-ti-šú e-diš ip-par-šid a-na* É.GAL-*šú*] / *e-ru-*⸢*um*⸣-[*ma* ...] "in order to s[ave his (own) life, he (Marduk-apla-iddina), fled alone]. I entered [his palace and ...]."

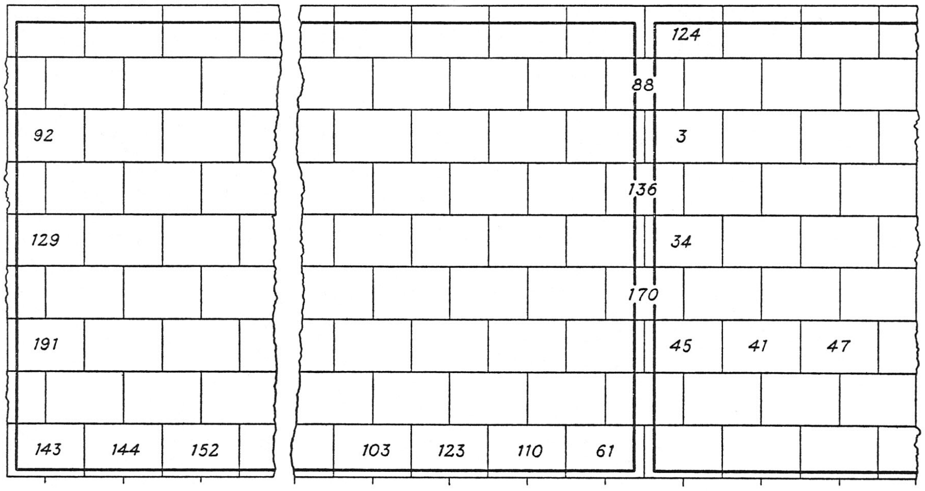

Figure 27. Diagram showing one possible arrangement of certain stone blocks inscribed with text no. 228. Reprinted from Jacobsen and Lloyd, OIP 24 p. 25 fig. 8 courtesy of the Oriental Institute of the University of Chicago.

Fragment C

1) [...] *x* KÁ.⸢GAL⸣.MEŠ-*šú*
2) [...] ^{md}AMAR.UTU-IBILA-SUM.NA
3) [...] *šu-a-tú ú-še-ṣa-am-ma šal-la-tiš am-nu*

Fragment C

Frgm. C 1–3) [...] his city gates [...] Marduk-apla-iddina (II) (Merodach-baladan) [...] I brought out [... *from*] that [...] and I counted (them) as booty.

Fragment D

1) [... NA$_4$] ⸢*a*⸣-*qar-tu ú-nu-*⸢*ut*⸣ *x x* [...]
2) [...] ⸢LÚ⸣.*man-za-az pa-ni* ⸢LÚ⸣.NAR.⸢MEŠ⸣ [...]
3) [...] *x* ⸢*ú*⸣-*še-ṣa-am-ma šal-la-*[*tiš am-nu* ...]

Fragment D

Frgm. D 1–3) I brought out [...] precious [stones], utensils of ... [...] attendants, male singers, [...] and [I counted (them) as] booty. [...]

Fragment E

1) [...].⸢MEŠ⸣-*šú* ⸢GIŠ.GIGIR⸣.MEŠ-*šú* [...]
2) [...] ⸢*ú*⸣-*nu-ut* É.[GAL-*šu* ...]
3) [...] *i-na* ⸢*qé*⸣-*reb* KÁ.[DINGIR.RA.KI ...]

Fragment E

Frgm. E 1–3) [...] his [...]s, his chariots [...], the utensils of [his] pal[ace, ...] inside Bab[ylon ...]

Fragment F

1) [*i-na 2-e ger-ri-ia* ^{d}]*aš-*⸢*šur*⸣ *be-*⸢*lí*⸣ [*ú-tak*]-⸢*kil-an*⸣-[*ni-ma*]
2) [*a-na* KUR LÚ.*kaš-ši-i ù*] KUR LÚ.*ia-*[*su-bi*]-*gal-la-*[*a-a*]
3) [*ša ul-tu ul-la a-na* LUGAL.MEŠ] AD.MEŠ-*ia la* [*kit-nu*]-*uš lu* [*al-lik*]

Fragment F

Frgm. F 1–3) [On my second campaign, the god] Aššur, my lord, [encou]raged m[e and I marched to the land of the Kassites and] the land of the Ya[subigall]i[ans, who since time immemorial had] not [submit]ted [to the kings], my ancestors.

Fragment G

1) [...] ⸢ANŠE⸣.NUN.NA.MEŠ ANŠE.⸢MEŠ GU$_4$.MEŠ⸣ *ù*
2) [*ṣe-e-ni ul-tu qer-bi-šú-un ú*]-*še-ṣa-am-ma šal-la-tiš am-nu*

Fragment G

Frgm. G 1–3) [I] brought out [from them ...] *damdāmu*-mules, donkeys, oxen, and [sheep and goats], and I counted (them) as booty. [Moreover], I destroyed,

---

Frgm. F line 3 *la* [*kit-nu*]-*uš* "[had] not [submit]ted": This may be an error for *la* [*kit-nu*]-*šu*.

Lacuna between Frgms. F and G Block nos. 3 and 70 contain text that appears in the lacuna between Frgms. F and G. The text on block no. 3 reads: *ar-*[*kab-ma* GIŠ.GIGIR GÌR.II-*ia i-na ti-ik-ka-a-te*] / ⸢*ú*⸣-[*šá-áš-ši* ...] "I r[ode (on horseback) and] had [my personal chariot carried on (men's) necks]." There is probably only one line missing between Fragment F and block no. 3. The text on block no. 70 reads: [... URU.*ki-lam*]-*za-*⸢*aḫ*⸣ [URU.*ḫa-ar-diš-pi* URU.É-^{m}*ku-bat-ti* URU.MEŠ-*ni-šú-nu* É BÀD].MEŠ-[(*ni*) *dan-nu-ti al-me* KUR-*ud* UN.MEŠ ANŠE].KUR.⸢RA⸣.[MEŠ ...] "[... I surrounded (and) conquered the cities Bīt-Kilam]zaḫ, [Ḫardišpu, (and) Bīt-Kubatti, their fortified wal]led [cities. (I brought out from them) people, ho]rs[es, ...]." The last line of block no. 70 is likely immediately followed by the first line of Fragment G.

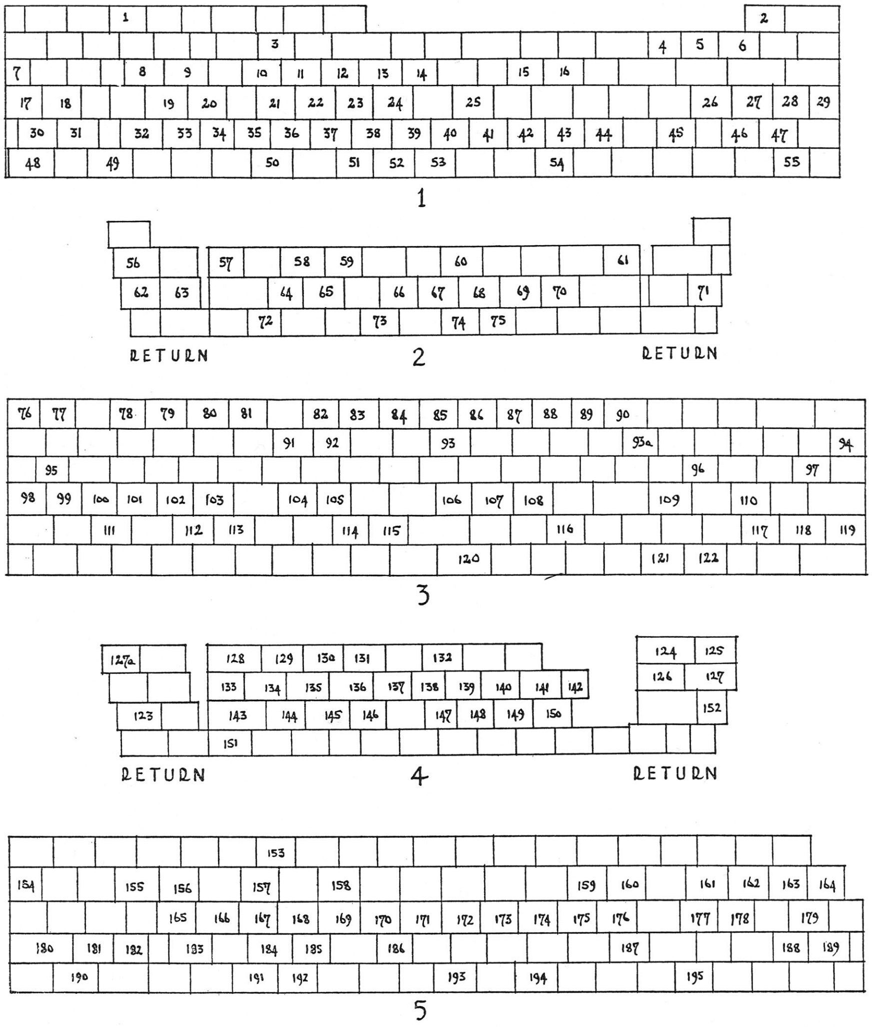
1 2
3 4 5 6
7 8 9 10 11 12 13 14 15 16
17 18 19 20 21 22 23 24 25 26 27 28 29
30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47
48 49 50 51 52 53 54 55
1
56 57 58 59 60 61
62 63 64 65 66 67 68 69 70 71
72 73 74 75
RETURN
2
RETURN
76 77 78 79 80 81 82 83 84 85 86 87 88 89 90
91 92 93 93a 94
95 96 97
98 99 100 101 102 103 104 105 106 107 108 109 110
111 112 113 114 115 116 117 118 119
120 121 122
3
127a 128 129 130 131 132 124 125
133 134 135 136 137 138 139 140 141 142 126 127
123 143 144 145 146 147 148 149 150 152
151
RETURN
4
RETURN
153
154 155 156 157 158 159 160 161 162 163 164
165 166 167 168 169 170 171 172 173 174 175 176 177 178 179
180 181 182 183 184 185 186 187 188 189
190 191 192 193 194 195
5

Figure 28. Diagram showing the find spots of the reused blocks inscribed with text no. 228. Reprinted from Jacobsen and Lloyd, OIP 24 p. 24 fig. 7 courtesy of the Oriental Institute of the University of Chicago.

3) [*ù* URU.MEŠ-(*ni*)-*šú-nu* TUR.MEŠ *ša*] ⸢*ni*⸣-*ba la i-šu-ú* ⸢*ap-pul aq-qur*⸣

Fragment H

1) ⸢*gim*⸣-[*ri* KUR]-*šú* DAGAL-⸢*ti*⸣ [...]-*ma* GIM *im-ba*-⸢*ri*⸣ [*as-ḫu-up* URU].*mar-ú-biš-ti*

2) URU.[*ak-ku*]-*ud-du* ⸢URU⸣.[É$^{?}$-$^{m?}$*bar*$^{?}$]-*ra-a šá ku-tal* KUR-[*i*$^{?}$ URU.MEŠ-(*ni*)] É LUGAL-*ti*-[*šu*]

3) *a*-[*di* 34] ⸢URU.MEŠ⸣ [TUR.MEŠ] *šá li-me-ti*-[*šú-nu al*]-*me ak-šu-du*

Fragment I

1) ⸢*a-di a-na-ku a-na*⸣ [...]

devastated, (and) [turned into ruins their small(er) settlements, which] were without number.

Fragment H

Frgm. H 1–3) [I ...] al[l of] his wide [land] and [overwhelmed (it)] like a fog. [I surr]ounded, conquered, [destroyed, devastated, (and) burned with fire] the cities Marʾubištu, [Akk]uddu, (and) [*Bīt-Bar*]*rû*, which (lie) behind the mountain[s, cities of his] royal house, to[gether with thirty-four small(er)] settlements in [their] environs.

Fragment I

Frgm. I 1–3) Until I [...] ... [...] the city Elenzi[aš ...] I

Lacuna after Frgm. G The translation assumes that *ú-še-me kar-meš* "I turned into ruins" appeared at the very beginning of the now-lost line that immediately followed Frgm. G line 3.

Lacuna after Frgm. H The translation assumes that *ap-pul aq-qur ina* ^{d}GIŠ.BAR *aq-mu* "I destroyed, devastated, (and) burned with fire" appeared at the very beginning of the now-lost line that immediately followed Frgm. H line 3.

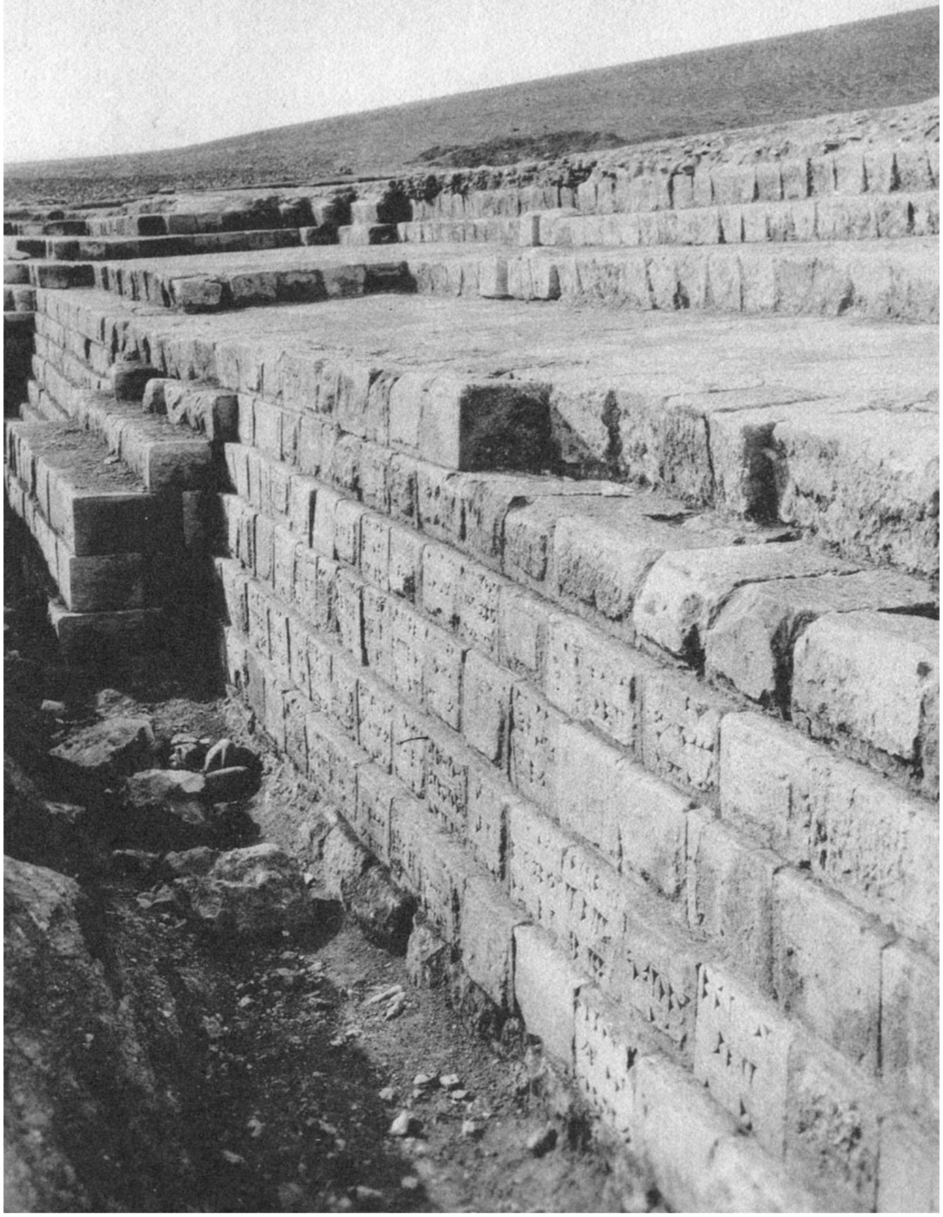

Figure 29. A section (no. 1 on fig. 28) of the south façade of the Jerwan aqueduct with reused stone blocks inscribed with text no. 228. Reprinted from Jacobsen and Lloyd, OIP 24 pl. X A courtesy of the Oriental Institute of the University of Chicago.

2) URU.*e-le-en-zi-*[*áš* ...]
3) *aṣ-bat-ma* ⸢BÀD$^{?}$⸣ *x* [...]

took hold of and *the wall* [...]

Fragment J

1) [...] SAG ⸢*mul-mul*⸣-[*li* ...]
2) [... *i*$^{?}$]-*na* ⸢MÈ⸣ EDIN [...]
3) [...]-*ma uš*-[*te*]-*še-ru ḫar*-[*ra-nu* ...]

Fragment J

Frgm. J 1–3) [...] a[r]ro[w ... *i*]*n* a pitched battle [...] and *they* took the direct *ro*[*ad* ...]

Fragment K

1) [... LÚ$^{?}$.MAŠ$^{?}$].MAŠ$^{?}$ LÚ.A.ZU LÚ.*da*-⸢*gíl*⸣ MUŠEN [...]

Fragment K

Frgm. K 1–3) [... *the exorc*]*ist*, the physician, the auger, [...], the carpenter, the silversmith, the smith, the [...]

2)	[...] LÚ.NAGAR LÚ.KÙ.DÍM LÚ.SIMUG LÚ.[...]	the work of the weaving craft, the expert [...]
3)	[...] *ši-pir* LÚ.UŠ.BAR-*ú-tu mu-*⸢*du*⸣*-ú* [...]	

229

Several stone blocks forming the entrance to a tunnel make up part of an aqueduct that Sennacherib had built to divert water from the Bastura River (a tributary of the Upper Zab) to Arbela, a principal cult city of the goddess Ištar. One ashlar block bears an eight-line inscription recording the construction of a (subterranean) watercourse.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Safar, Sumer 2 pp. 50–52; Safar, Sumer 3 pl. 6, Arabic section	At the entrance to a tunnel, east of Qala Mortka, on the left bank of the Bastura, about 20 km northeast of Arbela	—	p

COMMENTARY

In 1946, F. Safar and F. Basmaji investigated the remains of a wall constructed of large stone blocks (62×43×80 cm each) and the entrance to a tunnel along the Bastura. The ancient structure had been known since at least 1932. The tunnel — approximately the first 15 m of which remained in situ at the time of discovery — was built entirely of stone ashlars and slabs. The height of the entrance is 1.2 m and the width of the tunnel is 1.12 m for the first 6 m and 2.7 m thereafter. For a map showing the location of the remains, as well as a plan and section of the stone structure, see Safar, Sumer 3 (1947) Map 2 and Plan 1, Arabic section. An inscription written on one of the ashlars inside the tunnel (the sixth block from the entrance in the third course) states that Sennacherib was the king who commissioned the project. The text is similar in style and language to text no. 226; in particular, compare lines 3–5 to text no. 226 lines 5–6. The text was not collated since the block bearing the inscription was stolen in the early 1990s (MacGinnis, Erbil p. 71).

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1997 Frahm, Sanherib p. 159 T 127 (study)
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2002 Frahm, PNA 3/1 p. 1123 (study)
2003 Novotny, Eḫulḫul p. 203 n. 614 (study)
2013 Dalley, Hanging Garden p. 87 (translation, study)
2013 MacGinnis, Erbil pp. 70–71 (translation, study)

TEXT

1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*.KI
2) 3 ÍD.MEŠ *ša ul-tu* KUR.*ḫa-a-ni* KUR-*e*
3) *ša* SAG URU.LÍMMU-DINGIR A.MEŠ *ku-up-pi*
4) *ša* ZAG *u* GÙB *ša i-ta-at* ÍD.MEŠ *šá-ti-*⸢*ni*⸣
5) *aḫ-re-ma* UGU-*ši*$^{?}$-*na*$^{?}$ *uš-rad-di*
6) ÍD *aḫ-re-ma a-na qa-bal-ti* URU.LÍMMU-DINGIR
7) *šu-bat* ^{d}*iš-tar* GAŠAN *ṣir-ti*
8) *ú-še-šir ma-lak-šin*

1) Sennacherib, king of the world, king of Assyria:
2–8) (As for) the three watercourses which (flow) from Mount Ḫāni, a mountain above the city Arbela, I dug out the springs which are on the right and left banks of those watercourses and (thus) added (the springs' water) to them. I dug a (subterranean) watercourse and directed (all of) their course(s) inside the city Arbela, the dwelling of the goddess Ištar, the exalted lady.

230

Two stone tablets, both of which possibly originate from Samarra, are inscribed with a text describing the military campaigns of Sennacherib in an unusual way. The inscription also has some information not found in other known inscriptions of this king, in particular the setting up and inscribing of a victory stele in the plain of Ḫalulê after the battle there (691), the enlargement of the city Sūr-marrati (probably the site of Samarra), and the construction of that city's wall. In the style of texts written on steles (and rock reliefs), the inscription begins with an invocation of gods (lines 1–2), the king's name and epithets (lines 3–5a), and a statement about the god Aššur supporting Sennacherib, in particular during his campaigns to Chaldea and Elam (lines 8b–11a). The military narration is very unusual, not only in the manner in which the campaigns are recorded, but also in the number of campaigns recorded. To conform with the king's annalistic narration on clay prisms, Sennacherib boasts of eight successful campaigns, with the centerpiece of the narrative being the eighth (the battle of Ḫalulê). In fact, he refers to five events, but only describes three of them. The campaigns described or referred to in this text are his first (late 704 to early 702), fourth (700), sixth (694–693), seventh (late 693), and eighth (691) campaigns. Before describing the battle of Ḫalulê in detail, Sennacherib states that he campaigned against Chaldea four times (the first, fourth, sixth, and eighth campaigns) and against Elam three times (the sixth, seventh, and eighth campaigns); no details are given about the individual campaigns. The inscription then narrates the events leading up to the battle of Ḫalulê (lines 11b–59a), the battle itself and its aftermath (lines 59b–112), and the placing of an inscribed victory stele on the field of battle (lines 113–114). Reports of the king's sixth and seventh campaigns (lines 16b–19a and 19b–41a respectively) are included as part of the background to

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2 For the translation of *nāru* as "watercourse," rather than as "river," see Bagg, Assyrische Wasserbauten p. 225. With regard to KUR.*ḫa-a-ni*, J. Reade (RA 72 [1979] p. 173) suggests that Mount Ḫāni is the section of the Zagros range neighboring the canal, an area which A. Bagg (Assyrische Wasserbauten p. 225) identifies as the stretch between the Safin and Bana Bawi ridges. With regard to the three watercourses, F. Safar proposes that these are the three largest tributaries of the Bastura, the sources of which are located near the villages of Qirzah, Ziyarat, and Susan.

2–5 Cf. text no. 226 lines 5–6. In this inscription, *mê kuppī* probably refers to (mountain) "springs," and not to "water from wells." Note the use of the ŠD of *redû* in line 5 of this text and in line 6 of text no. 226; see CAD R p. 245 sub *redû* A 18 for addition references.

4 *šá-ti-*⸢*ni*⸣ "those": Safar and Basmaji read *šá-ti-dù*, while Laessøe (JCS [1951] p. 29) and Bagg (Assyrische Wasserbauten p. 225) read *šá-ti-na*. The last sign is barely legible in the published photograph but the traces support the reading proposed here (cf. the copy).

6 *qa-bal-ti* "inside": The copy omits the TI-sign, which is clearly visible in the published photograph.

Sennacherib marching south against Mušēzib-Marduk, the king of Babylon; this was probably done to explain why Sennacherib regarded the Elamite king Umman-menanu (Ḫumban-menanu) as "a rash fellow who does not have sense or insight." Those events are introduced by the formulae "on the first occasion" and "on the second occasion" respectively, and recorded in subordinate clauses, with all of the verbs marked by the subordinate marker *-u*. The building report (lines 115–120a) records that Sennacherib enlarged the city Sūr-marrati and built its wall; the king states that he decided to carry this work out after spending the night there. The text is dated to the eponymy of Nabû-kēnu-uṣur (690), which is wrongly called in the text the "fourteenth year of Sennacherib"; this eponymy is actually the king's 15th regnal year. This text is sometimes referred to as the "Baltimore Inscription," the "Walters Inscription," the "Washington Inscription," and the "Sūr-marrati Inscription"; exs. 1 and 2 are named after the cities in which they now reside (Baltimore and Washington DC respectively).

CATALOGUE

Ex.	Museum Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	Walters Art Galley no. 41,109	Possibly Samarra	63.5×40.6	1–126	c
2	Catholic University of America (number not known)	Possibly Samarra	18×18	1–20, 120–126	n

COMMENTARY

Ex. 1 was purchased from E.J. Banks by the Walters Art Gallery (Baltimore) on March 16, 1931. At the time of sale, Banks stated that the stone tablet was from Sennacherib's palace at Nineveh. Given the information provided in the text itself (lines 115–122), the reliability of Banks' statement is questionable. The inscription gives the city Sūr-marrati as its place of origin and, therefore, Samarra is probably the provenance of the tablet; for the identification of ancient Sūr-marrati as modern Samarra, see Sachs, JAOS 57 (1937) pp. 419–420. The preserved part of the tablet consists of one large fragment and two small ones; about one quarter of the tablet is missing (the bottom right hand side). Where the fragments have been joined together, the plaster has obliterated a few signs. The upper part of the obverse and lower part of the reverse are well preserved, but the lower part of the obverse and the upper part of the reverse are badly broken, damaged, and to a certain extent incrusted with salt, making the text on those parts of the tablet difficult to decipher.

Ex. 2 is a small fragment of a stone tablet that preserves a small section of the beginning and end of the inscription; parts of the first nineteen lines of the obverse and parts of the last seven lines of the reverse are extant. The object, when examined by V. Scheil (RB 9 [1900] pp. 424–427), was owned by the Catholic University of America (Washington DC). The authors have not been able to locate the object and, therefore, it is not known if that piece is still in the possession of the Catholic University of America or if it is now owned by another institution or individual. Scheil stated at the time of publication that the tablet originated from Nineveh, but there is no other evidence to support that claim. R. Borger (BAL^2 p. 67) correctly identified the piece in the Catholic University of America in Washington as a duplicate of the Walters Art Galley tablet.

A.K. Grayson (AfO 20 [1963] p. 83) and E. Weissert (HSAO 6 p. 199 and nn. 57–58) both think that the inscription is a copy of one on a victory stele set up at Ḫalulê after the battle, but with a building report added. If this interpretation is correct, then the account of Sennacherib's eighth campaign in this text is likely a copy of one of the first reports of those events. Therefore, this report of the battle of Ḫalulê is earlier in date than the best known version of his eighth campaign, which is preserved in text no. 18 v 1′–vi 15′, text no. 22 v 17–vi 35, and text no. 23 v 9–vi 30; that description of the events was probably modeled on the military narration on the now-lost Ḫalulê stele. Moreover, Grayson (AfO 20 [1963] p. 87) proposes that a letter to a god could have been a likely source for some of the contents of this text; this proposal, however, cannot be presently supported by the extant Sennacherib corpus. For further information about the unusual style of the inscription, see ibid. pp. 83–89.

The master text is ex. 1; the lineation of ex. 2 is marginally different. Lines 1–63 are on the obverse of ex. 1 and lines 64–126 are on the reverse. Since ex. 2 duplicates lines 1–20 and 120–126, a partial score is provided on the CD-ROM; the few minor variants are listed at the back of the book. Since ex. 2 was not available for study, the transliteration in the score generally follows Scheil's edition. Lines 11b–108a — the report of the eighth campaign (the battle of Ḫalulê), with the imbedded accounts of the sixth and seventh campaigns — duplicate with major variation text no. 22 iv 37b–39a, 44b–45, 55–v 11a, and 31–vi 35; text no. 34 lines 20–25a and 36b–55a; and text no. 35 lines 16′–52′. Restorations are generally based on those texts, especially text no. 22.

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1935 J. Lewy, JAOS 55 p. 363 (ex. 1, study)
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1936 Böhl, MLVS 3 pp. 8–9 (study)
1963 Grayson, AfO 20 pp. 83–96 and pls. I–IV (ex. 1, photo, copy, edition)
1979 Borger, BAL^{2} pp. 67 and 85 and 87–88 (exs. 1–2, study)
1984 Galter, Studies Aro p. 161 (ex. 1, study)
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1997 Weissert, HSAO 6 p. 199 and nn. 57–58 (study)
2013 Dalley, Hanging Garden p. 144 (study)

TEXT

1) ^{d}*aš-šur* EN GAL AD DINGIR.MEŠ ^{d}*a-num* ^{d}EN.LÍL *ù* ^{d}*é-a* ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ^{d}U.GUR ^{d}*iš-*⸢*tar*⸣

2) [^{d}]7.BI DINGIR.MEŠ GAL.MEŠ *ša i-di* LUGAL *pa-li-ḫi-šú-un i-za-zu-ma* UGU *kul-lat na-ki-ri ú-šam-ra-ru* ⸢GIŠ⸣.TUKUL.MEŠ-⸢*šú*⸣

3) ^{md}30-PAP.MEŠ-SU LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*tim* LUGAL *ni-iš* IGI.II-*ku-un na-ṣir kit-ti*

4) ⸢*ra*⸣-*ʾi-im mi-šá-ri e-piš ú-sa-a-ti a-lik tap-pu-ut a-ki-i sa-ḫi-ru dam-qa-a-ti eṭ-lum gít-ma-lum*

5) *zi-ka-*⸢*ru*⸣ *qar-du a-šá-red* ⸢*kal*⸣ *mal-ki rap-pu la-ʾi-iṭ la ma-gi-ri mu-šab-ri-qu za-ma-a-ni* ^{d}*aš-*⸢*šur*⸣ KUR-*ú* GAL ⸢LUGAL⸣-[*ut*]

6) ⸢*la*⸣ *šá-na-an ú-šat-li-ma-an-ni-ma* UGU *gim-ri a-šib pa-rak-ki ú-šar-ba-a* GIŠ.TUKUL.MEŠ-*ia ul-tu* A.AB.⸢BA⸣

7) ⸢*e*⸣-*le-ni-ti ša šá-lam* ^{d}UTU-*ši a-di tam-tim šap-li-ti ša ṣi-it* ^{d}UTU-*ši gi-mir mal-ki ša kib-ra-*⸢*a-ti*⸣

8) *še-pu-ú-a ú-šak-niš-ma i-šu-ṭu ab-šá-a-ni i-na er-bet ger-ra-ni-ia ša a-na* KUR.*kal-*⸢*di*⸣ *ú-ri-du-ma*

9) ⸢*a*⸣-*na* ⸢URU⸣.*kar-*^{d}MUATI *ša* GÚ ÍD.*mar-ra-ti al-li-ku* URU.MEŠ-*šú-nu ak-šu-du-ma áš-lu-la šal-la-su-un ap-pu-lu*$_{4}$

10) *aq-qu-ru i-na* ^{d}GIŠ.BAR *aq-mu-ú i-na še-lal-ti*

1–2) The deities Aššur — great lord, the father of the gods — Anu, Enlil, and Ea, Sîn, Šamaš, Adad, Marduk, Nabû, Nergal, Ištar, (and) the Sebetti, the great gods who stand at the side of the king who reveres them and make his weapons prevail over all enemies:

3–5a) Sennacherib, great king, strong king, king of the world, king of Assyria, king of the four quarters (of the world), the king who was chosen by you, guardian of truth who loves justice, renders assistance, goes to the aid of the weak, (and) strives after good deeds, perfect man, virile warrior, foremost of all rulers, the bridle that controls the insubmissive, (and) the one who strikes enemies with lightning:

5b–11a) The god Aššur, the great mountain, granted to me unrivalled sovereig[nty] and made my weapons greater than (those of) all who sit on (royal) daises. He made all of the rulers of the (four) quarters (of the world) from the Upper Sea of the Setting Sun to the Lower Sea of the Rising Sun bow down at my feet and they (now) pull my yoke. On four of my campaigns (during) which I went down to Chaldea and marched to the city Kār-Nabû, which is on the shore of the Bitter Sea, I conquered their cities, and (then) plundered (them), destroyed (them), devastated (them), (10) (and) burned (them) with fire; and on three of my campaigns (during) which I marched to Elam, I destroyed its settlements.

ger-ra-ni-ia ša a-na KUR.ELAM.MA.KI
al-li-ku-ma ú-šaḫ-ri-⸢*bu*⸣
11) *da-ád-me-šá i-na 8-e ger-ri-ia a-na*
KÁ.DINGIR.RA.KI *a-la-ku aq-bi* DUMU.MEŠ
KÁ.DINGIR.RA.KI *ša a-lak ger-ri-*⸢*ia*⸣
12) *iš-mu-ma im-qu-*⸢*ut*⸣*-*[*su*]*-*⸢*nu*⸣*-ti gi-lit-tu ù*
ḫa-⸢*at*⸣*-tu* É NÍG.GA *ša é-sag-íl* ⸢*ip*⸣*-tu-ma* KÙ.GI
KÙ.BABBAR NA$_4$.MEŠ
13) *na-as-qu-ti ša* ^{d}EN *ù* ^{d}*zar-pa-ni-tum a-na*
mu-ʾu-de-e ú-še-ṣu-ni a-na
^{m}*um-ma-an-me-na-nu*
14) LUGAL KUR.ELAM.MA.KI *ú-še-bi-lu iš-pu-ru-*⸢*šú*⸣
ki-a-am a-na re-ṣu-ti-ni a-na KÁ.DINGIR.RA.KI
al-ka-am-ma
15) [*i*]*-da-a-ni i-zi-iz-ma tu-kul-*⸢*ta*⸣*-ni* ⸢*lu*⸣ *at-ta*
šu-ú LUGAL KUR.ELAM.MA.KI *la ḫa-sis a-ma-te*
ša la i-šu-ú
16) ⸢*ṭè*⸣*-e-mu ù mil-ku* ⸢*ki*⸣*-i il-te-ni-šú i-na tar-ṣi*
^{m}*ḫal-lu-ši* AD*-šú a-na na-gi-šú ú-ri-du-ma*
17) URU.*na-gi-tu* URU.*na-gi-tu-di-iʾ-bi-na*
⸢KUR⸣.*ḫi-il-mu* KUR.*pil-la-tú ù* KUR.*ḫu-pa-pa-nu*
na-gi-a-ni-šú
18) *ša e-ber-tan* ÍD.*mar-ra-ti ak-šu-du-ma áš-lu-la*
šal-la-su-un ap-pu-lu$_4$ *aq-qu-ru ina* ^{d}GIŠ.BAR
19) *aq-mu-ú šá-ni-a-nu i-na tar-ṣi* ^{m}*ku-du-ri* ŠEŠ*-šú*
a-na KUR.ELAM.MA.KI *al-li-ku-ma*
URU.É-^{m}*ḫa-ʾi-ri*
20) ⸢URU⸣.*ra-ṣa-a* URU.MEŠ*-ni ša mi-ṣir* KUR
aš-šur.KI *ša i-na tar-ṣi* AD*-ia* LUGAL
KUR.ELAM.MA.KI *e-ki-mu*
21) [*da*]*-na-niš i-na* ⸢*me*⸣*-ti-iq ger-ri-ia al-me*
KUR*-ud áš-lu-la šal-la-sún* LÚ.ERIM.MEŠ GIŠ.PAN
GIŠ.*a-ri-*⸢*te*⸣
22) *qé-reb-šú-un ú-še-rib a-na mi-ṣir* KUR *aš-šur*.KI
ú-ter-ram-ma ŠU.II LÚ.GAL URU.ḪAL.ṢU
23) BÀD.DINGIR.KI *am-nu* URU.É-^{m}*ar-ra-bi*
URU.*a-lum*-GIŠ.PAN URU.*bu-bé-e*
URU.*dun-ni-*^{d}UTU URU.*e-kal-šal-la*
24) URU.*bu-ru-tu* URU.É-^{m}*ri-si-ia*
URU.BÀD-^{m}*dan-nu-*^{d}U.GUR URU.É-^{m}*aḫ-la-me-e*
25) ⸢URU⸣.*a-lum-ša*-GAŠAN-É URU.*ib-rat*
URU.*ku-ṣur-ta-in* URU.*du-ú-ru*
URU.*dan-nat-*^{m}*su-la-a-a* URU.*ši-li-ib-*⸢*tu*⸣
26) ⸢URU⸣.É-^{m}*a-ṣu-ú-si* URU.*kar-*^{m}NUMUN-BA*-šá*
URU.É-^{m}*gi-iṣ-ṣi* URU.É-^{m}*kàt-pa-la-ni*
URU.*dim-tú-šá-*^{m}*su-*⸢*la*⸣*-*[*a-a*]
27) ⸢URU⸣.*dim-tú-ša-*^{md}DUMU-É-KAR*-ir*
URU.*ḫar-ri-áš-la-ke-e* URU.*rab-ba-a-a*
URU.*ra-a-su* URU.DU$_6$-^{m}*ú-*[*ḫu-ri*]
28) ⸢URU⸣.*ḫa-am-ra-nu* URU.⸢DU$_6$⸣-^{m}*ḫu-um-bi*

11b–15a) On my eighth campaign, I ordered the march to Babylon. (As for) the Babylonians who heard about the approach of my expeditionary force, terror and fear fell upon [th]em. They opened the treasury of Esagil and took out the gold, silver, (and) choice stones of the god Bēl (Marduk) and the goddess Zarpanītu in abundance. They sent (it) to Umman-menanu (Ḫumban-menanu), the king of the land Elam. They wrote to him as follows: "Come to Babylon to our aid and align yourself with us! Let us put our trust in you!"

15b–19a) He, the king of the land Elam, was a rash fellow who does not have sense or insight. On the first occasion, in the time of Ḫallušu-(Inšušinak I), his father, I went down to his district and captured the cities Nagītu (and) Nagītu-diʾbina, (and) the lands Ḫilmu, Pillatu, and Ḫupapanu, districts of his that are on the other side of Bitter Sea, and plundered (them), destroyed (them), devastated (them), and burned (them) with fire.

19b–23a) On the second occasion, in the time of Kudurru (Kudur-Naḫḫunte), his brother, I went to the land Elam and, in the course of my campaign, I surrounded, conquered, (and) plundered the cities Bīt-Ḫaʾiri (and) Raṣā, cities on the border of Assyria that the king of the land Elam had taken away by [fo]rce in the time of my ancestor(s). I had archers (and) shield bearers stationed inside them. I brought (those cities) back inside the border of Assyria and placed (them) under the authority of the garrison commander of Dēr.

23b–35a) The cities Bīt-Arrabi, Ālum-qašti, Bubê, Dunni-Šamaš, Ekal-šalla, Burutu, Bīt-Risiya, Dūr-Dannu-Nergal, Bīt-Aḫlamê, (25) Ālum-ša-Bēlet-bīti, Ibrat, Kuṣurtain, Dūru, Dannat-Sulāya, Šilibtu, Bīt-Aṣūsi, Kār-Zēra-iqīša, Bīt-Giṣṣi, Bīt-Katpalani, Dimtu-ša-Sul[āya], Dimtu-ša-Mār-bīti-ēṭir, Ḫarri-ašlakê, Rabbāya, Rāsu, Tīl-U[ḫuri], Ḫamrānu, Tīl-Ḫumbi, Dimtu-ša-Dume-ili, Bīt-Ubiya, Baltī-[līšir], Taqab-līšir, Ša-nāqidāte, Sarḫudēri, Bīt-Aḫḫē-iddina, [*Ilteuba*], (30) Muḫuṣē..., Damtê, Dimtu-ša-Bēlet-bīti, Akkabarina, Bīt-[*Imbiya*], Masūtu, Bīt-Unziya, Bīt-Kisiya, Dimtu-ša-Šullume, [...], Dimtu-ša-Nabû-šarḫi-ilī, Apdinu, Tīl-Raqu, Ālum-šarri, [...], the walled fortresses of the land Rā[ši], and the small(er) cities in [their] environs, [which were without number], the cities Ḫamānu (and) Nadītu, as far as

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11b–15a Cf., for example, text no. 22 v 17–37a and text no. 35 lines 29´b–35´a.

15b–49a Cf., for example, text no. 22 v 37b–43a and text no. 35 lines 35´b–40´a. For reports of Sennacherib's sixth (lines 16–19a) and seventh campaigns (lines 19b–41a), cf. text no. 22 iv 37b–39a, 44b–45, and 55–v 11a; and text no. 35 lines 16´–24´.

19–22 See Worthington, Textual Criticism §3.5.2.

23b–32 Cf. the list of cities in text no. 22 iv 61b–75.

URU.*dim-tú-ša-*^{m}*du-me-li* URU.É-^{m}*ú-bi-ia* URU.*bal-*⸢*ti*⸣-[*li-šir*]

29) ⸢URU⸣.*ta-qab-li-šir* URU.*ša-na-qi-da-a-te* URU.*sa-ar-ḫu-de-ri* URU.É-^{m}PAP.MEŠ-SUM.NA [URU.*il-te-ú-ba*$^{?}$]

30) ⸢URU⸣.*mu-ḫu*$^{?}$*-ṣe-e-x* URU.*da-am-te-e* URU.*dim-tú-ša-*GAŠAN-É URU.*ak-kab-ri-na* URU.É-[^{m}*im-bi-ia*$^{?}$]

31) URU.*ma-su-ut-tu* URU.É-^{m}*un-zi-ia* URU.É-^{m}*ki-si-ia* URU.*dim-tú-šá-*^{m}*šul-lu-me* URU.[...]

32) URU.*dim-tú-ša-*^{md}MUATI-*šar-ḫi-*DINGIR.MEŠ URU.*ap-di-nu* URU.DU$_{6}$-*ra-qu* URU.*a-lum-*LUGAL URU.*x* [...]

33) É BÀD.MEŠ *dan-nu-ti ša* KUR.*ra-a-*[*ši*] *ù* URU.MEŠ TUR.MEŠ *ša li-me-ti-*[*šú-nu ša ni-ba la i-šu-ú*]

34) ⸢URU⸣.*ḫa-ma-nu* URU.*na-di-tu a-di né-*⸢*re*⸣-[*bi*] ⸢*ša*⸣ URU.É-^{m}*bu-na-ak-ki ak-*⸢*šu*⸣-[*du-ma áš-lu-la šal-la-sún*]

35) [*ap-pu*]-*lu aq-qu-ru i-na* ^{d}GIŠ.⸢BAR⸣ [*aq*]-⸢*mu*⸣-*ú áš-pu-ka ti-la-niš* ⸢*šu*⸣-[*ú* LUGAL KUR.ELAM.MA.KI ...]

36) [*ka-šad*] ⸢URU⸣.MEŠ-*šú iš-mu-ú gi-lit-*[*tu*] ⸢*ù*⸣ *ḫa-*⸢*at-tu*⸣ *im-qu-*⸢*tu*⸣-[*šú si-it-ti* UN.MEŠ KUR-*šú*]

37) *a-na dan-*⸢*na*⸣-*a-te ú-še-lu-ú šu-ú* ⸢URU⸣.*ma-*[*dak*]-⸢*ti*⸣ URU ⸢LUGAL⸣-[*ti-šú e-zi-bu-ma a-na*]

38) ⸢URU.*ḫa-i-da-la*⸣ *ša qa-bal* KUR-*i a-na* ⸢*ru*⸣-*qé-e-*[*ti*] iš*-[*ta-ka-nu pa-ni-šu a-na* URU.*ma-dak-ti*]

39) ⸢URU LUGAL⸣-*ti-šú a-la-*[*ku*] *aq-bu-ú* ITI.AB *ku-uṣ-ṣu dan-*⸢*nu*⸣ [*ik-šu-dam-ma šá-mu-tum*$^{?}$ *la-zi-iz-tum*$^{?}$ *il-li-ku-ma*$^{?}$]

40) [*šá*]-⸢*a*⸣-*ru zu-un-nu* ⸢*šal*$^{?}$*-gu*$^{?}$ *im*⸣-*da-ḫa-ru na-ḫa-al-li na-*⸢*at*⸣-[*bak* KUR-*i a-du-ra pa-an ni-ri-ia ú-ter-ru-ma*]

41) [*a*]-⸢*na*⸣ [KUR] *aš-*[*šur aṣ-ba*]-*tu* ⸢*ḫar*⸣-[*ra*]-*nu ar-ki-ia šu-ú* ⸢LUGAL⸣ [KUR.ELAM.MA.KI ...]

42) *ú-šat-*[*bi*$^{?}$*-ma*$^{?}$] ⸢*si*$^{?}$*-it*$^{?}$⸣-*ti* [UN$^{?}$].MEŠ KUR-*šú ša ul-*[*tu*$^{?}$ ...]

43) *a-na* ⸢KUR⸣.[... *ú*]-*še-ri-*⸢*dam*⸣-[*ma ú-še-šib ṭe-ra-a-ti* ...]

44) *a-na* ⸢KUR⸣.[...] *x* [...]

45) ⸢*la*$^{?}$ *ra*$^{?}$⸣-[*áš ṭè-e-me ù mil-ki*$^{?}$] *a*$^{?}$ ⸢*tu*$^{?}$⸣ [...]

46) *x nu x* [...] *x* ⸢KÁ$^{?}$⸣ [...]

47) ⸢*im-ḫur*⸣ [...] *qu* [...]

48) *la iq*$^{?}$-[*ba-a*$^{?}$ *e-pi-su-un*$^{?}$ ERIM.ḪI.A$^{?}$]-*šú* ⸢KARAŠ$^{?}$⸣-[*su ú-pa-ḫi-ir-ma*$^{?}$ ...]

49) [...] (*x*) *x x* [...]

the pa[ss] of the land Bīt-Bunaki — I conqu[ered, and plundered (them), (35) destr]oyed (them), devastated (them), [bu]rned (them) with fire, (and) turned (them) into a heap of ruins.

35b–38a) When he, [the king of the land Elam, ...] heard about [the conquest] of his cities, terr[or] and fear fell upon [him]. He brought [the rest of the people of his land] into fortresses. He [abandoned] the city Ma[dak]tu, [his] royal city, [and] s[et out] for the city Ḫaydala, which is in the mountains, far aw[ay].

38b–41a) I ordered the mar[ch to the city Madaktu], his royal city. In the month Ṭebētu (X), bitter cold [set in and *continuous rain fell, and* (then) w]ind, rain, (and) *snow* came in equal force. [I was afraid] of the gorges, the out[flows of the mountains, (so) I turned around and too]k the ro[a]d [t]o As[syria].

41b–49a) After my (departure), he, the king of [the land Elam], *rou*[*sed ... Then*, he] brought down [...] *the rest of* [*the people of*] his land, who [...] *fr*[*om ...*] to the land [... and settled (them) on the alluvium. ...] to the land [...] ... [...] *not ha*[*ving sense or insight*] ... [...] ... [...] ... [...] *he received* [...] ... [...] He did not [*order their work*, (*but*) *gathered*] his *army*] (*and*) *for*[*ces ...*] ... [...].

49b–54a) [...] ... [... the land B]īt-Adi[ni, ...] ... [... *the*

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32 Possibly restore 50 at the very end of the line; cf. text no. 22 iv 76, which has 34 URU.MEŠ *dan-nu-ti* "thirty-four fortified cities."

39 *šá-mu-tum*$^{?}$ *la-zi-iz-tum*$^{?}$ *il-lik-ma*$^{?}$ "*continuous rain fell, and (then)*": This conjectural restoration, for which there is space on the tablet, is based on text no. 34 line 43.

41b–49a Cf. text no. 35 lines 25´–27´ and 37´b–40´a. For lines 47–49a, cf. also text no. 22 v 40–43a.

49b–59a Cf., for example, text no. 22 v 43b–59, text no. 34 lines 44b–47a, and text no. 35 lines 40´b–43´.

50) [...] *x ḫa* [...]
51) [... KUR].⸢É⸣-^{m}*a-di*-[*ni* ...]
52) [...] *ki* [...] *x* ⸢*bi*$^{?}$⸣ *ri* [...]
53) [LÚ.*ú*]-*bu*-[*lu*$^{?}$ LÚ.*ma*]-⸢*la*$^{?}$⸣-*ḫu* LÚ.⸢*ra*⸣-[*pi-qu*$^{?}$ ...]
54) [*x x*] *x* [...] ⸢*gi*⸣-*ip-šu*-⸢*sún*⸣ [...]
55) [*x x*] *x* (*x*) [...] *ù x* [...]
56) [...] *x* [...] *nu in* [...]
57) [*ki-ma ti*]-⸢*bu*⸣-[*ut a-ri*]-*bi ma-a*ʾ-⸢*di*⸣ [*ša pa-an šat-ti* ...]
58) [*a-na e*]-⸢*peš*⸣ *tuq*-[*ma-ti* (*x x*)] *x x ia* [... SAḪAR.ḪI.A GÌR.II-*šú-nu ki-ma* MURU$_{9}$ *kab-ti ša dun-ni*]
59) [*e*]-⸢*ri*⸣-*ia-ti* [*pa-an* AN-*e*] *rap-šu-ti* [*ka-tim a-na-ku a-na* ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}EN ^{d}MUATI ^{d}U.GUR]
60) [^{d}]INANNA *ša* URU.⸢NINA⸣[.KI ^{d}]INANNA *ša* URU.LÍMMU-[DINGIR DINGIR.MEŠ *ti-ik-li-ia a-na ka-šá-di* LÚ.KÚR *dan-ni am-ḫur-šú-nu-ti-ma*]
61) [*su*]-⸢*pe*⸣-*ia ur*-⸢*ru*⸣-*ḫiš* ⸢*iš-mu*⸣-*ú il*-⸢*li*⸣-[*ku re-ṣu-ti* ...]
62) [*šu*]-⸢*zu*⸣-*zu an-na-dir-ma* ⸢*at*⸣-*tal-bi-šá* ⸢*si*⸣-[*ri-ia-am ḫu-li-ia-am si-mat ṣi-il-ti a-pi-ra ra-šu-ú-a*]
63) [*i-na*] ⸢GIŠ⸣.GIGIR MÈ-*ia ṣir-ti sa*-⸢*pi*⸣-[*na-at za-ʾi-i-ri i-na ug-gat lib-bi-ia ar-ta-kab ḫa-an-ṭiš*]
64) [GIŠ.PAN *dan*]-⸢*na*⸣-*tu ša* ^{d}*aš-šur ú-šat-li*-⸢*ma*⸣ [*i-na* ŠU.II-*ia aṣ-bat* ...]
65) [...] ⸢*a*$^{?}$⸣ *i x* ID GIŠ.GIGIR-*ia a-na* ⸢*šid*⸣-[*di u pu-ti*$^{?}$ ...]
66) [*ṣar-piš*] *u*$_{4}$-*mì-iš al-sa-a* GIM ^{d}IŠKUR *áš*-[*gu-um i-na qí-bit* ^{d}*aš-šur* EN GAL EN-*ia* GIM *ti-ib me-ḫe-e šam-ri*]
67) [*a-na* LÚ].⸢KÚR⸣ *a-zi-iq i-na* GIŠ.TUKUL ^{d}*aš*-⸢*šur*⸣ [EN-*ia ù ti-ib ta-ḫa-zi-ia ez-zi i-rat-su-un a-né-e*ʾ-*ma*]
68) [*suḫ-ḫur*]-⸢*ta*⸣-*šú*-⸢*nu*⸣ *áš-kun ša gi-piš um*-⸢*ma*⸣-[*na-te* ...]
69) [...]-*na ṣe-ru-uš-šú-un* ^{md}*ḫu*-[*um-ban-un-da-šá* ...]
70) [...]-ʾ-*ti da-i*-⸢*ku*$^{?}$⸣ EN.MEŠ-*šú*-⸢*un*⸣ [...]
71) [...] ⸢*bu*$^{?}$⸣ *i-na* GIŠ.⸢TUKUL$^{?}$⸣ *šap-la-niš a-x* [...]
72) [...] *x-šú-nu*-⸢*ti i-na da-a*⸣-*ki*$^{?}$ *ma x* [...]
73) [...] ⸢KI$^{?}$⸣ *x* [*x*] *x x x* LÚ.ERIM.⸢MEŠ⸣ [...]
74) [...] *ub*$^{?}$ *x* [*mur*$^{?}$]-*ni-is*$^{?}$-*qú*$^{?}$ [...]
75) [...] *x* [*x x*] *i*$^{?}$-⸢*na*$^{?}$⸣ [*x*] ⸢*i*$^{?}$⸣-*za*-⸢*al*$^{?}$⸣ [...]
76) [...] *x x* [*x*] *x x ka x* [...]
77) [...] ⸢*lib*$^{?}$⸣-*ba-šú* [*x x*]-ʾ-[...]
78) [...] *x* ⸢ZA$^{?}$⸣ [*x*] *x ú x* [...]
79) [...] *x bu* [*x x*] *x* [...]
80) [...] *x ḫi*$^{?}$ [...]
81) [...] *x x* [*x x*] ⸢KÁ$^{?}$⸣ *x* [...]

U]*bu*[*lu*, *Mal*]*aḫu*, *R*[*apiqu*, ...]

54b–59a) In their multitude, [...] ... [...] ... [...] ... [...] ... [... Like a spring in]vas[ion] of a swarm of [locu]sts, [... to d]o bat[tle (...)] ... [... The dust of their feet covered the] wide [heavens like a heavy cloud in the deep of w]inter.

59b–61a) I [myself prayed to the deities Aššur, Sîn, Šamaš, Bēl, Nabû, Nergal], Ištar of Nineveh, (and) Ištar of Arbe[la, the gods who support me, for victory over (my) strong enemy and] they immediately heeded my [pr]ayers (and) cam[e to my aid].

61b–65a) [...] I raged up [like a fer]ocious [...], and (then) put on ar[mor (and) placed a helmet suitable for combat on my head. In my anger, I rode quickly in] my exalted battle chariot, which lays [enemies low. I took in my hands the mig]hty [bow] that the god Aššur had granted to me [...] ... my chariot on (their) flan[ks and *front lines* ...].

65b–69) [...] I roared [loudly] like a storm (and) thun[dered] like the god Adad. [By the command of the god Aššur, the great lord, my lord], I blew [like the onset of a severe storm against the] enemy. With the weapon of the god Aššu[r, my lord, and my fierce battle array, I turned them back and] made them [retre]at. The massed body of tro[ops ...] ... upon them. Ḫu[mbān-undaša ...]

70–83) (No translation possible)

59b–68a Cf., for example, text no. 22 v 62b–79 and text no. 145 i′ 1–12.

68b–85a This badly broken section is not paralleled in the known reports of Sennacherib's eighth campaign. Cf. the shorter version in text no. 22 v 80–84a

82) *⸢qar*$^{?}$*⸣ x* [...] *⸢ru⸣* [*x*] *x ⸢uš*$^{?}$*⸣* [...] 83) *ta-⸢ḫa⸣-*[*zi*$^{?}$ *x*] *x* [*x* (*x*)] *x šu ⸢mut*$^{?}$*⸣ i-na* GIŠ.[...]	
84) DUMU.⸢MEŠ⸣-*šú* [...] *iq-mu-⸢ú⸣ x* [...]	84–85a) his sons [...] they burned [...] ... [...] the god Aššur, my lord [...]
85) [*x*] *x x* [*x x*]-*nu* ^{d}*aš-šur* EN-*ia x* [... LÚ.GAL.MEŠ-*šú*] 86) *ša* GÍR ⸢*šib*⸣-[*bi* KÙ.GI] ⸢*šit*⸣-*ku-nu ù i-na* ⸢ḪAR⸣.[MEŠ *as-pi* KÙ.GI *ru-uš-ši-i ruk-ku-sa rit-ti-šú-un ki-ma šu-ú-ri*]	85b–87a) [I] qu[ick]ly [slaughtered and defeated his magnates], who wear [gold (decorated)] bel[t]-daggers and [have reddish gold sling] strap[s fastened to their forearms, like] fattened [bulls restrain]ed with fetters.
87) *ma-ru-ti* [*ša na-du*]-⸢*ú*⸣ *šum-man-nu* ⸢*ur*⸣-[*ru-ḫi*]-⸢*iš*⸣ [*ú-pal-liq-šú-nu-ti-ma áš-ku-na taḫ-ta-šú-un ki-šá-da-te-šú-nu*] 88) ⸢*ú*⸣-*na*-[*kis as-liš*] *aq-ra-a-te* [*nap*]-*šá-te-šú*-[*nu ú-par-ri-iʾ qù-ùʾ-iš ki-ma* ILLU *gap-ši ša šá-mu-tum*] 89) *si-ma-⸢ni⸣* [...] ⸢*ù-mun-ni*⸣-[*šú*]-*nu ú-šar*-[*da-a ṣe-er er-ṣe-ti šá-di-il-ti la-as-mu-ti*] 90) *mur-ni*-[*is-qi ṣi-mit-ti ru*]-*ku*-[*bi*]-⸢*ia*⸣ *i-na da-me-šú*-⸢*nu*⸣ [*gap-šu-ti i-šal-lu-ú* ^{d}ÍD-*iš ša* GIŠ.GIGIR MÈ-*ia*] 91) [*sa-pi-na-at rag-gi ù ṣe-ni*] *da-mu ù par-šú ri-it*-⸢*mu*⸣-[*ku ma-gar-ru-uš pag-ri qu-ra-di-šú-nu ki-ma ur-qí-ti*] 92) [*ú-mal-la-a* EDIN *a-di* 2] ⸢KASKAL.GÍD⸣ GE$_6$ *il-li-ku da*-⸢*ak*⸣-[*šú-nu ap-ru-us sa-ap-sa-pa-te ú-na-kis-ma*]	87b–93a) I s[lit their throats like sheep (and thus) cut off] the[ir] precious [li]ves [like thread. Like a flood in full spate after a] seasonal [rainstorm ...], I made [the]ir blood f[low over the broad earth. The swift] thorough[breds harnessed to] my [ch]ari[ot plunged] into [floods] of their blood [(just) like a river. The wheels of my war chariot, which lays criminals and villains low], were bath[ed] in blood and gore. [I filled the plain with the corpses of their warriors like grass. When the second] double-hour of the night had passed, [I stopped their] slaughter. [I cut off (their) lips and (thus) destroyed their pride]. I cu[t off their hands] like the *stems* of cucumbers in season.
93) [*bal-ta-šú-un a-bu-ut*] ⸢*ki*⸣-*ma bi-ni qiš-še-e si-ma-ni ú-na*-[*kis qa-ti-šú-un* ḪAR.MEŠ *as-pi* KÙ.GI KI.SAG] 94) [*eb-bi šá rit-ti-šú-nu*] ⸢*am*⸣-*ḫur i-na nam-ṣa-ri zaq-tu-ú-ti* [*ḫu-ṣa-an-ni-šú-nu ú-par-ri-iʾ*]	93b–95a) I received [gold (and) shining silver sling straps from their wrists (and) slashed off their belts] with sharp swords. I took away gold (and) silver (decorated) [be]lt-[daggers] from their waists.
95) [GÍR.MEŠ *šib*]-⸢*bi*⸣ KÙ.GI KÙ.BABBAR *ša* MURUB$_4$.MEŠ-*šú-nu e-kim šu-ú* ^{m}⸢*um*⸣-[*ma-an-me-na-nu a-di* LUGAL KÁ.DINGIR.RA.KI] 96) [*ḫur-ba-šú* MÈ]-⸢*ia*⸣ GIM-*le-e zu-mur-šú-un is-ḫu-up ki-i at-mi* ⸢TU⸣[.MUŠEN *kuš-šu-di i-tar-ra-ku lib-bu-šú-un*] 97) [*ši-na*]-⸢*te*⸣-*šú-un ú-ṣar-ra-pu qé-reb* GIŠ.GIGIR.MEŠ-*šú-nu ú-maš-še-ru-ni* [*zu-ú-šú-un a-na šu-zu-ub* ZI.MEŠ-*šú-nu*]	95b–98a) (As for) him, U[mman-menanu (Ḫumban-menanu), along with the king of Babylon, terror of doing battle] with me overwhelmed them like *alû*-demons. [Their hearts throbbed] like the [pursued] young of pigeons, they passed their [uri]ne hotly (and) they released [their excrement] inside their chariots. [In order to save their lives], they trampled the [corp]ses of their troops as they pushed on.
98) [*pag*]-⸢*ri*⸣ ERIM.ḪI.A-*šú-nu ú-da-i-šú e-ti-qu a-na qab-li ša* GIŠ.MAR.⸢GÍD⸣.[DA.MEŠ$^{?}$ ...] 99) [*še*]-⸢*pu*⸣-*ú-a ú-sa-ap-pu-ú be-lu-ti a-na nap-šá-a-te muš-šir-an-na*-⸢*ti*⸣ [...] 100) [*ta*]-*nit-tuk a-na-ku ul-tu a-mu-ru ki-i ú-maš-še-ru-ni zu-ú-šú-un* [*i-na qé-reb* GIŠ.GIGIR.MEŠ-*šú-nu*]	98b–101a) To the midst of the wag[on*s* ...]. At my [fe]et, they beseeched my lordship, (saying): "Let us live [... *so that we might proclaim*] your [f]ame." After I myself had seen that they had released their excrement [inside their chariots], I left them alone, sparing (their) lives.
101) ⸢*a*⸣-*na šu-ṣe-e nap-šá-a-ti ú-maš-šir-šú-nu-ti si-it-ti* LÚ.GAL.MEŠ *šá* ⸢KUR$^{?}$⸣.[ELAM.MA.KI$^{?}$ *a-di*	101b–104a) (As for) the rest of the magnates of *the land* [*Elam*, including Nabû-šuma-iškun], a son of

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85b–107a Cf., for example, text no. 22 v 84b–vi 35, text no. 34 lines 50–55a, and text no. 35 lines 47´–52´.

92 [*a-di* 2] ⸢KASKAL.GÍD⸣ GE$_6$ *il-li-ku da*-⸢*ak*⸣-[*šú-nu ap-ru-us*] "[When the second] double-hour of the night had passed, [I stopped their] slaughter": This line appears to be parallel to text no. 22 vi 23, but in that text it follows a statement about runaway enemy horses (paralleled here in lines 105–106) whereas in this inscription it follows a description of Sennacherib's chariot charge.

100 [*ta*]-*nit-tuk* "your [f]ame": The reading here follows Borger, BAL^{2} p. 147. Or possibly [*ir*]-*nit-tuk* "your [vi]ctory"; see Grayson, AfO 20 (1963) p. 94 and Weissert, HSAO 6 p. 199 n. 58.

^{md}AG-MU-GAR-*un*]

102) ⸢DUMU⸣ ^{md}AMAR.UTU-IBILA-SUM.NA *li-ip-li-pi ša* ^{m}*ia-kin*$_{7}$ *ša i-na* GIŠ.GIGIR.MEŠ ⸢KÙ⸣.[BABBAR *ú-šu-uz-zu* ...]

103) *x ki e bu x x* UD *ak ki x la-pa-an* MÈ-*ia dan-ni ip-la-ḫu-ma id-ku-u i-da-šú-*⸢*un*⸣ [...]

104) *x ni x ma i-na* GIŠ.TUKUL *bal-ṭu-ti i-na* MURUB$_{4}$ *tam-ḫa-ri i-na* ŠU.II *ú-ṣab-bit x* [(*x x*) GIŠ.*ṣu-um-ba-a-ti*]

105) [*a*]-*di* ANŠE.KUNGA.MEŠ-*ši-na ù* GIŠ.GIGIR.MEŠ *a-di* ANŠE.KUR.RA.MEŠ-*ši-na šá ina qit-ru-ub ta-*[*ḫa-zi dan-ni*]

106) *ra-ki-bu-šin a-du-ku-ma ù ši-na muš-šu-ra ram-nu-uš-šin it-ta-na-al-la-ka mit-*⸢*ḫa*⸣-[*riš ú-ter-ra*]

107) ⸢*uš*$^{?}$⸣-*man-na*$^{?}$-*a-te-šú-nu ù* GIŠ.*za-ra-a-te* LUGAL-*ti-šú-nu e-kim-šú-nu-ti šu-nu ki-i mun-nab-ti ri-*⸢*qu*$^{?}$⸣-[*sún*$^{?}$]

108) *i-tu-ru* KUR-*uš-šú-un a-na ma-te-<ma> ma-ma-an da-na-nu* ^{d}*aš-šur* EN-*ia la ma-še-e ta-nit-*[*ti*]

109) *qar-ra-du-ti-šú šu-uš-ru-ḫu gi-mir ab-ra-a-ti i-na qaq-qar dáb-de-e* LUGAL KÁ.DINGIR.RA.KI

110) *ù* ^{m}*um-ma-an-me-na-nu* LUGAL KUR.ELAM.MA.KI *si-ḫi-ir-ti* KUR.MEŠ-*šú-nu a-di* KUR.*par-su-áš* KUR.*an-za-an*

111) KUR.*pa-ši-ru* KUR.*el-li-pi gi-mir* KUR.*kal-di ma-la ba-šu-ú* LÚ.*a-ra-me ka-li-šú-un*

112) *áš-ku-nu-ma gul-gu-li-šú-nu ki-ma* ŠE.IM *ḫa-ma-di-ri e-ṣi-id-ma ar-ṣip di-ma-ti-iš*

113) NA$_{4}$.NA.RÚ.A *ú-še-piš-ma li-i-tu ki-šit-ti* ŠU.II *ša i-na tu-kul-ti* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia*

114) *ṣe-er na-ki-re-e-a áš-tak-ka-nu qé-reb-šú ú-šá-áš-*⸢*ṭir*⸣-*ma i-na ta-mir-ti* URU.*ḫa-lu-le-e ul-ziz*

115) *i-na u*$_{4}$-*me-šú-ma* URU.*su-ur-mar-ra-ti ša* GÚ ÍD.ḪAL.ḪAL ⸢*ša*⸣ *ul-tu* UD.MEŠ *ul-lu-ú-ti na-du**-*ma šu-lu-ku*

116) *kam-ru-te ul-tu a-na-ku a-na* KUR.ELAM.MA.KI *ù* KUR.*kal-di ú-sa-di-ru ta-lu-ku áš-šú i-na me-ti-iq*

117) *ger-ri-ia i-na qer-bi-šú a-šá-ak-ka-nu nu-bat-tu i-nu-šú šu-šu-ub* URU *šá-a-tu i-na* GEŠTU.II-*ia ib-ši-ma*

118) *ka-bat-ti ub-lam-ma ša* URU *šu-bat-su ma-gal uš-rab-bi* BÀD-*šú eš-šiš ú-še-piš-ma ú-zaq-qir ḫur-šá-niš*

119) *i-ta-at* BÀD *a-na li-me-ti-šú ḫa-ri-ṣu aḫ-*⸢*ru*⸣-*uṣ* GIŠ.KIRI$_{6}$ GIŠ.GIŠIMMAR GURUN GEŠTIN ⸢*i*⸣-*na ú-šal-li*

120) *az-qu-up mu-šá-ru-ú ú-še-piš-ma li-i-tu* ⸢*ù*⸣ *da-na-nu ša i-*[*na*] *tu-kul-ti* ^{d}*aš-šur* EN-*ia*

121) UGU *na-ki-re-e-a áš-tak-ka-nu ṣe-ru-uš-šú*

Marduk-apla-iddina (II) (Merodach-baladan), descendant of Yakīn, who [were standing] in si[lver (decorated)] chariots, [...] ..., who had raised their arms because they were terrified of (doing) serious battle with me, [...] ... with the sword (and) I captured the living in the thick of battle.

104b–108a) [I brought back] all toget[her ... the wagons alo]ng with their mules and the chariots along with with their horses, whose drivers I had killed in the thick of (that) [mighty] ba[ttle] and which had themselves been released so that they galloped about on their own. I took away from them their *camps* and their royal tents. They, like runaways, returned *empty-ha*[*nded*] *to* their (own) land(s).

108b–112) So that no one will ever forget the might of the god Aššur, my lord, (and) that all humanity might magnify the prai[se] of his heroism, on the (very) spot where I defeated the king of Babylon (110) and Umman-menanu (Ḫumban-menanu), the king of the land Elam, all of their lands, together with the lands Parsuaš, Anzan, Paširu, Ellipi, all of Chaldea, as many as there were, (and) all of the Arameans, I reaped their skulls like withered grain and piled (them) up like pyramids.

113–114) I had a stele made, had all the victorious conquests that I achieved over my enemies with the support of the great gods, my lords, written on it, and I erected (it) on the plain of the city Ḫalulê.

115–120a) At that time, the city Sūr-marrati, which is on the bank of the Tigris River (and) which had been abandoned from distant days and had gone to ruin — after I myself had arranged a march to the lands Elam and Chaldea, because I had spent the night inside it in the course of my campaign, the (re)populating of that city came to my attention at that time and I put my mind to it, and (then) I greatly enlarged the site of the city, had its wall built anew, and raised (it) as high as a mountain. Beside the wall, I dug a moat around its (entire) circumference. (120) I planted palm grove(s and) grape vine(s) in the meadow.

120b–121) I had an inscribed object made and had inscribed on it all the mighty victories that I achieved over my enemies wi[th] the support of the god Aššur,

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115 *na-du**-*ma* "had been abandoned and": The DU seems to have been written over another sign.

ú-šá-áš-ṭir-⸢*ma qé*⸣*-reb* BÀD *ú-kin*
122) ⸢*ma*⸣*-te-ma i-na* LUGAL.MEŠ DUMU.MEŠ*-ia ša* ^{d}*aš-šur a-na* RE.É.UM*-ut* KUR ⸢*ù*⸣ UN.MEŠ
123) ⸢*i*⸣*-nam-bu-ú zi-kir-šú e-nu-ma* BÀD *šá-a-tu i-lab-bi-ru-ma en-na-ḫu an-ḫu-us-su*
124) [*lu*]*-ud-diš mu-šar-ru-ú ši-ṭir šu-me-ia li-mur-ma* Ì.GIŠ *lip-šu-uš* UDU.SÍSKUR *liq-qí*
125) [*it*]*-ti mu-šá-ri-šú-ma a-na áš-ri-i-šú lu-ter* ^{d}*aš-šur ik-ri-bi-šú i-šem-me*
126) [ITI].⸢APIN⸣ UD 25.KAM ⸢*lim*⸣*-mu* ^{md}AG-GIN-PAP LÚ.EN.NAM URU.*sa-me-ri-na* MU.AN.NA 14 ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*.KI

my lord, and (then) I placed (it) inside the wall.
122–125) At any time (in the future), [may] one of the kings, my descendants, whom the god Aššur names for shepherding the land and people, renovate its dilapidated section(s) when that wall becomes old and dilapidated. May he find an inscribed object bearing my name, anoint (it) with oil, make an offering, and return (it) to its place [wi]th his own inscription. The god Aššur will (then) hear his prayers.
126) Araḫsamna (VIII), the twenty-fifth day, eponymy of Nabû-kēnu-uṣur, governor of the city Samaria, fourteenth year of Sennacherib, king of the world, king of Assyria.

231

A fragment of a stone tablet discovered at Tikrit preserves the first eleven and last six lines of an inscription of Sennacherib. The prologue and summary of the first campaign (against Marduk-apla-iddina and his allies) is very similar to those same passages in text no. 34, an inscription written on a stone tablet intended for the armory at Nineveh, and the concluding formulae, as far as they are preserved, are similar to the concluding formulae of text no. 230, which is inscribed on stone tablets intended for the wall of the city Sūr-marrati. Because little of the inscription is extant, the text is difficult to date with any precision and it is unknown where Sennacherib intended it to be deposited.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IM 142115	—	Tikrit	—	p

COMMENTARY

It is unclear where this stone tablet was found in Tikrit. The beginning of the inscription parallels text no. 34 lines 1–9, while the end of the text bears some resemblance to the contents of text no. 229 lines 120–125. Restorations are based on those texts. The inscription could be collated from the published photograph.

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126 MU.AN.NA 14 ^{md}30-PAP.MEŠ-SU "fourteenth year of Sennacherib": According to this text, the year 703 would be Sennacherib's first regnal year. It has been suggested that this discrepancy arose because the Assyrians were not accustomed to dating texts by regnal year (that is, in a Babylonian fashion) or because Assyrian scribes did not always achieve precision when calculating dates according to varying calendrical systems. On "double datings," see Millard, SAAS 2 pp. 70–71. See also Brinkman, Studies Oppenheim p. 22; and J. Lewy, Studies Deimel pp. 225–231.

BIBLIOGRAPHY

2001–2 al-Mutawalli, Sumer 51 pp. 14–17 (photo, edition)

TEXT

Obv.

1) [É.GAL ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* LUGAL GAL] LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*[.KI]

2) [LUGAL *kib-rat* LÍMMU-*tim mi-gir* DINGIR].⸢MEŠ⸣ GAL.MEŠ *lu-li-mu er-šú ma-al-*[*ku*]

3) [*pit-qu-du* RE.É.UM *ba-ḫu-la*]-*a-ti mut-tar-ru-ú* UN.MEŠ *rap-šá-*⸢*a*⸣-[*ti a-na-ku*]

4) [^{d}*aš-šur* AD DINGIR.MEŠ *i-na kul-lat ma*]-*li-ki ke-*⸢*niš*⸣ IGI.BAR-*ni-ma* UGU ⸢*gi*⸣-[*mir*]

5) [*a-šib pa-rak-ki ú-šar-ba-a* GIŠ].⸢TUKUL⸣.MEŠ-*ia id-di-*⸢*nam*⸣ GIŠ.GIDRU *i-*⸢*šar*⸣-[*tu*]

6) [*mu-rap-pi-šat mi-iṣ-ri ši-bir*]-⸢*ru*⸣ *la pa-du-ú a-na* ⸢*šum-qut za*⸣-[*ʾi-ri*]

7) [*ú-šat-me-eḫ rit-tu-ú-a i*]-⸢*na*⸣ *ta-ḫa-az* EDIN ⸢^{md}AMAR.UTU-IBILA-SUM⸣.[NA]

8) [LUGAL KUR].⸢*kár-*^{d}*dun-ía-àš*⸣ *na-*⸢*gab*⸣ LÚ.*kal-du* [*ù*]

9) [LÚ.*a-ra-me a-di* ERIM.ḪI.A ELAM.MA.KI *re-ṣi-šú*] ⸢*a-bu*⸣-*biš as-pu-un šu-ú a-*⸢*na*⸣ [KUR]

10) [*tam-tim e-diš ip-par-šid-ma* DINGIR.MEŠ *ma-rak* KUR-*šú it-ti* GÌR].⸢PAD.DU⸣.MEŠ AD.MEŠ-*šú* ⸢*maḫ*⸣-[*ru-ti*]

11) [*ul-tu qé-reb* KI.MAḪ *iḫ-pi-ir-ma* ...] (traces) [...]

Lacuna

Rev.

Lacuna

1′) [UGU *na-ki-re-e-a áš-tak*]-*ka-nu* ⸢*ṣe-ru*⸣-[*uš-šú ú-šá-áš-ṭir-ma*]

2′) [*i-na*$^{?}$ *uš-ši-šu*$^{?}$ *e-zib*$^{?}$] ⸢*aḫ*⸣-*ra-taš ma-te-ma* [*i-na* LUGAL.MEŠ DUMU.MEŠ-*ia*]

3′) [*ša* ^{d}*aš-šur a-na* RE.É.UM-*ut* KUR *ù*] ⸢UN⸣.MEŠ *i-nam-bu-ú* [*zi-kir-šú*]

4′) [*e-nu-ma x* (*x*) *šá-a-tu*] *i-lab-bi-ru-ma* [*en-na-ḫu*]

5′) [*an-ḫu-us-su lu-ud-diš*] MU.SAR-*e ši-ṭir šu-me-*⸢*ia*⸣ [*li-mur-ma*]

6′) [Ì.GIŠ *lip-šu-uš* UDU.SÍSKUR *liq-qí a*]-⸢*na*⸣ *áš-ri-šú lu-ter* ^{d}*aš-šur ik-*⸢*ri*⸣-[*bi-šú i-šem-me*]

1–3) [Palace of Sennacherib, great king], strong king, king of the world, king of Assyria, [king of the four quarters (of the world), favorite of the] great [god]s, wise prince, [circumspect] rul[er, shepherd of the peop]le, (and) leader of a widespre[ad] population, [I]:

4–7a) [The god Aššur, the father of the gods], looked steadfastly upon me [among all of the ru]lers and [made] my [we]apons [greater] than (those of) a[ll who sit on (royal) daises]. He gave me a ju[st] scepter [that widens borders (and) he put in my hand] a merciless [ro]d to fell ene[mies].

7b–11) [I]n a pitched battle, I overwhelmed like the Deluge Marduk-apla-iddi[na (II) (Merodach-baladan), the king of] Karduniaš (Babylonia), all of the Chaldeans [and Arameans, together with the troops of the land Elam, his allies. He (Marduk-apla-iddina II) fled alone] to [the Sealand, and (then) he *dug up* the gods of the (full) extent of his land, together with the b]ones of his fo[re]fathers [from (their) tomb(s), ...] ... [..]

Lacuna

Lacuna

Rev. 1′–2′a) [I had inscribed] on [it all the mighty victories that I achi]eved [over my enemies with the support of the god Aššur, my lord, and *I deposited* (*it*) *in its foundation*(*s*)] for ever after.

Rev. 2′b–6′) At any time (in the future), [may one of the kings, my descendants, whom the god Aššur] nam[es for shepherding the land and] people, [renovate its dilapidated section(s) when that ...] becomes old and [dilapidated. May he find] an inscribed object bearing my name, [anoint (it) with oil, make an offering], (and) return (it) [t]o its place. The god Aššur [will (then) hear his] pray[ers].

---

obv. 1–3 Note that the inclusion of *a-na-ku* “I” in line 3 is grammatically awkward in inscriptions beginning with É.GAL ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* “Palace of Sennacherib.”

obv. 2 *lu-li-mu er-šú* “wise prince”: The translation follows AHw p. 562 and CDA p. 185. The basic meaning of *lulīmu* is “stag.”

Lacuna before rev. 1′ The translation assumes that *li-i-tu ù da-na-nu ša i-na tu-kul-ti* ^{d}*aš-šur* EN-*ia* “all the mighty victories, with the support of the god Aššur, my lord” appeared in the line now missing immediately before rev. 1′.

232

Several paving stones of breccia from Babylon are inscribed with a text giving Sennacherib's name and his title "king of Assyria." Since he had Babylon destroyed and abandoned after he captured the city in 689, the inscription probably dates to his first reign over Babylonia (704–703) or when his vassal Bēl-ibni or his son Aššur-nādin-šumi sat on the throne of Babylon (702–694).

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Koldewey, Pflastersteine pl. 4 v	Amran, processional way in the court leading to the main eastern gate in the enclosure wall of the ziggurrat precinct	—	n

COMMENTARY

Some or all of the paving stones were reused and reinscribed by the Neo-Babylonian ruler Nebuchadnezzar II. R. Koldewey refers to one exemplar discovered on 28 July, 1900 in Amran, and he and Unger refer to inscribed paving stones from the processional way in the court leading to the main eastern gate in the enclosure wall of the ziggurrat precinct. No excavation or museum numbers are known for any of these paving stones, and no excavation photographs were taken. Therefore, the edition here is based on Koldewey's published copy (Pflastersteine pl. 4 v).

BIBLIOGRAPHY

1900	Koldewey, MDOG 6 p. 11 (provenance, translation)
1901	Koldewey, Pflastersteine p. 10 and pl. 4 v (copy, translation, provenance)
1924–25	Unger, AfK 2 p. 21 no. 3 (study)
1925	Koldewey, WEB^4 pp. 52–53 and 187 and fig. 36 (study, provenance)
1931	Unger, Babylon pp. 109 and 279 no. 19 (translation)
1995	Frame, RIMB 2 p. 154 B.6.23.1 (edition)
1997	Frahm, Sanherib pp. 191–192 T 167 (transliteration, study)
2002	Vera Chamaza, Omnipotenz p. 309 no. 66 (edition)

TEXT

1) ⸢d⸣30-PAP.MEŠ-⸢SU⸣
2) MAN KUR AŠ

1–2) Sennacherib, king of Assyria.

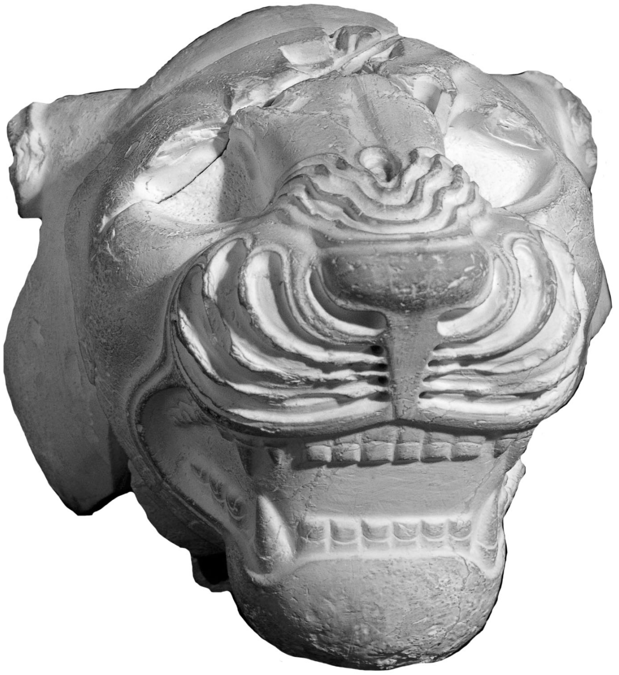

Figure 30. BM 91678 (text no. 233), a stone lion-head finial from Sippar (or Nineveh) bearing an inscription of Sennacherib on its neck stating that he gave this object to Esarhaddon. © Trustees of the British Museum.

233

A small stone lion-head finial from Sippar (or Nineveh) is inscribed with a one-line inscription of Sennacherib. The text states that Sennacherib gave the object to Esarhaddon. Since Esarhaddon appears to be referred to as "senior-ranking son," the object was probably commissioned after his official nomination as heir designate.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 91678	AH 82-7-14,4464 + 82-9-18,—	Sippar, or possibly Nineveh	Height: 10.6; Depth: 9.4	c

COMMENTARY

The lion head is presumably a finial as suggested by the fact that it has been hollowed out, with its interior surface rounded and smoothed. The inlays from the eyes and forehead are missing. The inscription runs along the edge of the left side of the lion's face, under the jaw, and then on the edge of the other side of the face. Someone attempted to carefully erase Sennacherib's name without damaging the piece or drawing attention to the erasure; see Frahm, Sanherib pl. VII. The provenance of the piece is not entirely certain. As indicated by its registration number (AH 82-7-14,4464), BM 91678 is registered as coming from Abu Habba, ancient Sippar. However, J. Reade (in Searight, Assyrian Stone Vessels p. 104 no. 650) suggests that Nineveh seems a more likely provenance since Abu Habba provenances have been assigned to objects that seem more likely to have originated from northern Iraq. He speculates that this was because those objects may have been placed on display shortly after arriving in the British Museum from the Museum's concurrent excavations at Babylon, Nineveh, Sippar, and other sites and, as a result, their original find spots were forgotten before they were registered (ibid. p. 11 no. 10).

BIBLIOGRAPHY

1883 Pinches, PSBA 5 p. 14 (translation)
1922 BM Guide pp. 187–188 no. 107 (photo, study)
1928 Hall, Sculpture p. 50 and pl. LIX (study, photo)
1928 Weissbach, RLA 1 p. 199 (study)
1956 Borger, Asarh. p. 121 §108 (edition)
1969 Barnett, Masterpieces pp. 56–57 no. 26 (photo, study)
1980 Walker and Collon in de Meyer, Tell ed-Dēr 3 pp. 97–98 (study)
1986 Leichty, Sippar 1 pp. 299 (study)
1993 Porter, Images, Power, and Politics p. 20 and n. 34 (study)
1997 Frahm, Sanherib p. 192 T 168 and pl. VII (copy, edition)
2008 Searight, Assyrian Stone Vessels p. 104 no. 650 (study)

TEXT

1) ^{m}⸢^{d}⸣[30]-PAP.MEŠ-⸢SU⸣ MAN ŠÚ [MAN KUR AŠ *ana* ^{md}]*aš*-⸢*šur*$^{?}$⸣-PAP-AŠ DUMU-*šú* GAL$^{?}$ *i*$^{?}$-*din*

1) [Senn]acherib, king of the world, [king of Assyria], gave (this object) [to] Esarhaddon, his *senior-ranking* son.

---

1 GAL$^{?}$ *i*$^{?}$-*din*: The reading of the signs after DUMU-*šú* "his son" is not entirely certain as these signs could also be read as GAL$^{?}$-*i*$^{?}$ <*id*>-*din*. Esarhaddon was a son of Naqī'a and Sennacherib, a younger son of the king, a fact attested in his official inscriptions from Nineveh; see, for example, Leichty, RINAP 4 p. 11 Esarhaddon 1 i 8. The adjective *rabû* ("great") expresses here Esarhaddon's seniority in rank, not age. From contemporary sources, we know that Aššur-nādin-šumi was Sennacherib's eldest son and that Aššur-ilī-muballissu (the *tardennu*-son) was probably the second oldest. Urdu-Mullissu and likely Aššur-šumu-ušabši are also thought to have been older than Esarhaddon. For a study of Sennacherib's children, see Frahm, PNA 3/1 pp. 1114–1115 sub Sīn-aḫḫē-erība I.3.b and the introduction to this volume (pp. 26–27). Note that Ashurbanipal, a younger son of Esarhaddon, was also referred to as *māru rabû* after his official nomination as heir to the Assyrian throne in 672; at that time, his brother Šamaš-šuma-ukīn, the heir designate of Babylon, was probably the king's eldest living son.

1001

A stone stele found at Aşaği Yarimca (near Ḫarrān) is engraved with a depiction of a disk and a cone on a pole and with a badly eroded inscription written in Neo-Assyrian script. C.J. Gadd attempted a decipherment of the text with the aid of a photo and paper squeezes, but he could read very few signs. In the first line, he thought that he could discern: ^{d}30-x.MEŠ-SU$^{?}$, that is, the name of Sennacherib. However, the reading is not certain and thus this inscription is included here as a 1000-number. Too little is preserved to warrant an edition.

CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Gadd, AnSt 1 pp. 108–110 and pl. 10 no. 3	Aşaği Yarimca	—	p

COMMENTARY

BIBLIOGRAPHY

1948 Çambel, Orientalia NS 17 p. 261 (study)
1951 Çambel, Orientalia NS 20 pp. 250–251 (study)
1951 Gadd, AnSt 1 pp. 108–110 and pl. 10 no. 3 (photo, study)
1953 Erzen, Belleten 17 fig. before p. 8 (photo)
1982 Börker-Klähn, Bildstelen no. 206 (study)
1997 Frahm, Sanherib p. 193 J (study)

1002

A stone jar fragment, probably from Nineveh, preserves part of a short proprietary inscription mentioning Sennacherib. Because little of the text is extant, the attribution of the stone vessel is uncertain; it is not known if this jar belonged to Sennacherib or to some other late Neo-Assyrian king, such as Ashurbanipal (Searight, Assyrian Stone Vessels p. 25 no. 81). The vessel was made of calcite/dolomite and had banding cut vertically on it. Only part of the body is preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 2378	—	Nineveh, Kuyunjik, possibly the South-West Palace	Height: 3.1	c

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21–22, 25 and fig. 12 no. 81 (copy, edition, study)

TEXT

	Transliteration	Translation
1)	[... ^{md}30-PAP.MEŠ]-SU MAN ⸢KUR⸣ [AN.ŠÁR.KI (...)]	1) [... Sennach]erib, king of [Assyria (...)].

1003

A stone jar fragment that was probably discovered at Nineveh bears part of a short proprietary inscription that mentions Sennacherib and, therefore, it should be attributed either to him or to one of his descendents. The vessel was made of calcite/dolomite, with banding cut horizontally. The inscription is included here arbitrarily since its attribution to Sennacherib is not certain.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,20	Registered as coming from Sherif Khan, but possibly from Nineveh, Kuyunjik, the South-West Palace	Height: 4.8	c

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21, 26 and fig. 12 no. 88 (copy, edition, study)

TEXT

1)	[... ^{md}30-PAP].MEŠ-⸢SU⸣ [...]	1) [... Sennac]herib [...].

1004

A stone jar fragment, possibly from the South-West Palace at Nineveh, bears an inscription of a late Neo-Assyrian king, possibly Sennacherib. The vessel, of which only part of the body remains, was made of calcite/dolomite, with banding cut at an angle.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,478	Nineveh, Kuyunjik, possibly the South-West Palace	Height: 3.8	c

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21–22, 26 and fig. 12 no. 93 (copy, edition, study)

TEXT

1)	[... ^{md}30]-⸢PAP.MEŠ⸣-[SU ...]	1–3) [... Senn]ach[erib ...] my kingship [...] ... [...].
2)	[...] LUGAL-*ti-ia* [...]	
3)	[...] *x* ^{md}[...]	

1005

A stone jar fragment in the British Museum preserves parts of two lines of an inscription of a late Neo-Assyrian king. Because little of the text is extant, the attribution of the stone vessel is uncertain and thus it is not known if this jar belonged to Sennacherib or one of the other late Neo-Assyrian kings. The jar was made of calcite/dolomite, with banding cut horizontally. Although the piece is registered as coming from Sherif Khan, it is more likely to have come from Nineveh.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,21	Registered as coming from Sherif Khan, but possibly from Nineveh, Kuyunjik, the South-West Palace	Height: 3.6	c

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21–22, 26 and fig. 12 no. 94 (copy, edition, study)

TEXT

1) [... ^{md}30-PAP].⸢MEŠ⸣-SU [...]
2) [...] *x* [...]

1–2) [... Sennac]herib [...].

1006

A double-rim stone bowl fragment, probably from Nineveh, has written on it a short inscription that may be a duplicate of text no. 133 or text no. 134. The vessel was made of a mottled black and white diorite; only part of the rim, body, and flat base are preserved. Because the attribution to Sennacherib is not certain, the inscription is included here as a 1000-number.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	Bu 89-4-26,184	Nineveh, Kuyunjik, possibly the South-West Palace	Height: 2.4, rim dia.: 5.4	c

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 51, 53 and fig. 26 no. 365 (copy, edition, study)

TEXT

1) [...] ⸢TA⸣ *pa-ni-šú* [...]
2) [... *a-du ma-li*]-*ke-e-šú* MU-*šú-nu* NUMUN-*šú-nu* [...]

1–2) [...] from him [...] their name(s) (and) their seed, [as well as (those of) his advis]ors, [...].

1007

A double-rim stone bowl fragment that may come from the South-West Palace at Nineveh preserves part of a short inscription belonging either to Sennacherib or to one of his descendents. The vessel, of which only part of the rim and body remain, was made of brown siltstone. The inscription is included here as a 1000-number because the attribution to Sennacherib is not certain.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,477	Nineveh, Kuyunjik, possibly the South-West Palace	Height: 2.8, rim dia.: 26.2	c

BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 51–52, 55 and fig. 27 no. 384 (copy, edition, study)

TEXT

1) [... ^{md}30-PAP.MEŠ]-⸢SU⸣ MAN KUR AN.ŠÁR.KI [(...)]

1) [... Sennach]erib, king of Assyria [(...)].

1008

BM 139629, a stone bowl fragment, probably from Nineveh, preserves part of a one-line inscription belonging to a late Neo-Assyrian king, possibly Sennacherib. The vessel was made of a mottled black and white diorite; only part of the rim and body are preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 139629	1983-1-1,93	Northern or central Iraq, possibly Nineveh, Kuyunjik, the South-West Palace	Height: 3.1; rim dia.: 14.0	c

BIBLIOGRAPHY

2008	Searight, Assyrian Stone Vessels pp. 58–59 and fig. 30 no. 419 (copy, edition, study)

TEXT

1) [... ^{md}30-PAP.MEŠ]-SU MAN ⸢KUR⸣ [AN.ŠÁR.KI (...)]	1) [... Sennach]erib, king of [Assyria (...)].

1009

A stone bowl fragment from Kalḫu (probably from Fort Shalmaneser) has a short proprietary inscription of Sennacherib or one of his descendents incised on it. The vessel, of which only part of the rim and body remain, was made of a mottled black and white diorite.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	1994-11-5,340 (ND —)	Kalḫu, probably Fort Shalmaneser	Height: 3.5; rim dia.: 19.0	c

BIBLIOGRAPHY

2008	Searight, Assyrian Stone Vessels pp. 28, 58–59 and fig. 30 no. 420 (copy, edition, study)

TEXT

1) [... ^{md}30]-PAP.MEŠ-SU ⸢MAN⸣ [...]	1) [... Senn]acherib, king [...].

1010

A rock crystal mortar fragment that was likely discovered at Nineveh has part of a one-line proprietary inscription mentioning Sennacherib. Because little of the text is extant, the attribution of the stone vessel is not certain and, therefore, it is not known if this jar belonged to Sennacherib or one of the other late Neo-Assyrian kings. The fragment preserves part of the rim, body, and base of what was probably an ovoid vessel.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 502	—	Nineveh, Kuyunjik, possibly the South-West Palace	Height: 9.7	c

BIBLIOGRAPHY

1875 G. Smith, Assyrian Disc. p. 432 (study)
2008 Searight, Assyrian Stone Vessels pp. 67–68 and fig. 40 no. 477 (copy, edition, study)

TEXT

1) [... ^{md}]30-PAP.MEŠ-[SU ...]	1) [...] Sennach[erib ...].

1011

A cylinder-shaped stone bead, probably from Nineveh, is inscribed with an inscription of a late Neo-Assyrian king. H. Galter has tentatively suggested that this object is inscribed with a text of Sennacherib, principally because there are a number of extant cylinder-shaped beads bearing inscriptions of this king (see text nos. 102–131). The attribution, however, is uncertain since only two signs of the final line are preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,159	Probably Nineveh, Kuyunjik	2.6×2.2×2.3	c

BIBLIOGRAPHY

1987	Galter, ARRIM 5 pp. 13–14 and 27 no. 67 (copy, transliteration, study)
1997	Frahm, Sanherib p. 149 F.5 (study)

TEXT

Lacuna	Lacuna
1′) [... *lu*]-*ḫal*-⌜*li*⌝-[*qu*]	1′) [may they] make [...] disapp[ear].

1012

An inscription of a late Neo-Assyrian king is found on a cylinder-shaped stone bead that may have been found at Nineveh. Because a number of cylinder-shaped beads with inscriptions of Sennacherib are attested (see text nos. 102–131), H. Galter has tentatively suggested that this object is inscribed with a text of that ruler. The attribution is nevertheless uncertain since only two signs are preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,170	Probably Nineveh, Kuyunjik	1.9×1.5×1.9	c

BIBLIOGRAPHY

1987	Galter, ARRIM 5 pp. 13–14 and 28 no. 75 (copy, study)
1997	Frahm, Sanherib p. 149 F.5 (study)

TEXT

Lacuna	Lacuna
1′) [...] *x* [...]	1–2) [...] the deity [...]
2′) [...] ^{d}[...]	
Lacuna	Lacuna

1013

A cylinder-shaped stone bead in the British Museum that is probably from Nineveh is inscribed with an inscription of a late Neo-Assyrian king. H. Galter has tentatively suggested that this object is inscribed with a text of Sennacherib. The attribution is uncertain since only a small portion of one sign is preserved. Moreover, no edition is warranted.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,172	Probably Nineveh, Kuyunjik	0.5×1×0.4	c

BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 13–14 and 29 no. 77 (copy, study)
1997 Frahm, Sanherib p. 149 F.5 (study)

1014

A cylinder-shaped stone bead that was likely found at Nineveh bears an inscription of a late Neo-Assyrian king. H. Galter has tentatively suggested that this object has a text of Sennacherib. The attribution, however, is uncertain since only a few signs are preserved.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82-5-22,323	Probably Nineveh, Kuyunjik	1.9×1.3×1.3	c

BIBLIOGRAPHY

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1997 Frahm, Sanherib p. 149 F.5 (study)

TEXT

Lacuna
1′) [...] ⸢^{d}⸣UTU ⸢^{d}⸣[...]
2′) [...] *x* [...]

Lacuna
1′–2′) [...] Šamaš, [...]

1015

Two fragments of a clay tablet preserve a small portion of an inscription describing a campaign of an Assyrian king against Judah. Based on the phrases used and the content, this text should be assigned to either Sargon II or Sennacherib. While there has been much discussion of this point, mainly among biblical scholars, the text cannot be attributed with certainty until more evidence is available. The text is arbitrarily edited here with inscriptions possibly belonging to Sennacherib. More information is also needed to decide whether this is a normal annalistic text or a letter to a god. The inscription is sometimes referred to as the “Azekah Inscription.”

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 6205 + 82-3-23,131	—	Probably Nineveh, Kuyunjik	12×7	c

COMMENTARY

P. Rost (Tigl. III pp. 18–21 lines 102–119) assigned this text to Tiglath-pileser III, but based on language and content the inscription probably is one of either Sargon II or Sennacherib. B. Becking (Fall of Samaria p. 54 n. 30; and ‘Like a Bird in a Cage’ p. 70), M. Cogan (Congan and Tadmor, II Kings pp. 261–262; and Raging Torrent p. 107 no. 27), E. Frahm (Sanherib pp. 230–232), A. Fuchs (Khorsabad p. 314), G. Galil (SAAB 6 [1992] pp. 61–62; and Zion 57 [1992] pp. 113–119), J. Goldberg (Biblica 80 [1999] p. 363), W.M. Schniedewind (BASOR 309 [1998] p. 76 n. 7), and H. Tadmor (JCS 12 [1958] pp. 80–84; and II Kings pp. 261–262) think that K 6205 + 82-3-23,131 is inscribed with a text of Sargon II.

Y. Aharoni (Land of the Bible^2 pp. 391–392), I. Finkelstein and N.A. Silberman (Bible Unearthed p. 260), A. Laato (VT 45 [1995] p. 214), V. Fritz (Eretz-Israel 15 p. 49*), A.M. Maeir (AOAT 392 pp. 399–401), W. Mayer (‘Like a Bird in a Cage’ pp. 198–200), N. Naʾaman (BASOR 214 [1974] pp. 25–39), A.F. Rainey and R.S. Notley (Sacred Bridge pp. 242–243), W. Shea (JBL 104 [1985] pp. 401–418), K.L. Younger Jr. (in Chavalas and Younger Jr., Mesopotamia and the Bible pp. 316–318; and in Vaughn and Killebrew, Jerusalem in Bible and Archaeology pp. 240–261), and A. Zukerman and I. Shai (UF 38 [2006] pp. 745–754), however, think that the inscription belongs to Sennacherib. In addition, a number of dates for the events described in the text have been suggested: (1) 720, Sargon II’s campaign against rebels in the west (Fuchs followed by Frahm); (2) 712, Sargon II’s campaign to Philistia (Galil and Tadmor); (3) 701, Sennacherib’s third campaign (Maeir, Naʾaman, Zukerman and Shai); and (4) after 689 (Shea, proposing that Sennacherib campaigned against Judah a second time). For further details on the attribution of the text, see Frahm, Sanherib pp. 230–232. Only a sample of the relatively extensive literature on the historical aspects of this text has been cited in the bibliography. Regardless of whether the text belongs to Sargon II or Sennacherib, the tablet was probably inscribed in the reign of Esarhaddon or Ashurbanipal, as suggested by the writing of Aššur's name as AN.ŠÁR. Therefore, K 6205 + 82-3-23,131 could be an archival copy. Note, however, that Aššur's name is sometimes written as AN.ŠÁR in Sargon's reign; see Hawkins, Studies Grayson p. 160 Side B line 13.

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TEXT

Obv.
Lacuna
1′) [...]
2′) [...] ŠID [...]
3′) [... ^{d}*aš-šur be-lí ú-tak-kil*]-⸢*an*⸣-*ni-ma a-na* KUR.*ia*-[*u-di lu al-lik ina*] *me-ti-iq* KASKAL.II-*ia man-da-at-tu šá* ⸢LUGAL⸣.[MEŠ ... *am-ḫur* (...)]
4′) [... *ina da*]-⸢*na*$^{?}$⸣-*ni šá* AN.ŠÁR EN-*ia na-gu-u* [*šá* ^{m}*x-x*]-⸢*ia*⸣-*a-u* KUR.*ia-u-da-a-a* GIM *x* [...]
5′) [...]-*x* URU.*a-za-qa-a* É *tuk-la-te-šú šá ina* ⸢*bi-rit*⸣ [(*x*)]-*x-ri-ia u* KUR.*ia-u-di x* [...]
6′) [...] *ṣe-er* ŠU.SI KUR-*e šá-kin* GIM *zi-qip* GÍR.AN.⸢BAR.MEŠ⸣ *la ni-bi ana* AN-*e šá-qu-u* SUR [...]
7′) [...] ⸢*dun*⸣-*nu-nu-ma šit-nu-nu* KUR-*e zaq-ru-ti a-na ni*-[*ṭil*] IGI.II.MEŠ *ki-i šá ul-tu* AN-*e* [...]

Lacuna
1′–7′) [... the god Aššur, my lord, encouraged] me and [I marched] to the land Ju[dah. In] the course of my campaign, [I received] a payment from the kin[gs of ... With the str]ength of (the god) Aššur, my lord, [I ...] the district [of ...-Y]aū (*Hezekiah*) of the land Judah like [... (5′) ...] the city Azaqâ, a place upon which he relied, which (is situated) between my ... and the land of Judah, [...] is situated upon a mountain peak. Like the blade(s) of daggers without number, they rise up high into the heavens [...] were well fortified and rival high mountains. Looking upon (them), like [...] from the heavens [...]

4′ [^{m}*x-x*]-⸢*ia*⸣-*a-u* "[...-Y]aū": The reading of the name is uncertain, although one expects Hezekiah. G. Galil (SAAB 6 [1992] p. 62) restores the name as ⸢^{m}⸣[*ḫa-zaq*]-⸢*ia*⸣-*a-u* "[Hezek]iah" based on his proposed reading of the name in line 11′. See the on-page note to that line. GIM *x* [...] "like [...]": Galil (Zion 57 [1992] pp. 111–133) suggests reading this as GIM ⸢*im*⸣-[*ba-ri as-ḫu-up*] "[I overwhelmed] like a f[og]." The traces on the tablet, however, do not support the reading of *x* as IM; see also Frahm, Sanherib p. 230.

5′ [(*x*)]-*x-ri-ia* "my ...": N. Na'aman (BASOR 214 [1974] p. 26) reads the signs as [*mi*]-⸢*iṣ*⸣-*ri-ia* "my [bo]rder"; R. Borger (BAL^2 p. 134) and G. Galil (Zion 57 [1992] pp. 111–133) read them as ⸢*áš*⸣-*ri-ia* "my place"; and E. Frahm proposes reading the signs as [*ki*]-⸢*iṣ*⸣-*ri-ia* "my [con]tingent."

8′) [... *ina šuk-bu-us a*]-⸢*ra*⸣-*am-me qur-ru-bu šu-pe-e da-an-nu*-tú u* [*i*]-⸢*na*⸣ *mit-ḫu-uṣ zu-ki* GÌR.II ⸢*qu*⸣-[*ra-di-ia*$^{?}$ *x x* (*x*)]

9′) [... ANŠE].⸢KUR⸣.RA.MEŠ-*ia e-mu-ru-ma ri-gim um-ma*-nat* ⸢AN⸣.ŠÁR *gap-šá-te iš-mu-ma ip-làḫ* ⸢*lìb*⸣-[*ba-šú-un x x* (*x*)]

10′) [... *al*]-⸢*me*⸣ KUR-*ud áš-lu-la šal-lat-su ap-pul aq-qur* [*ina* ^{d}GIŠ.BAR *aq-mu*]

11′) [...] ⸢URU$^{?}$ LUGAL-*ti*⸣ *ša* KUR.*pi-liš-ta-a*-⸢*a*$^{?}$ *šá*$^{?}$ ^{m}⸣*x-x*-[*x*]-⸢*ia*⸣-*a-u e-ki-mu ú-dan-ni-nu-šú-ma* [...]

12′) [...] *x x x x x x x x* GIM GIŠ.*gap-ni* [...]

13′) [...] ⸢*di-ma*⸣-*a-ti* GAL.MEŠ *šu-tas-ḫu-ur*-⸢*ma*⸣ *šum-ru-ṣa-at* [...]

14′) [...] *x* É.GAL GIM KUR-*e pa-nu-uš-šú*-⸢*un*⸣ *ed-let-ma šá-qa-at* [...]

15′) [...] ⸢*e*⸣-*kel la na-pi-iḫ-šú* ^{d}UTU-*šú* A.MEŠ-*šú ina e*-⸢*ṭu*$^{?}$⸣-*ti šit-ku-nu-ma mu-ṣa-šú* [...]

16′) [... *pi*]-*i-šá ina qul-mì-i na-kis ḫa-ri-ṣu i-te*-⸢*šá*$^{?}$⸣ *šá-pil-ma ka-x* [...]

17′) [...] ⸢*le*⸣-*ʾu-u-te* MÈ *ú-še-rib qé-reb-šú* GIŠ.TUKUL.MEŠ-*šú ú-ra-kis a*-⸢*na*⸣ [...]

18′) [...] ⸢*um*⸣-*ma-na-at* KUR MAR.TU.KI DÙ-*šú-un* ⸢SAḪAR.ḪI⸣.A *ú-šá-az-bíl-šu-nu-ti-ma* [...]

19′) [...] *x ṣe-ru-uš-šú-un ina 7-šu x* [*x*] ⸢*du*$^{?}$-*ri*$^{?}$⸣-*šú* GAL.MEŠ GIM *kar*-⸢*pat*⸣ [*pa-ḫa-ri*]

20′) [*ú-par-ri-ir* ... GU$_{4}$.MEŠ *u ṣe*]-⸢*e*⸣-*ni ul-tú qer-bi-šú* ⸢*ú*⸣-[*še-ṣa-am-ma*] ⸢*šal-la*⸣-[*tiš am-nu*]

21′) [...] *x x x x* (*x*) *x x x x* [...]

Rev.

Reverse completely missing

8′–10′) [... by having r]amps [trodden down], *mighty* battering rams brought up, and the assault of foot soldiers, [*my*] *wa*[*rriors* ... When] they saw the [...] of my [ho]rses and heard the clangor of the vast troops of (the god) Aššur, th[ey] became frightened [... I surround]ed, conquered, plundered, destroyed, devastated, (and) [burned with fire].

11′–16′) [...] a royal city of the land Philistia that ...-Yaū (*Hezekiah*) had taken away (and) fortified, and (then) [...] ... like a bush [...] it was surrounded by tall towers and was exceedingly difficult [...] the palace was secured before them like a mountain and rose [...] was dark, the sun did not illuminate it. Its waters were forever in *darkness* and its outflow [...] its [mo]uth had been hacked out with axes, the moat adjacent to it was deep, and ... [...].

17′–21′) [...] he had [*his*] battle-seasoned [*troops*] garrisoned inside it. He girt his weapons in orde[r to ...]. I made all the troops of the land Amurru carry earth and [...] against them. On the seventh try, ... its great *walls* [I smashed] like a [like] a [potter's] vessel. [...] I b[rought] out of it [... oxen, and shee]p and goats, [and I counted (them) as] boo[ty. ...] ... [...]

Reverse completely missing

1016

A clay tablet fragment now in the British Museum (London) is inscribed with a text of a late Neo-Assyrian king, possibly Sennacherib, that describes work on a canal, including the setting up of bull colossi and other apotropaic figures at one of its entrances. The attribution to Sennacherib, rather than

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8′ *da-an-nu*-tú* "*mighty*": The tablet has *da-an*-ŠI-*tú*. R. Borger (BAL^{2} p. 134) suggests reading the signs as *da-an ši-pir* (no translation possible).

9′ *um-ma*-nat* "troops": The tablet has *um-na-nat*.

10′ N. Naʾaman (BASOR 214 [1974] p. 26) restores URU.*a-za-qa-a* "the city Azaqâ" before [*al*]-⸢*me*⸣ "[I surround]ed."

11′ G. Galil (Zion 57 [1992] pp. 111–133) suggests restoring *a-na* URU.*am-qa-ru-na* "[against Ekron]" before ⸢URU$^{?}$ LUGAL-*ti*⸣ "a royal city." N. Naʾaman (BASOR 214 [1974] p. 27) tentatively suggests restoring "Gath." ⸢^{m}⸣*x-x*-[*x*]-⸢*ia*⸣-*a-u* "...-Yaū": Although one expects the name of Hezekiah, the reading of the name is uncertain; see Borger, BAL^{2} p. 135. Naʾaman (BASOR 214 [1974] p. 26) reads the name as ⸢^{m}*ḫa*⸣-[*za-qi*]-⸢*ia*⸣-*a-u* "He[zek]iah." G. Galil (SAAB 6 [1992] p. 62) confidently reads the name as ⸢^{m}*ḫa-zaq-ia*⸣-*a-u*, "Hezek[i]ah," a reading he states was confirmed by R. Borger in a private letter; cf. Frahm, Sanherib p. 230. Hezekiah's name is written as ^{m}*ḫa-za-qi-a-a-ú*, ^{m}*ḫa-za-qi-a-u*, ^{m}*ḫa-za-qi-a-ú*, and ^{m}*ḫa-za-qi-ia-a-u* in the inscriptions of Sennacherib, never as ^{m}*ḫa-zaq-ia-a-u*.

13′ G. Galil (Zion 57 [1992] pp. 111–133) restores *ma-lak-šá* "its access" on the basis of Sargon's Letter to Aššur line 22 (Thureau-Dangin, TCL 3 p. 6).

17′ On the basis of Sargon's Letter to Aššur line 104 (Thureau-Dangin, TCL 3 p. 18), G. Galil (Zion 57 [1992] pp. 111–133) restores LÚ.*mun-daḫ-ṣe-šú* "his warriors" before ⸢*le*⸣-*ʾu-u-te* "skilled." E. Frahm (Sanherib p. 231), however, points out that *um-ma-ni-šú* "his troops" is more likely on the basis of Sargon's Letter to Aššur line 289 (Thureau-Dangin, TCL 3 p. 44), which has *um-ma-ni-šú le-ʾu-tu ta-ḫa-zi* "his troops (who are) skilled in battle."

20′ [*ú-par-ri-ir*] "[I smashed]": Or possibly restore [*aḫ-pi*] "[I broke]."

some other Neo-Assyrian king (Sargon II, Esarhaddon, or Ashurbanipal) is very tentative, as already pointed out by E. Frahm. Should this inscription be part of the Sennacherib corpus, then the extant text on the obverse may describe work at Bavian; see text no. 223 for further information. Moreover, it is not entirely certain which face is the obverse and which is the reverse; the edition presented here follows Frahm's understanding of the tablet. For detailed textual commentary and a discussion of the tentative attribution of the text to Sennacherib, see Frahm, Sanherib pp. 232–236.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2621 + 81-2-4,328	—	Probably Nineveh, Kuyunjik	6×12	c

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1997 Frahm, Sanherib pp. 232–236 H.2 (edition, study)

TEXT

Obv.
Lacuna
1′) [...] *x x*
2′) [...] *x x* RA
3′) [...] *ab-tuq-ma*
4′) [...] EN-*ia*
5′) [...] *x šá-am-*⸢*mu*$^{?}$⸣
6′) [...] ⸢*sa-kul*⸣*-lat* ANŠE.KUR.RA.MEŠ ANŠE.MEŠ
7′) [...] ⸢*par*⸣*-ga-niš ú-šar-bi-iṣ-ma*
8′) [...] *x* (*x*) ⸢*i*⸣*-še-er*
9′) [...] *ri-ti*
10′) [...]*-ri i-ḫa-du-ud*
11′) [... ANŠE].EDIN.NA.MEŠ MAŠ.DÀ.MEŠ
12′) [...] *šad-da-šú-un*
13′) [...] *x še-lep-pu-u*
14′) [... *id*]*-du-u e-ru-tú*
15′) [...] ⸢É⸣.GAL.MEŠ-*ia*
16′) [...] ⸢*ú-za-ʾi-iz*$^{?}$⸣
17′) [...] *x x x* [*x* (*x*)] *x x* (*x*) *x*
18′) [...] *x* ⸢*ú*⸣*-šá-ziz-ma ma-gal ik-bi-ru-ma* ⸢*i*⸣*-ši-*⸢*ḫu*⸣ *la-a-nu*

Lacuna
1′–18′) [...] ... [...] ... [...] I cut free and [...] of my lord [...] *grass* [...] *herds of* horses (and) donkeys [...] I made dwell (as safely) as on a meadow and [...] ... prospered [...] pastures, [...] he was deeply cutting [... on]agers (and) gazelles [...] their mountain [...] turtle(s) [... *la*]*id eggs* [...] *my palatial halls* [...] *I divided* [...] ... [...] *I made stand* (*there*), *and* (*then*) *they grew very thick and tall.*

19′) [...] *x*.MEŠ 2 ^{d}ALAD.^{d}LAMMA *šá pe-e-li* ⸢*pe*⸣*-*[*ṣe-e*]
20′) [...] *x* KÁ ÍD *šú-a-tu ú-šá-ziz*
21′) [...] ⸢*a*⸣*-ge-e dan-ni u e-de-e šam-ri šá i-na-áš-šam-ma*
22′) [...] *pat-ti* E *u* PA$_{5}$ *kib-ri-ši-na ú-šá-am-ma-ṭu-ma*
23′) [... *bu*$^{?}$*-tuq*$^{?}$]*-tu ib-bat-taq-qu-ma ú-ṭe-eb-*⸢*bu*⸣*-u*

19′–29′) [...] ... two bull colossi of wh[ite] limestone [...] the gate of that watercourse, I had erected. [...] the strong wave and wild tide that rise up and [...] canal(s), dike(s), and irrigation ditch(es) eroded their bank(s) and [... *when*] *there was* [*bre*]*ach*, harvests were submerged [...] I had magnificent [...]s of iron made and [...] the outflow of water ... [...] ... [...] when its

BURU$_{14}$
24′) [...].⸢MEŠ⸣ AN.BAR ⸢*ṣi-ra*⸣*-a-ti ú-še-piš-*⸢*ma*⸣
25′) [...] *mu-ṣe-e ma-a-me x x* [*x*]
26′) [...] *x x* Ú NÍG GU LA A *x* [...]
27′) [...] *ina* ILLU*-šú* ⸢*gap-ši*⸣ [...]
28′) [...] *x ma x x* [...]
29′) [...] *x x* [...]
Lacuna
Rev.
Lacuna
1′) [...] *x x x x x x x x x* [...]
2′) [...] KA*-ia pit-la-ḫu-ma mit-gu-*⸢*ru*⸣ [*x* (*x*)]
3′) [...] *x x x x x x x x x x x x x x* [*x x*] *x*
4′) [...] *x-ma mad-bar na-gu-u*
5′) [...] ⸢ÍD⸣.*za-ban u* ÍD.IDIGNA
6′) [...] *x x x x x x x x*
7′) [...] *x* (*x*) *x*
8′) [...] *x* [*x*]
9′) [...] *x x*
10′) [...] *x-ma*$^{?}$
11′) [...] *x-šú*
12′) [...] *x*
13′) [...] *x*
14′) [...] *x x*
15′) [...]*-tu*$^{?}$
16′) [...] *x*
17′) [...] *x-šú-uš*
18′) [...] *x* (*x*)
19′) [... KUR].⸢ELAM$^{?}$⸣.MA$^{?}$.KI
20′) [...].KI
21′) [...] URI.KI
22′) [...] *x-ti*
23′) [...] IG
Lacuna

flood was in full spate [...] ... [...] ... [...]

Lacuna

Lacuna

Rev. 1′–5′) [...] ... [... of] my mouth which is to be feared and *obeyed* [...] ... [...] and a desert, a region [...] Zab River and the Tigris River

Rev. 6′–18′) (No translation possible)

Rev. 19′–21′) [... the land] Elam [...] Akkad

Rev. 22′–23′) (No translation possible)

Lacuna

1017

A small fragment of a clay tablet contains part of an inscription of a late Neo-Assyrian king, possibly Sennacherib or his grandson Ashurbanipal. Although Sennacherib is mentioned by name in line 6′, this does not prove that this text belongs to him because Sennacherib is mentioned in the inscriptions of his successors. Because the attribution to Sennacherib is uncertain, the text is edited here as a 1000-number.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 15231	—	Probably Nineveh, Kuyunjik	4×3	c

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1914 King, Cat. p. 169 (study)
1979 Borger, BAL^2 pp. 67 and 88 (study)
1997 Frahm, Sanherib p. 236 H.2 and pl. XIII (copy, edition, study)

TEXT

Lacuna
1´) ⸢*ki*$^{?}$*-bi-is* GÌR.II⸣ [...]
2´) ANŠE.EDIN.NA MAŠ.DÀ.⸢MEŠ⸣ [...]
3´) *it-tag-gi-šu-ma x* [...]
4´) ⸢*ina*$^{?}$⸣ LUGAL.MEŠ *a-li-kut maḫ-ri-*[*ia* ...]
5´) *x na-ge-e* [...]
6´) [^{md}30]-⸢ŠEŠ⸣.MEŠ-SU MAN ⸢KUR⸣ [*aš-šur* ...]
7´) [*x* (*x*)] *x x šu-a-tu* [...]
8´) [...] *x* [...]
Lacuna

Lacuna
1´–8´) *The foot path* [...] onagers (and) gazelles [...] roamed about and [...] *among* the kings who came before [me ...] region [... Senna]cherib, king of As[syria, ...] that ... [...]
Lacuna

1018

L.W. King tentatively suggested that a small flake from one side of a clay tablet contains part of an inscription of Sennacherib. E. Frahm rightly notes that there is no firm evidence to support that attribution. For this reason, the text is edited as a 1000-number.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 14458	—	Probably Nineveh, Kuyunjik	4×3.5	c

2´ ANŠE.EDIN.NA MAŠ.DÀ.⸢MEŠ⸣ "onagers (and) gazelles": These animals are also mentioned in text no. 1016 obv. 11´.
3´ *it-tag-gi-šu-ma* "roamed about and": Cf. text no. 22 i 71, which has *ri-ma-niš at-tag-giš* "I roamed about like a wild bull."

BIBLIOGRAPHY

1914 King, Cat. p. 99 (lines 2′–6′, copy; study)
1979 Borger, BAL^2 p. 67 (study)
1997 Frahm, Sanherib p. 238 H.3 and pl. XIII (copy, transliteration, study)

TEXT

Lacuna
1′) [...] *x x x x*-⸢*šú*?⸣ [...]
2′) [...] *x* DINGIR.MEŠ GAL.⸢MEŠ⸣ [...]
3′) [... *be*?-*lu*?]-⸢*ti*?⸣-*ia* EDIN-*uš-šú*-⸢*nu*⸣ [*ú-šá-áš-ṭir*? ...]
4′) [...] *x ul-zi-iz-ma a-x* [...]
5′) [...] LUGAL.MEŠ DUMU.MEŠ-⸢*ia*⸣ [...]
6′) [...] ⸢UN⸣.MEŠ *i-x* [...]
7′) [...] ⸢DINGIR?⸣.MEŠ ⸢GAL?⸣.[MEŠ ...]
8′) [...] *x* [...]
Lacuna

Lacuna
1′–4′) [...] .... [...] the great gods [... of] *my* [*lordsh*]*ip* [*I had inscribed*] upon them [...] I erected and ... [...]

5′–8′) [...] the kings, my descendants, [...] the people ... [... the] *great* [*go*]*ds* [...]

Lacuna

1019

A small fragment of a clay tablet preserves part of an inscription of a late Neo-Assyrian king, possibly Sennacherib since it mentions the Elamite king Kudur-Nuḫundu (Kudur-Naḫḫunte). The extant text, of which the middle parts of twelve lines are preserved, could be part of an otherwise unattested account of Sennacherib's seventh campaign. Because the attribution to Sennacherib is uncertain, the text is edited here as a 1000-number.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4493	—	Probably Nineveh, Kuyunjik	4.1×5.1×1.7	c

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 637 (study)
1997 Frahm, Sanherib pp. 236–237 H.3 and pl. XIII (copy, edition, study)

TEXT

Lacuna

1′) [...] *x* [...]

2′) [...] *x* ŠID *x* [...]

3′) [...] ⸢*be*$^{?}$⸣-*lu-ti*-⸢*ia*$^{?}$⸣ [...]

4′) [...] *x-liš*$^{?}$ *iṣ-ba-tu*-⸢*šú*$^{?}$⸣ *x* [...]

5′) [...] ⸢*qé*⸣-*reb* UNUG.KI *ma-x*-[...]

6′) [... ^{m}*ku*]-*dur*-^{d}*na-ḫu-un-di* LÚ.⸢*e*⸣-[*la-mu-ú* ...]

7′) [...] *x* ^{d}AG ^{d}AMAR.UTU *x* [...]

8′) [...] ⸢*maḫ*⸣-*ri-ia ú-šá-aṣ-x*-[...]

9′) [...] *ú-šá-an-ni-ma ú-ter x* [...]

10′) [... *ú*]-⸢*ter-ru-ma ú-šap-ši-ḫu x*⸣ [...]

11′) [...] *x a-na* ⸢*mit-ḫu*⸣-*uṣ-ṣi iš-x* [...]

12′) [...] *x* [*x x*] *x x* (*x*) *x* [...]

Lacuna

Lacuna

1′–12′) [...] ... [... *of m*]*y lordship* [...] ... they seized *him* [...] inside Uruk ... [... Ku]dur-Naḫundu (Kudur-Naḫḫunte), the E[lamite, ...] the gods Nabû, Marduk, [...] *he/they had ta*[*ken* ...] before me [...] *he changed/reported* (*and*) *brought back* [... th]ey *brought back* and (thus) pacified [...] to fight ... [...] ... [...]

Lacuna

1020

H. Winckler suggested that K 13826, a small, difficult to read fragment of a clay tablet, was inscribed with an inscription of Sennacherib. E. Frahm, however, has collated the piece and correctly noted that the text written on the fragment is a Neo-Assyrian legal transaction. For this reason, the text is not edited here.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13826	—	Probably Nineveh, Kuyunjik	—	n

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1342 (study)
1898 Winckler, OLZ 1 col. 73 (study)
1997 Frahm, Sanherib p. 237 H.3 (transliteration, study)

6′ [^{m}*ku*]-*dur*-^{d}*na-ḫu-un-di* "[Ku]dur-Naḫundu (Kudur-Naḫḫunte)": This Elamite king is also mentioned, for example, in text no. 18 iv 2′′, text no. 22 v 1 and v 12, and text no. 23 iv 72 and v 4. His name in those texts, however, is written as ^{m}NÍG.DU-^{d}*na-ḫu-un-du*. The writing of the name as ^{m}*ku-dur*-^{d}*na-ḫu-un-di* is attested in K 2660, a tablet containing a Neo-Assyrian copy of a historical-literary text; see Frahm, Sanherib p. 237.
9′ *ú-šá-an-ni-ma* "*he changed/reported and*": It is unclear if the verb is the D-stem of *šanû* III/A ("to repeat, report") or *šanû* IV/B ("to change").

1021

A small fragment of a clay tablet contains part of a subscript or colophon mentioning Sennacherib. Because almost nothing of the text is legible, it is not possible to determine whether this is the subscript of a Sennacherib inscription written on the clay tablet or Sennacherib is mentioned as the father (or grandfather) of the king whose inscription is written on it.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 19733	—	Probably Nineveh, Kuyunjik	2.6×2.9×0.6	c

BIBLIOGRAPHY

1992 Lambert, Cat. p. 39 (study)

1997 Frahm, Sanherib p. 238 H.3 and pl. XIII (copy, study)

TEXT

Lacuna
1′) [...] *x x* (*x*) *x*
2′) [... ^{md}30]-⸢PAP⸣.MEŠ-SU
3′) [...] *x x x x*
Lacuna?

Lacuna
1′–3′) [...] ... [... Senn]acherib [...] ...
Lacuna?

1022

A small fragment of a multi-column clay tablet now in the British Museum could preserve part of an inscription of Sennacherib or some other late Neo-Assyrian king. As E. Frahm has already suggested, col. i′ could preserve the end of this king's third campaign and the beginning of his fourth campaign. Col. ii′ preserves the report of another campaign, but it is not sufficiently preserved to accurately determine its contents. Frahm very tentatively proposes that it could contain part of the fourth campaign, a passage that is presently duplicated in inscriptions written on prisms.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 2017	—	Probably Nineveh, Kuyunjik	2.9×4.9×1.8	c

COMMENTARY

E. Frahm tentatively suggests that should Sm 2029 (text no. 29) come from a tablet, rather than a prism, then it is possible that that fragment is part of the same tablet as Sm 2017. For col. i′ 1′–3′, cf. text no. 22 iii 48–49; and for i′ 4′, cf. text no. 22 iii 50 and 53. For the possibility that col. ii′ also contains part of the report of the fourth campaign, see Frahm, Sanherib pp. 238–239.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1524 (study)
1997 Frahm, Sanherib pp. 238–239 H.3 and pl. XIII (copy, transliteration, study)

TEXT

Lacuna
Col. i′
1′) [...]-⌜*ma*$^{?}$⌝
2′) [... *man*$^{?}$]-⌜*da*$^{?}$⌝-*ti*
3′) [...] *x-šú*

4′) [...]-⌜*a*⌝-*a*
Lacuna
Lacuna
Col. ii′
1′) [*x*] *x* [...]
2′) [*x*].⌜MEŠ$^{?}$⌝ [...]
3′) *ṣe-ru-*⌜*uš*$^{?}$⌝-[*šú*$^{?}$ ...]
4′) *ù šu-u* ^{m}⌜^{d}⌝[...]
5′) *ḫi-ri-iṣ* GAL$_5$.[LÁ ...]
6′) *x x* ⌜ERIM⌝.ḪI.A *x* [...]
7′) [...] *x* [...]
Lacuna

Lacuna
i′ 1′–3′) [...] *and* [... *paym*]*ent* [...] his [...]

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i′ 4′) [...] ...
Lacuna
Lacuna
ii′ 1′–6′) [...] upon *h*[*im* ...]. Moreover, he, [...] the (very) image of a *gallû*-dem[on, ...] ... troops [...]
Lacuna

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i′ 1′–3′ Following E. Frahm, one could tentatively read i′ 1′–3′ as [EGIR-*ia ú-še-bi-lam*]-⌜*ma*⌝ / [*a-na na-dan man*]-⌜*da*⌝-*ti* / [*ù e-peš* ARAD-*ú-ti iš-pu-ra rak*]-⌜*bu*⌝-*šú* "[After my (departure), he (Hezekiah) had (payment) brought to me] and [he sent a mounted messeng]er of his [to me to deliver (this) paym]ent [and to do obeisance]." See text no. 22 iii 48–49.

i′ 4′ E. Frahm tentatively proposes that one could read i′ 4′ as [*i-na* 4-*e ger-ri-ia ša* ^{m}*šu-zu-bi* LÚ.*kal-dà*]-⌜*a*⌝-*a* "[On my fourth campaign, (the defeat) of Šūzubu (Mušēzib-Marduk), a Chald]ean." Cf. text no. 22 iii 50 and 53. This text, like several other inscriptions of Sennacherib, begins the report of the fourth campaign in a manner different to that of the canonical account found in most of the known prisms.

ii′ 1′–6′ See Frahm, Sanherib pp. 238–239.

ii′ 4′–5′ ^{m}⌜^{d}⌝[...]: Following E. Frahm, one could tentatively restore the name of Marduk-apla-iddina (II) since he is referred to as a *gallû*-demon in Sennacherib's inscriptions. See, for example, text no. 1 line 17 and text no. 213 line 17. *ḫi-ri-iṣ* GAL$_5$.[LÁ] "the (very) image of a *gallû*-dem[on]": This epithet is also used in the inscriptions of Sargon II and Ashurbanipal. See Fuchs, Khorsabad p. 225 Prunkinschrift line 122 (Marduk-apla-iddina II); and Borger, BIWA p. 198 66-5-19,1 line 7′ (Teumman).

1023

A fragment from the upper left corner of a clay tablet contains parts of the first fourteen lines of a draft or archival copy of a royal inscription of a late Neo-Assyrian king, possibly Sennacherib, his son Esarhaddon, or his grandson Ashurbanipal. Based on what is preserved (an invocation of a number of gods, beginning with Aššur), the text was likely inscribed on a stele or rock face. E. Weissert (*apud* Frahm, Sanherib p. 239) suggests that this is an inscription of Ashurbanipal. E. Frahm (ibid.), however, rightly notes that too little of the inscription is preserved to confirm the text's attribution. Following Frahm, the text is arbitrarily included here as a Sennacherib 1000-number.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	81-2-4,329	Probably Nineveh, Kuyunjik	6.1×5.2×1.3	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1782 (study)
1956 Borger, Asarh. p. 120 §102^{a} (transliteration, study)
1997 Frahm, Sanherib p. 239 H.3 (study)

TEXT

1) AN.ŠÁR AD DINGIR.MEŠ ⸢*mu*$^{?}$⸣-[...]
2) *rap-pu la-ʾi*-⸢*iṭ*⸣ [...]
3) ^{d}*a-nu geš-ru x* [...]
4) *la ú-nak*-⸢*ka*⸣-[*ru* ...]
5) ^{d}*é-a er-šú* EN$^{?}$ [...]
6) *ša ina* A.GÀR *na-du*-[*ú* ...]
7) ^{d}EN.LÍL EN *šur-bu-u a*-⸢*šá-red*⸣ [...]
8) ^{d}30 DINGIR KÙ EN AGA *mu-x*-[...]
9) *mu-šam-dil x* [...]
10) ^{d}UTU DI.KU$_{5}$ ⸢*ṣi*$^{?}$-*i*$^{?}$-*ru*$^{?}$⸣ *x* (traces) [...]
11) ^{d}IŠKUR GÚ.GAL AN-*e ù* KI-*tim* ⸢*na*$^{?}$⸣-[*din*$^{?}$ ...]
12) ⸢*a*⸣-*na* UN.MEŠ *x x* [...]
13) [*x*] *x* [...] *x x ina ṣi-x* [...]
14) [...] *x x* (*x*) [...]
Lacuna

1–14) (The god) Aššur, the father of the gods, the one who [...], the bridle that controls [...]; the god Anu, the powerful, [... whose ...] cannot be alte[red, ...]; the god Ea, the wise, *the lord* [...] who casts [...] down on grassland, [...]; the god Enlil, the greatest lord, the foremost of [...]; the god Sîn, the pure god, the lord of the crown, the one who [...] the one who widens [...]; the god Šamaš, the *exalted* judge, ... [...]; the god Adad, the canal inspector of heaven and earth, *the one who gi*[*ves* ...] to the people ... [...] ... [...] ... [...]

Lacuna

1024

A small flake from a prism or tablet has an inscription of Sennacherib or another late Neo-Assyrian king. C. Bezold (Cat. 4 p. 1820) suggested that the piece could be part of a text of Sennacherib. E. Frahm (Sanherib p. 239 H.3) correctly doubts that attribution since Marduk is mentioned in line 1′; the divine name, however, could be part of a Babylonian royal or personal name. Note that [*taš*]-⸢*me*⸣-*e u sa-li*-[*me*] ("[obedi]ence and pea[ce]") in line 5′ is attested in two inscriptions of Sennacherib: text no. 1 line 5 and text no. 213 line 5. Since Bezold tentatively assigned this fragment to Sennacherib, it is arbitrarily edited here as a 1000-number of Sennacherib.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82-3-23,80	Probably Nineveh, Kuyunjik	4×3.5	c

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1820 (study)
1979 Borger, BAL^{2} p. 67 (study)
1997 Frahm, Sanherib p. 239 H.3 (study)

TEXT

Lacuna
1′) [...] *x* ^{d}AMAR.⸢UTU⸣-[...]
2′) [...]-⸢*ú*⸣ [...]
3′) [...] *x-šú i-na er-ṣe*-⸢*et*⸣ [...]
4′) [...] *x x-šú ina qé*-⸢*reb*⸣ [...]
5′) [... *taš*]-⸢*me*⸣-*e u sa-li*-[*me* ...]
6′) [...] *x ki* MAŠ ŠUM ⸢*ta*$^{?}$⸣ [...]
7′) [...]-⸢*ḫa*⸣-*pi-ia* ^{d}30 *x* [...]
8′) [...] *x* ḪAR *ra x* ⸢*a-di* URU⸣.[...]
9′) [... *ú*]-⸢*paq*⸣-*qí*-[*du*$^{?}$ *x*] *x* [...]
10′) [...] *x x* [...]
Lacuna

Lacuna
1′–10′) [...] Marduk(-)[...] ... in the territor[y of ...] ... insi[de ... obedi]ence and pea[ce ...] ... [...] ... the god Sîn [...] ... *as far as* the city [... *whom I/he en*]*trust*[*ed* ...] ... [...]
Lacuna

1025

Part of an inscription of Sennacherib or some other late Neo-Assyrian king, possibly Sargon II, is found on a small flake from a tablet or prism that probably comes from Nineveh. The fragment is included here since it mentions an area being woven over with "spider webs" (*qé-e et-tu-tú*), an expression that is attested in two other inscriptions of Sennacherib: text no. 18 vi 28′′ and text no. 223 line 7. Because the attribution to Sennacherib is uncertain, it is edited here as a 1000-number.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 19861	—	Probably Nineveh, Kuyunjik	3.2×3.1×0.6	c

BIBLIOGRAPHY

1997 Frahm, Sanherib pp. 96 and 238 H.3 (transliteration, study)

TEXT

Lacuna
1′) [...] *ma-ḫar x* [...]
2′) [...] KI *i* ŠI [...]
3′) [...] ⸢RU?⸣ *ma-kán x* [...]
4′) [...] *x ma-al-di* A *x* [...]
5′) [...] *x ina* UGU *ta-mir-*⸢*ti*⸣ [...]
6′) [...]-⸢*di*⸣-*ti i-šá-a* [...]
7′) [... *šá*]-⸢*ta*⸣-*at qé-e et-tu-tú* [...]
8′) [...] *x na* ḪAR RA *x* [...]
9′) [...] *x x x* [...]
Lacuna

Lacuna
1′–9′) [...] before [...] ... [...] ... [...] bank ... [...] over the plain [of ...] ... have [... were w]oven over with spider webs. [...] ... [...] ... [...]
Lacuna

1026

A small flake from a prism or tablet is inscribed with a text of Sennacherib or one of the other late Neo-Assyrian kings, possibly Sargon II. The fragment is included here since it, like the previous text (text no. 1025), mentions an area being woven over with “spider webs” (*qé-e et-tu-ti*), an expression that is attested in text no. 18 vi 28″ and text no. 223 line 7. The text is edited here as a 1000-number since the attribution to Sennacherib is uncertain.

CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 21316	—	Probably Nineveh, Kuyunjik	—	n

BIBLIOGRAPHY

1997 Frahm, Sanherib pp. 96 and 238 H.3 (transliteration, study)

TEXT

Lacuna
1′) [...]-*nu-ma i-x* [...]
2′) [...] *ka-li-šú-*[*nu*$^{?}$ ...]
3′) [...] *qé-e et-tu-ti* [...]
4′) [...] *x* IG KU *šá x* [...]
5′) [...] TI *x x x* [...]
6′) [...] *x* [...]
Lacuna

Lacuna
1′–6′) [...] ... [...] all of *th*[*em* ...] spider webs. [...] ... [...] ... [...]
Lacuna

2001

This text is written on a stele found in the row of steles at Aššur. The inscription was deliberately mutilated in antiquity and, therefore, is difficult to read. Despite this, the text appears to record the name of a woman attached to Sennacherib. Tašmētu-šarrat and Naqīʾa have both been suggested as owner of this stele, but the difficult-to-read traces in line 2 does not seem to fit either name. For further information on the identity of the woman whose name is written on this stele and the circumstances surrounding its defacement, see Frahm, Sanherib pp. 184–185 I.2; Radner, Studies Fales p. 694; and Reade, Studies Larsen p. 463.

CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA Ass 1203	Ass 16043	Ass ph 5955–5956	Aššur, hDlIII	205×43	p

BIBLIOGRAPHY

1913 Andrae, Stelenreihen pp. 9–10 and pl. X no. 4 (photo, copy, edition)
1916 Streck, Asb. p. CCXVII and n. 4 (study)
1988 Borger, ARRIM 6 p. 6 (study)
1991 Grayson, CAH^{2} 3/2 p. 138 n. 163 (study)
1997 Frahm, Sanherib pp. 184–185 I.2 (study)
1997 Pedersén, Katalog p. 59 (study)
1999 Melville, SAAS 9 pp. 18–19 (study)
2004 Reade, Studies Larsen p. 463 (transliteration, study)
2005 Dalley in Gruen, Cultural Borrowings p. 17 n. 36 (study)
2012 Radner, Studies Fales p. 694 (study)
2013 Kertai, AoF 40 p. 117 (study)
2014 Melville in Chavalas, Women in the Ancient Near East p. 233 (translation, study)

TEXT

1) *ṣa*-⸢*lam*⸣
2) ^{f}⸢SU-*x*-GAL$^{?}$-*a*⸣ <...>
3) *ša* ^{d}30-PAP.MEŠ-⸢SU⸣
4) MAN ŠÚ MAN KUR *aš-šur*

1–4) Image of ..., <the ...> of Sennacherib, king of the world, king of Assyria.

2002

Two ring-handled, “Canaanite-style” alabaster amphoras found at Aššur have a short label written on them stating that they belonged to Tašmētu-šarrat, a wife of Sennacherib.

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2 I. Finkel (*apud* Reade, Studies Larsen p. 463) suggests reading the name as ^{f}⸢DÙG-*x*-^{d}NIN.LÍL⸣ or as a name ending in *-la-a*; he also suggest that the title MUNUS.É.GAL “palace woman” was omitted after the name in error.

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
1	VA Ass 2255	Ass 185 (Ass ph 7075)	Aššur, fE5III	Height: 72; dia.: 40	c
2	EŞ 4622	Ass 218 + Ass 219 (K 1–3)	Aššur, fE5II	Height: 66.5; dia.: 33	c

COMMENTARY

Both amphoras (Onasch's type 182, "Canaanite-style" ring-handled amphora) are inscribed with the same text. Note, however, that ex. 1 divides the text into two lines, whereas the inscription is written in a single line on ex. 2. The line count of the edition follows ex. 2. Because both inscriptions are fully preserved and there are no variants, no score is provided on the CD-ROM. An image of a scorpion is incised on both amphoras, on the shoulder near the inscription. It has long been thought that the scorpion represented the Assyrian queen, much like the image of the lion represents the Assyrian king. For a recent study of the image of the scorpion, with references to previous literature, see Niederreiter, Iraq 70 (2008) pp. 59–62 Radner, Studies Fales pp. 690–693.

BIBLIOGRAPHY

1904	Andrae, MDOG 21 p. 12 (provenance)
1911	Messerschmidt, KAH 1 pp. XI and 49* no. 50 (ex. 2, copy)
1924	Luckenbill, Senn. pp. 21 and 152 I28 (ex. 2, edition)
1927	Luckenbill, ARAB 2 p. 194 §472 (ex. 2, translation)
1937–39	van Buren, AfO 12 p. 26 (exs. 1–2, study)
1940	von Bissing, ZA 46 pp. 153–155 no. 7 with figs. 7a–b (ex. 1, photo, edition)
1955	Preusser, Paläste pp. 22–23 and pls. 20a and c (exs. 1–2, photo, translation, study)
1977	Andrae, WEA^2 pp. 230–231 and fig. 207 (ex. 1, study, photo)
1988	Borger, ARRIM 6 p. 6 (exs. 1–2, study)
1997	Frahm, Sanherib p. 184 I.1 (exs. 1–2, study)
1997	Pedersén, Katalog p. 17 (exs. 1–2, study)
2003	Orlamünde in Marzahn and Salje, Wiedererstehendes Assur p. 141 and figs. 2–3 (ex. 1, photo, study)
2008	Niederreiter, Iraq 70 pp. 59, 60 fig. 8, and 82 II.a.4–5 (exs. 1–2, edition, study; ex. 1 drawing)
2008	Pedde and Lundström, Palast pp. 67, 82 no. 160 and 83 no. 166 (exs. 1–2, study)
2010	Onasch, Alabastergefäße pp. 24 and 60–61 nos. 182-1 and 182-2 (exs. 1–2, edition, study; ex. 1, photo)
2012	Radner, Studies Fales p. 690 (exs. 1–2, study)
2014	Melville in Chavalas, Women in the Ancient Near East p. 233 (exs. 1–2, study)

TEXT

1)	*šá* $^{\mathrm{fd}}$*taš-me-tum-šar-rat* MUNUS.É.GAL *šá* $^{\mathrm{md}}$30-PAP.MEŠ-SU MAN KUR *aš-šur*	1) Property of Tašmētu-šarrat, palace woman of Sennacherib, king of Assyria.

Minor Variants and Comments

Text No. 39

69.2 *a-sur-ru-*⸢*šin*⸣ for *a-sur-ru-ši-in*. **70**.2 *di-lu-ú-*[*ti*] for *di-lu-ti*. **70**.2 *gu-ḫaṣ-ṣa-a-te* for ⸢*gu*⸣*-ḫaṣ-ṣa-te*. **71**.2 ⸢*ki*⸣*-mu-u* for *ki-mu-ú*. **71**.2 *ma-ka-a-te* for *ma-ka-a-ti*.

Text No. 42

29′.1* [MUNUS.ÁB.ZA].ZA-*a-ti* for MUNUS.ÁB.ZA.ZA-*a-te*. **32′**.2 *nab-*[*ni*]*-*⸢*it*⸣ for *nab-ni-<it>*.

Text No. 43

7.2 *i-na* for *ina* in the first instance. **12**.2 *šup-šu-qí* for *šup-šu-qi*. **16**.2 3 ME 40 for 4 ME 54. **16**.2 *ša* for *šá*. **18**.2 *re-ši-šu* for *re-še-šu*. **18**.2 UD.MEŠ for *u*$_4$*-me*. **18**.2 *kiš-šá-te* for *kiš-šá-ti*. **21**.2 GIŠ.*ere*-IGI for GIŠ.EREN. **21**.2 *mu-šab* for *mu-šá-ab*. **22**.1 Copy has *ba*-LU-*a-ti*. **23**.2 KUR.MEŠ for KUR-*e*. **23**.2 *e-li-šin* for *e-li-ši-in*. **18**.1 Copy has *ú-šaḫ*-MA-*a*. **30**.2 *se-el-lum* for *si-il-lum*. **32**.2 *pa-ás-qí-šin* for *pa-as-qí-šin*. **34**.2 *šu-te-šu-ri* for *šu-te-šú-ri*. **35**.2 *u*$_4$*-me-šu* for *u*$_4$*-me-šú*. **48**.2 *ša* for *šá*. **52**.2 *meš-re-e-ti* for *meš-re-ti*. **55**.2 *ram-ni-šú-nu* for *ra-ma-ni-šú-*[*nu*]. **65**.2 *ina* for *i-na*. **67**.2 *ul-tu* for *ul-tú*. **70**.2 Copy has MA for the second *la*. **78**.2 Copy has *šu*-ŠÁ-*tu* for *šu-a-tu*. **80**.2 MUNUS.ÁB.ZA.ZA-*ti* for MUNUS.ÁB.ZA.ZA-*te*. **90**.2 *a-sur-ru-ši-in* for *a-sur-ru-šin*. **90–92**.2 Omits ⸢*áš*⸣-[*šú*] ... *uš-ziz*. **92**.1 Copy has *<tab>-rat* for *tab-rat*. **93**.2 ⸢*i-šu-ú*⸣ for *i-šu-u*. **94**.2 *qé-*⸢*reb-šu*$^?$⸣ for *qé-reb-šú*. **94**.2 *ḫur-*⸢*ru-šu*⸣ for *ḫur-ru-šú*. **96**.2 *miṭ-ra-a-ti* for *miṭ-ra-a-te*. **98**.1 Copy adds second *a-lap* before *qí-i-ši*. **99**.2 *ú-ṣar-ri-šu* for *ú-ṣar-ri-šú*. **101**.2 *šá* for *ša*. **102**.2 ^{d}*aš-šur* for *aš-šur*.

Text No. 44

5.2 *a-bu* for AD. **7**.2 Adds *i-na ta-mir-ti kiš*.KI after EDIN. **10**.2 *e-la-me-e* for LÚ.ELAM.MA.KI. **11**.2 Adds *tar-bit bir-ki-ia* after *reš-tu-ú*. **26**.2 *šub-ti-šu-un* for *šub-ti-šú-un*. **27**.2 *šu-bat-sún* for *šu-bat-sun*. **53**.2 [*zu*]*-*⸢*mur*⸣*-ši-*⸢*in*⸣ for *zu-mur-šin*. **71**.3 *si-ḫi-ir-ti* for *si-ḫir-ti*. **73**.3 *du-un-qí* for *dum-qí*.

Text No. 51

2.1–2 Omits MAN GAL MAN *dan-nu*. **3**.2 *ša* for *šá*. **3**.2–3 GAR-*šú* and *ši-kin-šá* respectively for *ši-kin-šú*. **4**.2 *nu-su-qu* for *nu-us-su-qu*. **4**.2–3 *i-na* for *ina*. **5**.2–3 *aq-ru* for *šu-qu-ru*. **6**.2–3 *šad-de-e* for KUR-*i*. **8**.2 *ú-šal-di-id* for *ú-šal-di-da*.

Text No. 80

2.1* *kiš-ša-*[*ti*] for ŠÚ.

Text No. 86

1.2 KUR for É.GAL. **1**.3 ^{md}30-PAP.ME-SU for ^{md}30-PAP.MEŠ-SU. **1**.2 Omits MAN *dan-nu*. **2**.3 *aš-šur*.KI for *aš-šur*. **2**.2 *ši-bir-ri-ía* for *ši-bir-ri-ia*. **5**.3 GIŠ.IG.ME for GIŠ.IG.MEŠ. **6**.3 KÁ.ME for KÁ.MEŠ.

Text No. 87

1.2–3 KUR for É.GAL. **1**.2–3 Do not include MAN GAL MAN *dan-nu.*

Text No. 88

1.7–13 KUR for É.GAL. **2**.15–16 KUR *aš-šur* for KUR AŠ.

Text No. 89

1.2, 15 ^{md}EN.ZU-ŠEŠ.MEŠ-*eri-ba* for ^{md}30-PAP.MEŠ-SU. **1**.3 ^{md}30-ŠEŠ.MEŠ-SU for ^{md}30-PAP.MEŠ-SU. **2**.2 KIŠ for ŠÚ. **2**.16 Copy has U for ŠÚ. **2**.15 KUR *aš-šur*.KI for KUR *aš-šur*.

Text No. 92

1–6.16 Many of the signs in the copy are unidentifiable. **2**.27 ˹LUGAL *dan*˺*-nu* for MAN *dan-nu*.**2** *dan-nu*: ex. 2 has *dan-na* and the copy of ex. 21 has *dan*-AŠ-U for *dan-nu*. **2** *aš-šur*: ex. 1 adds KI after *aš-šur*; the copy of ex. 15 has unidentifiable signs for *aš-šur*; and the copy of ex. 17 has AN ŠÚ. **3**.15 Copy has *é-gal-zag-di-nu-tuku*-PA. **4** EN-*ti-šú*: exs. 4, 9, 12, 14, 21, and 29–30 have *be-lu-ti-šú*; ex. 15 has *be-<lu>-ti- šú* or EN* (defectively written)- *ti-šú*; and ex. 20 has *be-lu-ti-*[*šú*]. **5**.20, 25 URU.*ni-nu-a* URU.*ni-nu-*[*a*] respectively for URU.*ni-na-a*.

Text No. 94

2.1 *ù* for *u*. **2**.4 URU.NINA.KI for NINA.KI. **3**.1 *ú-*˹*zaq*˺*-*[*qir*] for *u-zaq-qir*.

Text No. 96

2.3 URU.*ni-nu-a* for URU.*ni-na-a*.

Text No. 99

2.2, 4, 12 URU.NINA.KI for NINA.KI. 2.2 DÙ-*uš-ma* for DÙ-*ma*.

Text No. 166

31.2 ˹LUGAL˺ for ˹MAN˺.

Text No. 169

3.2, 5–6 Omit *u* before DINGIR.MEŠ. 5.6 NA$_4$.BUR for NA$_4$.*pi-li*. **5**.5 BABBAR$^?$ for BABBAR-*e*. **5**.5 *te-men*$_5$*-šu* for *te-men*$_5$*-šú*. **5**.2, 6 ŠUB for *ad-di*.

Text No. 170

2.1 *aš-šur* for AŠ. **2**.1, 4 DÙ-*ìš* for *e-piš*.

Text No. 172

1.3 ⸢*aš*$^{?}$-*šur*$^{?}$⸣ for AŠ. **2**.8 *ṣa-<lam>* for *ṣa-lam*. **3** ^{d}*iš-tar*: exs. 2, 5, and 8 have ^{d}15; ex. 3 has ^{d}⸢15⸣; and ex. 4 has ^{d}INANNA. **4**.7 *šá* for *ša*. **5**.4–5,7 *šá* for *ša*. **5**.8 Omits É. **6**.2 *pi-li* for NA$_{4}$.*pi-li*. **6**.4 *pe-ṣe-e* for BABBAR-*e*. **6**.4, 7 *te-me-en-šú* and ⸢*te*⸣*-me-en-šú* respectively for *te-men$_{5}$-šú*.

Text No. 173

1.2 for AŠ for *aš-šur*. **4**.2 ^{d}INANNA for ^{d}15. **8**.2 *i-sin-ni* for *i-sin-nu*.

Text No. 181

1.2* *a-*⸢*na-ku*⸣ for *ana-ku*. **2**.2* *aš-šur* for AŠ. **3**.1* *an-*⸢*nu*⸣*-ú* for *an-nu-u*. **4**.2* ^{m}*aš-šur*-DINGIR.MU-TI.⸢LA.BI⸣ for ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI.

Text No. 182

6.1 KUR-*i-li* for *pi-i-li*. **7**.1 KUR-*x* (sign anomolus) for KUR-*i*

Text No. 184

4.2 ^{m}*aš-šur*-DINGIR.MU-TI.LA.BI for ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI.

Text No. 196

2.2 ˹^{md}30-PAP.MEŠ˺-[SU] for ^{m}30-PAP.MEŠ-SU.

Text No. 197

1.1, 5 *e-piš* for DÙ-*ìš*. **1**.1 *ù* for *u*. 2.4–5, 7, 10 *šá* for *ša*. **2**.1, 4, 6–8 *sa-ad-ru* for *sa-ad-rum*. **3**.3 KÙ-*te* for KÙ-*ti*. **3**.4 *i-na* for *ina*. **3** *u-še-piš-ma*: ex. 4 has *ú-*˹*še-piš*˺*-[ma]*; and exs. 7–9 has ˹*ú-še-piš-ma*˺. **3** *u-zaq-qir$_{6}$*: exs. 3, 9 have *ú-za-qir*; and ex. 4 has *ú-zaq-qir$_{6}$*.

Text No. 203

3.1 *bal-*˹*til*˺ for *bal-*˹*til*.KI˺.

Text No. 204

3.16–17 *ša* for *šá*. **5** *aš-šur*: exs. 4, 10, 13, 15, 18, 19 and 21 have *aš-šur*.KI; and ex. 9 has *aš-*˹*šur*.KI˺.

Text No. 205

3.8 *da-rat* for *da-ra-a-ti*.

Text No. 213

4.2 *ú-šat-li-ma-an-ni-ma* for *ú-šat-lim-ma-an-ni-ma*. **7**.2 ^{m}*šu-túr-*^{d}*<na>-ḫu-un-du* for ^{m}*šu-túr-*^{d}*na-ḫu-un-du*. **8**.2 *um-<ma>-na-ti-šú* for *um-ma-na-ti-šú*. **14**.2 LÚ.*li-iʾ-ta-a-ú* for LÚ.*li-iʾ-ta-a-a*. **14**.2 Adds *la kan-šu* after LÚ.*a-ra-mu*. **21**.2 *um-<ma>-na-ti-šú* for *um-ma-na-ti-šú*. **22**.2 *qit-ru-ub* for *qit-ru-ub*. **23**.2 *ú-ṭa-ab-bi-iḫ-ma* for *ú-ṭàb-bi-iḫ-ma*. **25**.2 *a-bu-bi-iš* for *a-bu-biš*. **25**.2 *al-ta-kan* for *áš-ta-kan*. **27**.2 KUR.ELAM.MA.KI for ELAM.MA.KI. **32**.2 Adds *la ni-bi* after NÍG.GA. **33**.2 LÚ.ARAD.MEŠ. **35**.2 *ip-par-ši-du-ši-ma* for *ip-par-ši-du-šu-ma*. **35**.2 *ú-pa-ḫir* for *ú-paḫ-ḫir*. **38**.2 URU.*ba-ḫi-ir* for URU.*ba-ḫi-i-ir*. **40**.2 URU.*sa-ap-pa-ḫi-ma-ri* for URU.*sa-ap-pi-ḫi-ma-ri*. **41**.2 URU.MEŠ-*ni* for URU.MEŠ. **42**.2 Omits BÁRA-*mar-ri*.KI. **43**.2 URU.BÀD-^{m}*ru-uq-bi* for <URU>.BÀD-^{m}*ru-uq-bi*. **45**.2 URU.É-^{m}*il-ta-ma-sa-ma-aʾ* for URU.É-^{m}*il-ta-am-sa-ma-aʾ*. **45**.2 URU.*ḫa-ma-ṣa* for URU.*ḫa-me-ṣa*. **46**.2 *dan-nu-ti* for *dan-na-ti*. **50**.2 ERIM.ḪI.A-*ni* for .ERIM.ḪI.A. **53**.2 *pe-ri-ʾi* for *pe-er-ʾi*. **53**.2 *mi-ra-ni* for *mi-ra-a-ni*. **53**.2 *áš-ta-kan* for *al-ta-kan*. **54**.2 LÚ.*ri-ḫi-ḫa* for LÚ.*ri-ḫi-ḫu*. **56**.2 *me-te-eq* for *me-ti-iq*. **57**.2 *ba-ḫu-la-te* for *ba-ḫu-la-ti*. **57**.2 *ú-šam-qit-ma* for *ú*-TAB. **63**.2 *aq-qur-ma* for *aq-qur*. **63**.2 *i-na* for *ina* in both instances. **64**.2 *e-piš-<ti>* for *e-piš-ti*. **65**.2 *ta-na-da-a-te* for *ta-na-da-a-ti*. **68**.2 MU.SAR-*re-e* for MU.SAR-*e*. **69**.2 *šu-a-tu* for *šu-a-tum*. **69**.2 Adds *an-ḫu-us-su lu-ud-diš* after *en-na-ḫu*. **70**.2 Adds URU.*tar-bi-ṣu* at the end of the line.

Text No. 214

2.2 *aš-šur* for AŠ. 4.2 *šá* for *ša*.

Text No. 215

2.9 ^{md}30-ŠEŠ.MEŠ-*eri-<<SU>>-ba* for ^{md}30-ŠEŠ.MEŠ-*eri-ba*. **4**.2 ŠÀ for *qé-reb*.

Text No. 222

2.1, 4 Omit *ša ú*$^{?}$*-*⸢*kan*⸣*-na-bu-ú*$^{?}$ ⸢*ma-al-ki*⸣. **10**.3, 5 LUGAL.MEŠ for KUR.MEŠ. **11**.4 [*kan*]*-šu-te* for *kan-šu-ti*. **11**.4 *ú-*[*šak*]*-ni-šú* for *ú-šak-ni-*⸢*šu*⸣. **15**.5 [URU.*qu*]*-ú-a* for URU.*qu-u-a*. **15**.4–5 *šá* for *ša*. **23**.4 *ú-šab-šú-ú* for *ú-šab-šú-u*. **33**.6 ERIM.MEŠ *ta-ḫa-zi-ia* for ERIM.MEŠ *i-piš* MÈ-*a*. **38**.6 *re-šá-šun* for *re-šá-šú-*˹*un*˺. **39**.6 *pa-nu-uš-šu-un* for ⸢*pa*⸣-[*nu-uš*]-⸢*šun*⸣. **40**.4 *šu-*[*up-šu-qu*] for ⸢*šup*⸣*-šu-qu*. **41**.6 GIM for *ki-ma*. **42**.6 KUR-*i* for KUR-*e*. **47**.2 ⸢EDIN$^{?}$⸣ for *ṣe-er*. **49**.6 Adds *u* after *li-i-tu*; ex. 2 may add *ù* after *li-i-tu*. **52**.2 Adds *ù* before DINGIR.MEŠ GAL.MEŠ.

Text No. 223

1.1 ^{d}8.BI for ^{d}7.BI. **2**.3 *i-na* for *ina*. **3**.2 ^{md}30-ŠEŠ.MEŠ-*eri-ba* for ^{md}30-PAP.MEŠ-SU. **3**.1 UN-⸢*nu*⸣ for *dan-nu*. **4**.2a Adds A before *a-di tam-tim*. **4**.3 *kib-ra-a-ti* for *kib-rat*. **5**.2 *ab-šá-a-ni* for *ab-šá-ni*. **7**.3a IGI.<II>.MEŠ-*šun* for IGI.II.MEŠ-*šun*. **8** URU.*ban-ba-kab-na*: exs. 2 has URU.*ban-ba-ri-na*; and ex. 3 has ⸢URU⸣.*ban-ba-ri-*⸢*na*⸣. **9**.3 URU.*da-la-a-a-in* for URU.*da-la-a-in*. **10**.3 URU.*nam-pa-ga-ti* for URU.*nam-pa-ga-a-te*. **12**.1 *ú-šar-da-<a>* for *ú-šar-da-a*. **12**.2 *qé-reb šá-a-šú pat-ti* for *qé-reb-šá pat-ti*. **12**.3 ^{md}30-ŠEŠ.MEŠ-SU for ^{md}30-PAP.MEŠ-SU. **13**.2 *i-na* for *ina*. **15**.3 ^{md}30-ŠEŠ.⸢MEŠ⸣-[SU] for ^{md}30-PAP.MEŠ-SU. **17**.3 UB for *ša*. **18**.3 ^{md}30-ŠEŠ.[MEŠ-SU] for ^{md}30-PAP.MEŠ-SU. **25**.2 *ú-šaḫ-ru-u* for *aḫ-ru-u*. **26**.1c Adds two horizontal wedges before 3. **26**.2 [*ú*]*-qat-*⸢*tu*⸣*-u* for *ú-qat-tu-ú*. **27**.2 [*a*]*-tap-pi šú-*[*a-tu*$^{?}$] for ÍD *šu-a-tu*. **27**.2 Omits NA$_{4}$.NÍR. **28**.1 AN.NA for *a-na*. **30**.2 *ina* for *a-na*. **30**.2 *ra-ma-ni-šú* for *ra-ma-ni-šu*. **31**.1 *ú-šak-*ḪU for *ú-šak-bab*. **34**.2–3 *i-na šat-ti* and [*i*]-⸢*na*⸣ *šat-ti* respectively for *ina* MU.AN.NA. **41**.1 The PU-sign in *pu-luḫ-tu* has three horizontal wedges. **43**.2 *šá* for *ša*. **45**.3a *pil-*⸢TE⸣ for *pil-ši*. **45**.1 KAL.MEŠ-*šú* for UN.MEŠ-*šú*. **45**.2a GAL-*a* <<GAL-*a*>> for GAL-*a*. **45**.1a ⸢É⸣*-bet* for *re-bet*. **46**.2 *ú-bil*-LA for *ú-bil-šu*. **47**.1a ⸢A.BU A⸣.GI for KÙ.BABBAR KÙ.GI. **48**.2 *il-qu-ni* for *il-qu-ú*. **49**.2–3 [^{md}AMAR.UTU-SUM]-PAP.MEŠ and ^{md}AMAR.UTU-SUM-PAP.MEŠ respectively for ^{md}AMAR.UTU-SUM-ŠEŠ.⸢MEŠ⸣. **52**.1d *as-suḫ-<ma>* for *as-suḫ-ma*. **52**.3 *er-ṣe-es-su* for *er-ṣe-es-su-nu*. **54**.2 *muš-ši-i <i>-na* for *muš-ši-i i-na*. **54**.2 *šad-di-i* for KUR-*i*. **56**.2 [*i*]*-tep-*[*pi*]*-šu* for *i-tep-pi-šú*. **57**.3 *ar-ku-ú* for *ar-ku-u*. **58**.1a *ú-*Ú*-ḫu-ú* for *ú-saḫ-ḫu-ú*. **58**.3 *ar-ku-su* for *ar-ku-sa*.

Text No. 230

4.2 *gi-mir* for *gim-ri*. **9**.2 [URU.MEŠ]-*ni-šú-nu* for URU.MEŠ-*šú-nu*.
15.2 *a-ma-ti* for *a-ma-te*. **16**.2 *ur-du-ma* for *ú-ri-du-ma*.

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Bīt-Kidmuri: **158** obv. 16′; **166** 3; **172** 4; **173** 4; **175** 5; **193** 6.
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“The Gate of the Dais of Destinies”: **166** 27; **209** rev. 4.

“The Gate of the Firmament”: 166 23; **191** 12 (ex. 1); **209** obv. 16′.
Gate of the Gardens: See “The God Igisigsig Is the One Who Makes Orchards Flourish.”
“The Gate of the Path of the Enlil-Stars”: 166 22; **209** obv. 6′.
“The Gate of the Wagon Star”: 166 26; **191** 12 (ex. 2); **209** rev. 3.
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“The God Adad Is the Provider of Prosperity to the Land” (Adad Gate): 151 rev. i 4′–5′.
“The God Ea Is the One Who Properly Directs (Water Flow into) My Cisterns” (Mašqû Gate): 151 rev. i 11′–12′.
“The God Erra Is the One Who Cuts Down My Enemies” (Nergal Gate): 151 rev. i 6′–7′.
“The God Igisigsig Is the One Who Makes Orchards Flourish” (Gate of the Gardens): 151 rev. i 8′–9′.
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“The One Who Brings in Income from the Settlements” (Quay Gate): 151 rev. i 12′–13′.
“Palace of Rest”: 203 1.
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156	I37	66
157	I38	57
157	I39	56
157	I40	59
157	I41	62
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Messerschmidt, KAH 1

P.	No.	RINAP 3
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48*	44	179
48*	45	178
49*	46	203.1
49*	47	204.1
49*	48	195.1
49*	49	205
49*	50	2002.2
68*	72	196.1–3
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68*	74	170.1

Oppenheim, ANET^3

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3 R

Pl.	RINAP 3	Pl.	RINAP 3	Pl.	RINAP 3
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Schroeder, KAH 2

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73	117	171	75–77	122	168
73	118	172.1	77	123	89.11
73	119	173.2	78–79	124	166.1

Thompson, AAA 18 (1931)

Pl.	No.	RINAP 3	Pl.	No.	RINAP 3
XVIII	17	80.6	XX	49	96.3
XX	46	97	XX	53	92.27
XX	47	92.26			

Thompson, AAA 19 (1932)

Pl.	No.	RINAP 3	Pl.	No.	RINAP 3
LXXXI	261	80.7	LXXXIV	271	80.8
LXXXI	262	80.8	LXXXIX	298	95

Thompson, Arch. 79 (1929)

Pl.	No.	RINAP 3	Pl.	No.	RINAP 3
XLII	31	82.3*	XLVI	121	92.25
XLV	75	88.22	XLVI	91	88.23
XLV	76	90.5	XLVI	93	89.14
XLV	77	92.17	XLVI	94	93
XLV	78	92.18	XLVI	95B	88.15
XLV	79+83	98	XLVI	96	88.16
XLV	81	89.13	XLVI	97	99.3
XLV	82	88.17	XLVI	98	100.3
XLV	84	92.19	XLVI	99	94.4
XLV	85	100.1	XLVI	100	90.6
XLVI	87	92.20	XLVI	101	100.2
XLVI	88	92.21	XLVI	102	96.2
XLVI	113	92.22	LII	122M–N	49
XLVI	118	92.23	LXXIX	99	94.4
XLVI	120	92.24			

Thompson, Iraq 7 (1940)

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Vera Chamaza, Omnipotenz

P.	No.	RINAP 3	P.	No.	RINAP 3
309	66	232	342–343	97	174.3
313–314	74	168	343–347	98–99	168
314–316	75	223	350–353	103	160
320–321	80	156	353–354	104	159
321–326	81	162	356–358	106	158
326–328	82	161	358–359	107	212
340–341	93	171	361	110	133
341	94	172.1	488–490	214	153
341–342	95–96	173.2			

Walker, CBI

P.	No.	RINAP 3	P.	No.	RINAP 3
120	172 (Sennacherib A)	88	123	179 (Sennacherib H)	95
120	173 (Sennacherib B)	88	123	180 (Sennacherib I)	96–97
121–122	174 (Sennacherib C)	89	123	181 (Sennacherib J)	98
121	175 (Sennacherib D)	90	124	182 (Sennacherib K)	99
121	176 (Sennacherib E)	91	124	183 (Sennacherib L)	100
122	177 (Sennacherib F)	92–93	124–125	184 (Sennacherib M)	219
122	178 (Sennacherib G)	94	125	185 (Sennacherib N)	216

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66) GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.⸢*dup-ra*⸣-*ni* GIŠ.*ta-ti-di iḫ-ze-⸢et⸣ pa-šal-li*
1 GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.⸢*dup-ra*⸣-*ni* GIŠ.*ta-ti-di iḫ-ze-⸢et⸣ pa-šal-li*
2 [...] ⸢*ta*⸣-[...] _pa*-šal-li_

67) *kas-pi ù* URUDU *ṣe-ru-uš-šú-un ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*šin*
1 *kas-pi ù* URUDU *ṣe-ru-uš-šú-un ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-⸢*šin*⸣
2 *kas-*[...] *ṣe-ru-uš-⸢šú-un⸣* [...] *dáp-pi ku-lul* KÁ.MEŠ-*šin*

68) *e-mid* KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.⸢BÀN⸣.DA NA$_4$.GIŠ.NU$_{11}$.GAL *ù* KUN$_4$.⸢MEŠ⸣
1 *e-mid* KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.⸢BÀN⸣.DA NA$_4$.GIŠ.NU$_{11}$.⸢GAL *ù*⸣ KUN$_4$.⸢MEŠ⸣
2 ⸢*e*⸣-[*x*] KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.⸢BÀN⸣.[*x*] ⸢NA$_4$⸣.GIŠ.NU$_{11}$.GAL *ù* KUN$_4$.MEŠ

69) NA$_4$.*pi-i-li* GAL.MEŠ *ú-šá-as-ḫi-ra a-sur-ru-ši-in*
1 NA$_4$.*pi-i-li* GAL.MEŠ *ú-šá-as-ḫi-ra a-sur-ru-ši-in*
2 NA$_4$.[*x x*]-⸢*li*⸣ [*x*].MEŠ *ú-šá-as-ḫi-ra a-sur-ru-⸢šin⸣*

70) *áš-šú u*$_4$*-me-šam-ma* A.MEŠ *di-lu-ti da-lum eb-li gu-ḫaṣ-ṣa-te* ⸢ZABAR⸣
1 *áš-šú u*$_4$*-me-šam-ma* A.MEŠ *di-lu-ti da-lum eb-li ⸢gu⸣-ḫaṣ-ṣa-te* ⸢ZABAR⸣
2 ⸢*áš*⸣-[*x*] *u*$_4$*-me-šam-ma* A.MEŠ *di-lu-ú-*[*x*] ⸢*da-lum*⸣ *eb-li gu-ḫaṣ-ṣa-a-te* ⸢ZABAR⸣

71) ⸢*ù*⸣ *ḫar-ḫa-ri* ZABAR *ú-še-piš-ma ki-mu-ú ma-ka-a-ti*
1 ⸢*ù*⸣ *ḫar-⸢ḫa⸣-ri* ⸢ZABAR⸣ *ú-še-piš-ma ki-mu-ú ma-ka-a-ti*
2 ⸢*ù*⸣ *ḫar-ḫa-⸢ri⸣* ZABAR *ú-še-⸢piš⸣-*[*x*] ⸢*ki*⸣*-mu-u ma-ka-a-te*

72) *giš-maḫ-ḫi a-la-mit-ta ṣe-er* PÚ.MEŠ *ul-ziz* É.GAL.MEŠ
1 *giš-maḫ-ḫi a-la-mit-ta ṣe-er* PÚ.MEŠ *ul-ziz* É.GAL.MEŠ
2 *giš-maḫ-ḫi a-la-mit-⸢ta ṣe⸣-er* PÚ.MEŠ *ul-ziz* É.GAL.MEŠ

73) *ša-ti-na ú-šá-lik as-mì-iš si-ḫir-ti* É.GAL *a-*[*na*] *tab-⸢rat⸣*
1 *ša-ti-na ú-šá-lik as-mì-iš si-ḫir-⸢ti⸣* É.GAL *a-*[*x*] *tab-⸢rat⸣*
2 *ša-ti-⸢na⸣* [...] ⸢*si*⸣*-ḫir-ti* É.GAL [...]

74) ⸢*kiš*⸣*-šat* UN.MEŠ *ul-la-a re-ši-šá* É.GAL *ša šá-*[*ni-na*]
1 ⸢*kiš*⸣*-šat* UN.MEŠ *ul-la-a re-ši-šá* É.GAL *ša šá-*[*x x*]
2 [*x x*] ⸢UN⸣.[*x*] *ul-la-a re-ši-*[...]

75) _la i-šu-ú ni-bit-sa az-kur* i-na qí-bit_ ^{d}_aš-šur_ AD ⸢DINGIR⸣.[MEŠ]
1 _la i-šu-ú ni-bit-sa az-kur* i-na qí-bit_ ^{d}_aš-šur_ AD ⸢DINGIR⸣.[_x_]
2 [...]*-ú ni-bit-⸢sa⸣* [...]

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Lacuna
1′) [...] *i-te-*⸢*e*⸣ NINA.KI
1 [...]-⸢*e*⸣ NINA.KI
1* [...] *i-te-*⸢*e* NINA.KI⸣

2′) *ina* ⸢*er-ṣe*⸣-[*et* URU].*ba-la-ṭa-a-<a>*
1 *ina* ⸢*er-ṣe*⸣-[*x x*] *ba-la-ṭa-a-<a>*
1* *ina* [...]-*a*

3′) *ki-i* ⸢*ṭè-em*⸣ DINGIR-*ma* NA$_4$.⸢*pi*⸣-[*i-lu pe-ṣu-ú*]
1 *ki-i* ⸢*ṭè-em*⸣ DINGIR-*ma* NA$_4$.⸢*pi*⸣-[...]
1* ⸢*ki*⸣-*i* [...]

4′) [*a*]-⸢*na*⸣ *mu*-[*ʾu*]-*de-e*
1 [*x*]-⸢*na*⸣ *mu*-[*x*]-*de-e*
1* [...]

5′) *in-na-*⸢*mir*⸣*-ma* ^{d}⸢ALAD⸣.^{d}LAMMA.MEŠ
1 *in-na-*⸢*mir*⸣*-ma* ^{d}⸢ALAD⸣.^{d}LAMMA.MEŠ
1* [...]

6′) [*ù ṣa-lam meš-re*]-⸢*te* NA$_4$⸣.GIŠ.NU$_{11}$.GAL*
1 [...]-⸢*te* NA$_4$⸣.GIŠ.NU$_{11}$.GAL*
1* [...]

7′) [*ša i-na 1-en* NA$_4$ *ib-ba-nu-ú mi-na-a*]-*ti šuk-lu-lu*
1 [...]-*ti šuk-lu-lu*
1* [...]

8′) *i-*[*na*] *ki-*[*gal-li ra-ma-ni-šú-nu šá-qiš na-an-zu-zu*]
1 *i-*[*x*] *ki-*[...]
1* [...]

9′) [MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL] *šá zi-i-me*
1 [...] *šá zi-i-me*
1* [...]

10′) [*nu-us-su-qa* GIM *u*$_4$*-me na-par-de-e nu-um-mu-ru*]
1–1* [...]

11′) [*zu-mur-ši-in* KUN$_4$.MEŠ NA$_4$.DÚR.MI.NA.BÀN.DA]
1–1* [...]

12′) [*ṣi-ra-a-ti ab-ni ki-lal-la-an i-na šad-di-šu-un*]
1–1* [...]

13′) [*ab-tuq-ma a-na šip-ri* É.GAL-*ia ú-šal-di-da*]
1–1* [...]

14′) [*qé-reb* URU.*ni-na-a* ^{d}ALAD.^{d}LAMMA.MEŠ GAL.MEŠ]
1–1* [...]

15′) [*ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣe-e i-na lip-ta-at* ^{d}*nin-kur-ra*]
1–1* [...]

16′) [*i-na er*]-*ṣe-et* URU.*ba-la-*⸢*ṭa-a-a*⸣ [*ú-šá-aʾ-lid-ma ú*]-⸢*šak*$^{?}$⸣-li*-*la*
1 [...]-*ṣe-et* URU.*ba-la-*⸢*ṭa-a-a*⸣ [...]-⸢*šak*$^{?}$⸣-li*-*la*
1* [...]

17′) [*gat-ta-šú-un ša ul-tú ul-la* LUGAL.MEŠ-*ni* AD.MEŠ-*ia ṣa-lam* URUDU]
1–1* [...]

18′) *tam-šil gat-*[*ti-šú*]-*un a-na šu-zu-*⸢*zi*⸣ [*qé-reb* É.KUR.MEŠ *ib-nu*]-*ma*
1 *tam-šil gat-*[*x x*]-*un a-na šu-zu-*⸢*zi*⸣ [...]-*ma*
1* [...]

19′) *i-na e-*⸢*piš*⸣-*ti-šú-nu ú-šá-ni-*[*ḫu gi-mir* DUMU.MEŠ *um-ma-a-ni*]
1 *i-na e-*⸢*piš*⸣-*ti-šú-nu ú-šá-ni-*[...]
1* [...]

20′) *i-na la bi-šit uz-*⸢*ni*⸣ *la ḫa-*[*sa-as a-ma-ti a-na šip-ri ḫi-šiḫ-ti-šú-nu*]
1 *i-na la bi-šit uz-*⸢*ni*⸣ *la ḫa-*[...]
1* [...]

21′) Ì.GIŠ *iš-ku-ru na-al-*⸢*ba-áš*⸣ [*ṣe-e-ni ú-qé-ru qé-reb* KUR.MEŠ-*šú-un*]
1 Ì.GIŠ *iš-ku-ru na-al-*⸢*ba-áš*⸣ [...]
1* [...]

22′) *ia-a-ti* ^{md}30-ŠEŠ.MEŠ-[*eri-ba a-šá-red kal mal-ki mu-de-e*]
1 *ia-a-ti* ^{md}30-ŠEŠ.MEŠ-[...]
1* [...]

23′) *šip-ri ka-la-ma tim-*[*me* URUDU GAL.MEŠ *ur-maḫ-ḫi*]
1 *šip-ri ka-la-ma tim-*[...]
1* [...]

24′) *pe-tan bir-*[*ki ša ma-na-ma la ip-ti-qu*]
1 *pe-tan bir-*[...]
1* [...]

25′) LUGAL *pa-*[*ni maḫ-ri-ia i-na uz-ni ni-kil-ti*]
1 LUGAL *pa-*[...]
1* [...]

26′) *ša ú-šat-li-ma ru-bu-ú* ^{d}*nin-ši-kù i-na ši-tul-ti ram-ni-ia a-na* ⸢*e*⸣-*peš šip-*⸢*ri*⸣
1 *ša ú-šat-li-ma ru-bu-ú* ^{d}*nin-ši-kù i-na ši-tul-ti ram-ni-ia a-na* ⸢*e*⸣-*peš* [*x*]-⸢*ri*⸣
1* *ša* ⸢*ú*⸣-*šat-li-ma ru-bu-ú* ^{d}*nin-*⸢*ši*⸣-*kù i-*⸢*na*⸣ *ši-*⸢*tul*⸣-*ti* ⸢*ram*⸣-*ni-ia a-na e-*⸢*peš*⸣ *šip-*⸢*ri*⸣

27′) *šu-a-tu ra-biš am-tal-lik-ma i-na mì-lik ṭè-me-ia ù me-reš ka-bat-ti-ia*
1 *šu-a-tu ra-biš am-tal-lik-ma i-na mì-lik ṭè-me-ia ù me-reš ka-bat-ti-ia*
1* *šu-a-tu* ⸢*ra*⸣-*biš am-tal-*⸢*lik*⸣-*ma i-*⸢*na*⸣ [*x*]-*lik ṭè-me-ia* ⸢*ù me-reš ka*⸣-[*x x*]-⸢*ia*⸣

28′) *pi-ti-iq* URUDU *ú-ba-áš-šim-ma ú-nak-ki-la nik-lá-su ša giš-maḫ-ḫi ù a-la-mit-ta* GIŠ *meš-*⸢*re*⸣-*e*
1) *pi-ti-iq* URUDU *ú-ba-áš-šim-ma ú-nak-ki-la nik-lá-su ša giš-maḫ-ḫi ù a-la-mit-ta* GIŠ *meš-*⸢*re-e*⸣
1* *pi-*[*x*]-⸢*iq* URUDU⸣ *ú-*[...]-*ma x x ú-nak-*⸢*ki*⸣-*la* ⸢*nik-lá-su ša*⸣ *giš-*⸢*maḫ*⸣-[*x*] ⸢*ù*⸣ *a-la-mit-ta* GIŠ *meš-*[*x*]-*e*

29′) 12 UR.MAḪ.MEŠ *né-iʾ-ru-ti a-di* 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ *ša šuk-lu-lu nab-ni-tu* 22 MUNUS.ÁB.ZA.ZA-*a-te ša ku-uz-bu*
1 12 UR.MAḪ.MEŠ *né-iʾ-ru-ti a-di* 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ *ša šuk-lu-lu nab-ni-tu* 22 MUNUS.ÁB.ZA.ZA-*a-te ša ku-uz-bu*
1* ⸢12 UR.MAḪ⸣.MEŠ *né-*⸢*iʾ*⸣-[*x*]-*ti a-*⸢*di* 12⸣ ^{d}ALAD.⸢^{d}⸣LAMMA.MEŠ ⸢MAḪ⸣.[...] *nab-*[...].ZA-*a-ti ša* [*x*]-*uz-bu*

30′) *ù ul-ṣu ḫi-it-⸢lu-pa⸣ bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin ki-i ṭè-em* DINGIR-*ma zi-i*ʾ*-pi ṭi-iṭ-ṭi*
1 *ù ul-ṣu ḫi-it-⸢lu-pa⸣ bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin ki-i ṭè-em* DINGIR-*ma zi-i*ʾ*-pi ṭi-iṭ-ṭi*
1* *ù ⸢ul⸣-ṣu ḫi-it-*[*x*]*-⸢pa bal⸣-tu la-la-*[*x*] *⸢kúm-mu-ru ṣe-ru⸣-uš-*[*x x*]*-i ṭè-em* DINGIR-*ma* [*x*]*-⸢i*ʾ*⸣-*[*x*] *ṭi-⸢iṭ-ṭi⸣*

31′) *ab-ni-ma e-ra-a ⸢qé-reb⸣-šú áš-tap-pa-ka ki-i pi-ti-iq* 1/2 GÍN.TA.ÀM *ú-šak-li-la ⸢nab-ni⸣-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ
1 *ab-ni-ma e-ra-a ⸢qé-reb⸣-šú áš-tap-pa-ka ki-i pi-ti-iq* 1/2 GÍN.TA.ÀM *ú-šak-li-la ⸢nab-ni⸣-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ
1* *⸢ab-ni⸣-*[*x x*]*-ra-a qé-reb-šú ⸢áš⸣-*[*x x*]*-⸢ka ki-i⸣ pi-ti-⸢iq⸣* 1/2 ⸢GÍN⸣.[*x*].⸢ÀM⸣ [...] ^{d}ALAD.⸢^{d}⸣LAMMA.⸢MEŠ⸣

32′) *nab-ni-<it>* URUDU *ša* 2 *ina lìb-bi za-ḫa-lu-u lit-bu-šú* ^{d}ALAD.^{d}LAMMA.MEŠ ⸢NA$_{4}$.GIŠ.NU$_{11}$⸣.GAL *a-di* ^{d}ALAD.^{d}⸢LAMMA.MEŠ⸣ *ù* MUNUS.ÁB.ZA.ZA-*a-ti*
1 *nab-ni-<it>* URUDU *ša* 2 *ina lìb-bi ⸢za⸣-ḫa-lu-u lit-bu-šú* ^{d}ALAD.^{d}LAMMA.MEŠ ⸢NA$_{4}$.GIŠ.NU$_{11}$⸣.GAL *a-di* ^{d}ALAD.^{d}⸢LAMMA.MEŠ⸣ *ù* MUNUS.ÁB.ZA.ZA-*a-ti*
1* *nab-*[*x*]*-⸢it⸣* URUDU *⸢ša⸣* 2 *i-*[...] *za-⸢ḫa⸣-*[*x*]*-⸢ú⸣* [*x*]*-bu-šu* [...] *a-⸢di* ^{d}ALAD.^{d}⸣.[...]-*a-a-ti*

33′) NA$_{4}$.*pi-i-li pe-ṣe-⸢e ša⸣* É.GAL.MEŠ-*ia ú-šá-aṣ-bi-ta* SI.GAR-*ši-in tim-me* URUDU MAḪ.MEŠ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ
1 NA$_{4}$.*pi-i-li pe-ṣe-⸢e ša⸣* É.GAL.MEŠ-*ia ú-šá-aṣ-bi-ta* SI.GAR-*ši-in tim-me* URUDU MAḪ.MEŠ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ
1* ⸢NA$_{4}$⸣.[*x*]-*i-⸢li⸣* [*x x*]-*⸢e ša* É.GAL.MEŠ⸣-[...]

34′) *bi-ib-lat* KUR.*ḫa-ma-nim me-⸢ser⸣* URUDU *ú-rak-kis-ma ⸢ṣe⸣-er pirig-gal-le-e ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*ši-in e-mì-id*
1 *bi-ib-lat* KUR.*ḫa-ma-nim me-⸢ser⸣* URUDU *ú-rak-kis-ma ⸢ṣe⸣-er pirig-gal-le-e ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*ši-in e-mì-id*
1* [...] (traces) [...]-*id*$^{?}$

35′) MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.GIŠ.⸢NU$_{11}$⸣.GAL *a-di* MUNUS.[ÁB].ZA.ZA-*a-ti pi-ti-iq ú-ru-de-e ša za-ḫa-lu-ú lit-bu-šá*
1 MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.GIŠ.⸢NU$_{11}$⸣.GAL *a-di* MUNUS.[*x*].ZA.ZA-*a-⸢ti⸣ pi-ti-iq ú-ru-de-e ša za-ḫa-lu-ú lit-bu-šá*
1* MUNUS.[...] *a-⸢di⸣* [*x x*].ZA.ZA-*a-ti* [...]

36′) *ù* MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq* ⸢GU.AN⸣.NA *⸢ša⸣ nu-um-mu-ru gat-ta-šin* GIŠ.*tim-me* GIŠ*.ESI* GIŠ.ŠUR.MÌN GIŠ.*ere-ni*
1 *ù* MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq* ⸢GU.AN⸣.NA *⸢ša⸣ nu-um-mu-ru gat-ta-šin* GIŠ.*tim-me* GIŠ*.ESI* GIŠ.ŠUR.MÌN GIŠ.*ere-ni*
1* *⸢ù⸣* MUNUS.[...]

37′) GIŠ.*dup-ra-ni* ⸢ŠIM.LI⸣ *ù* ⸢GIŠ.*ta*$^{?}$*-ti*$^{?}$*-du iḫ-ze⸣-et pa-šal-li ⸢ù⸣* [*kas*]*-pi ṣe-ru-uš-šin ul-ziz-ma ša ⸢kúm-me⸣*
1 GIŠ.*dup-ra-ni* ⸢ŠIM.LI⸣ *ù* ⸢GIŠ.*ta*$^{?}$*-ti*$^{?}$*-du iḫ-ze⸣-et pa-šal-li ⸢ù⸣* [*x*]*-pi ṣe-ru-uš-šin ul-ziz-ma ša ⸢kúm-me⸣*
1* [...]

38′) *mu-šab be-lu-ti-ia ⸢e-mid⸣* GIŠ.GAN.⸢DU$_{7}$.MEŠ⸣-*šú-un* KUN$_{4}$.⸢MEŠ⸣ NA$_{4}$.DÚR.MI.NA.BÀN.DA NA$_{4}$.GIŠ.⸢NU$_{11}$⸣.GAL *ù* KUN$_{4}$.MEŠ NA$_{4}$.*⸢pi⸣-i-li*
1 *mu-šab be-lu-ti-ia ⸢e-mid⸣* GIŠ.GAN.⸢DU$_{7}$.MEŠ⸣-*šú-un* KUN$_{4}$.⸢MEŠ⸣ NA$_{4}$.DÚR.MI.NA.BÀN.DA NA$_{4}$.GIŠ.⸢NU$_{11}$⸣.GAL *ù* KUN$_{4}$.MEŠ NA$_{4}$.*⸢pi⸣-i-li*
1* [...]

39′) GAL.MEŠ *a-sur-ru-šin ú-šá-as-ḫi-⸢ra⸣ a-na tab-ra-a-te ú-šá-lik ⸢áš-šú u*$_{4}$*-mi⸣-šam-ma* A.MEŠ *⸢di-lu⸣-ú-ti da-⸢lum⸣*
1 GAL.MEŠ *a-sur-ru-šin ú-šá-as-ḫi-⸢ra⸣ a-na tab-ra-a-te ú-šá-lik ⸢áš-šú u*$_{4}$*-mi⸣-šam-ma* A.MEŠ *⸢di-lu⸣-ú-ti da-⸢lum⸣*
1* GAL.[*x*] *a-sur-⸢ru-šin ú⸣-šá-*[*x x*]*-⸢ra⸣* [...]

40′) *eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR ⸢*ù*⸣ *ḫar-ḫa-ri* ZABAR *ú-še-⸢piš⸣-ma ki-mu-ú ma-ka-a-ti giš-maḫ-⸢ḫi ù⸣ a-la-⸢mit⸣-ta*
1 *eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR ⸢*ù*⸣ *ḫar-ḫa-ri* ZABAR *ú-še-⸢piš⸣-ma ki-mu-ú ma-ka-a-ti giš-maḫ-⸢ḫi ù⸣ a-la-⸢mit⸣-ta*
1* [*x x*] ⸢*gu-ḫaṣ*⸣*-ṣa-a-*[*x*] ZABAR [*x*] *ḫar-*[...]

41′) *ṣe-er* PÚ.MEŠ ⸢*ul-ziz*⸣ É.GAL.⸢MEŠ *šá*⸣*-ti-na ú-šá-lik* [*as*]-⸢*mì*⸣-[*iš si*]-*ḫir-ti* É.GAL *a-na* [*tab-rat kiš-šat* UN.MEŠ]
1 *ṣe-er* PÚ.MEŠ ⸢*ul-ziz*⸣ É.GAL.⸢MEŠ *šá*⸣*-ti-na ú-šá-lik* [*x*]-⸢*mì*⸣-[*x x*]-*ḫir-ti* É.GAL *a-na* [...]
1* *ṣe-er* PÚ.MEŠ ⸢*ul-ziz* É.GAL.MEŠ *šá*⸣*-ti-*[...]

42′) *ul-la-a re-ši-šá* É.GAL ⸢*ša*⸣ *šá-*[*ni*]*-na la* [*i*]*-šu-ú ni-bit-sa* [*az-kur* GIŠ.KIRI$_6$.MAḪ-*ḫu tam-šil* KUR.*ḫa-ma-nim ša gi-mir*]
1 *ul-la-a* ⸢*re-ši*⸣-[*x*] É.GAL ⸢*ša*⸣ *šá-*[*x*]*-na la* [*x*]*-šu-ú ni-bit-*⸢*sa*⸣ [...]
1* *ul-la-a re-ši-šá* É.GAL [*x*] *šá-*[*x*]*-na la* [...]*-bit-sa* [...]

43′) ŠIM.ḪI.A GURUN ⸢*ṣip-pa*⸣*-a-ti* GIŠ.MEŠ [*tuk*]*-lat šad-di-*[*i ù* KUR].*kal-di* [*qé*]*-reb-*⸢*šú*⸣ *ḫur-*⸢*ru-šú i*⸣*-ta-a-šá* [*az*]-⸢*qup*⸣ *a-na** ⸢*miṭ*?⸣-[*ra*]*-a-*[*ti*]
1 ⸢ŠIM⸣.ḪI.A ⸢GURUN *ṣip-pa*⸣*-a-ti* GIŠ.MEŠ [*x x*] *šad-di-*[...].*kal-di* [*x*]*-reb-*⸢*šú*⸣ *ḫur-*⸢*ru-šú i*⸣*-ta-a-šá* [*x*]-⸢*qup*⸣ *a-na** ⸢*miṭ*?⸣-[*x*]*-a-*[*x*]
1* ŠIM.ḪI.A GURUN [*x x*]*-a-*⸢*ti* GIŠ⸣.MEŠ [*x*]*-lat* KUR-*i* [...]

44′) *šum-mu-ḫi ul-*⸢*tu pa-a*⸣*-ṭi* URU.*ki-*⸢*si*?⸣*-ri a-di* [*ta-mir-ti*] ⸢NINA.KI⸣ [KUR]-*a i-*⸢*na ak-ku*⸣*-la-ti* [AN.BAR] *ú-šat-*⸢*tir-ma*⸣
1 *šum-*⸢*mu*⸣*-ḫi ul-*⸢*tu pa-a*⸣*-ṭi* URU.*ki-*⸢*si*?⸣*-ri a-di* [...] ⸢NINA.KI⸣ [*x*]*-a i-*⸢*na ak-ku*⸣*-la-ti* [*x x*] *ú-šat-*⸢*tir-ma*⸣
1* *šum-mu-ḫi* ⸢*ul*⸣-[...]

45′) *ú-še-*⸢*šir*⸣ ÍD.⸢*ḫar*⸣-[*ru*] ⸢1 1/2 KASKAL.GÍD *qaq-qa-ru ul-tu qé-reb* ÍD.*ḫu-su-ur ma-a-me da-ru-ú-ti a-šar-šá*⸣
1 *ú-*[*x*]-⸢*šir*⸣ ÍD.⸢*ḫar*⸣-[*x*] ⸢1 1/2 KASKAL.GÍD *qaq-qa-ru ul-tu qé-reb* ÍD.*ḫu-su-ur ma-a-me da-ru-ú-ti a-šar-šá*⸣
1* *ú-še-*⸢*šir* ÍD⸣.[...]

46′) *ú-*⸢*šar-da-a qé-reb miṭ*⸣*-ra-a-ti šá-ti-*⸢*na*⸣ [*ú-šaḫ*]-⸢*bi-ba pat-ti*⸣-[*iš a-na šup-šu-uḫ a-lak-ti* A.MEŠ *ša* GIŠ.KIRI$_6$.MEŠ]
1 *ú-*⸢*šar-da-a qé-reb miṭ*⸣*-ra-a-ti šá-ti-*⸢*na*⸣ [*ú-šaḫ*]-⸢*bi-ba pat-ti*⸣-[...]
1* *ú-*⸢*šar*⸣*-da-a* [...]

47′) ÍD.*a-*⸢*gam*⸣*-mu ú-šab-*⸢*ši-ma*⸣ *ṣu-ṣu-*⸢*ú*⸣ *qé-reb-*[*ša as*]*-ti-il* [ÍGIRA.MUŠEN.MEŠ ŠAḪ].MEŠ ⸢GIŠ⸣.GI *a-lap* [*qí-i-ši*]
1 ÍD.*a-*⸢*gam*⸣*-mu ú-šab-*⸢*ši-ma*⸣ *ṣu-*[*x*]-⸢*ú*? *qé*⸣-[...].MEŠ ⸢GIŠ⸣.GI *a-lap* [...]
1* ÍD.*a-gam-mu* [*x x*]*-ši-ma* ⸢*ṣu*⸣*-ṣu-*⸢*ú*⸣ *qé-reb-*[*x x*]*-ti-*[...]

48′) *i-*⸢*na lìb*⸣*-bi ú-*⸢*maš-šir*⸣ *i-na ṭè-em* [DINGIR-*ma qé-reb* GIŠ.KIRI$_6$.MEŠ GIŠ.GEŠTIN *u gi-mir* GURUN GIŠ.*se-er-du ù* ŠIM.ḪI.A]
1 *i-*⸢*na lìb*⸣*-bi ú-*⸢*maš*⸣-[*x x*]-⸢*na*⸣ [...]
1* [*x*]*-na* [*x*]*-bi* ⸢*ú*⸣-[*x*]-⸢*šir*⸣ *i-na ṭè-em* [...]

49′) *ma-*⸢*gal iš*⸣*-mu-*⸢*ḫu*⸣ GIŠ.ŠUR.MÌN GIŠ.MES.⸢MÁ⸣.KAN.NA *nap-ḫar* ⸢GIŠ.MEŠ⸣ [*i-ši*]*-ḫu-ma* ⸢*ú*⸣-[*ṣar-ri-šú pa-pa-al-lum ap-pa-ra-a-ti ma-gal*]
1 *ma-*⸢*gal iš*⸣*-mu-*⸢*ḫu*⸣ GIŠ.ŠUR.MÌN GIŠ.MES.⸢MÁ⸣.[...]
1* [...]-⸢*ḫu*⸣ GIŠ.ŠUR.⸢MÌN⸣ [*x*].MES.⸢MÁ⸣.KAN.NA *nap-ḫar* ⸢GIŠ.MEŠ⸣ [*x x*]*-ḫu-ma* ⸢*ú*⸣-[...]

50′) *i-ši-ra* ⸢MUŠEN AN⸣-*e* ÍGIRA.⸢MUŠEN⸣ *qin-na iq-nun-ma* ⸢ŠAḪ GIŠ⸣.GI *a-lap qí-*[*i-ši*] *ú-*[*rap-pi-šú ta-lit-tu* GIŠ.MES.MÁ.KAN.NA] GIŠ.ŠUR.MÌN
1 *i-ši-ra* ⸢MUŠEN AN⸣-*e* ÍGIRA.⸢MUŠEN⸣ [...] GI *a-lap qí-*[*x x*] *ú-*[...]
2 [*x x*]*-ra* [*x x*]*-e* ⸢ÍGIRA⸣.MUŠEN *qin-na iq-nun-ma* ⸢ŠAḪ GIŠ⸣.[...] GIŠ.ŠUR.MÌN

51′) tar-⸢bit⸣ ṣip-[pa]-a-ti GI AMBAR.MEŠ ša qé-reb ÍD.a-[gam]-me ⸢ak⸣-šiṭ-ma a-na šip-⸢ri ḫi-šiḫ⸣-[ti É.GAL.MEŠ be-lu-ti-ia] lu DÙ-uš
1 tar-⸢bit⸣ [x x]-a-ti GI AMBAR.MEŠ ⸢ša⸣ qé-⸢reb⸣ [...]-⸢me ak⸣-šiṭ-ma a-na šip-⸢ri ḫi-šiḫ⸣-[...]
1* tar-bit ṣip-[x]-a-ti ⸢GI AMBAR⸣.MEŠ ša qé-reb ÍD.a-[x]-me [...] lu DÙ-uš

52′) ul-tu [šip]-ri É.GAL-ia ú-⸢qat⸣-tu-ú aš-šur EN ⸢GAL⸣ DINGIR.MEŠ ⸢ù⸣ ^{d}⸢IŠ.TAR⸣.MEŠ [a-ši-bu-ut KUR aš-šur.KI] i-na qer-bi-šá
1 ul-⸢tu⸣ [x]-ri É.GAL-ia ú-⸢qat⸣-[x x] aš-šur EN ⸢GAL⸣ DINGIR.MEŠ ⸢ù⸣ ^{d}⸢IŠ.TAR⸣.MEŠ [...]
1* ul-tu [x]-ri É.GAL-ia ú-⸢qat⸣-tu-ú aš-šur EN [...] i-na qer-bi-šá

53′) aq-re-ma UDU.[SISKUR].MEŠ taš-ri-⸢iḫ⸣-ti aq-<qí>-ma ú-šat-lim kàd-ra-a-a [Ì].⸢GIŠ⸣ GIŠ.sér-di ⸢ù⸣ [ḫi-bi-iš-ti ú-raq-qa-a]
1 aq-⸢re⸣-[...].MEŠ taš-ri-⸢iḫ⸣-[...] ⸢ú⸣-šat-lim kàd-ra-a-a [x].⸢GIŠ⸣ GIŠ.sér-di ⸢ù⸣ [...]
1* aq-re-ma UDU.[x].MEŠ taš-ri-⸢iḫ⸣-ti aq-<qí>-ma ú-šat-lim kàd-[...]

54′) a-na ru-uš-te i-na ⸢taš-ri⸣-[it] É.GAL ša ba-ḫu-la-te KUR-ia ú-šá-áš-⸢qa⸣-a muḫ-ḫa-[ši-in] GEŠTIN*.MEŠ
1 a-na ⸢ru-uš-te⸣ i-na ⸢taš-ri⸣-[...] ba-ḫu-la-te KUR-ia ú-šá-áš-⸢qa⸣-a muḫ-ḫa-[x x] GEŠTIN*.MEŠ
1* a-na ru-uš-te [...] É.GAL ša ba*-ḫu-la-te KUR-ia ú-šá-⸢áš-qa⸣-[...]

55′) du-⸢uš-šu⸣-pu ṣur-ra-[šin] am-kir i-na ⸢qí⸣-bit [aš]-šur a-bu DINGIR.MEŠ ù ^{d}iš-tar šar-ra-ti ^{d}ALAD dum-qí
1 du-⸢uš-šu⸣-pu [...] ⸢qí⸣-bit [x]-šur a-bu DINGIR.MEŠ ù ^{d}iš-tar šar-ra-ti ^{d}ALAD dum-qí
1* [...] ṣur-ra-[x] am-kir i-na ⸢qí⸣-bit [x]-šur AD DINGIR.MEŠ ⸢ù⸣ ^{d}[...]

56′) ^{d}LAMMA ⸢dum⸣-qí <qé>-reb ⸢É⸣.[GAL šá-a]-⸢tu da⸣-a-riš ⸢liš⸣-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá
1 ^{d}LAMMA ⸢dum⸣-qí <qé>-reb ⸢É⸣.[...]-⸢tu da⸣-a-riš ⸢liš⸣-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá
1* ...

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1) É.GAL ^{md}EN.ZU-ŠEŠ.MEŠ-SU LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*ti mi-gir* DINGIR.MEŠ GAL.MEŠ
1 É.GAL ^{md}EN.ZU-ŠEŠ.MEŠ-SU LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*ti mi-gir* DINGIR.MEŠ GAL.MEŠ
2 ...
1* [...]

2) *lu-li-mu er-šu mal-ku pit-qu-du* RE.É.UM *ba-ḫu-la-ti mut-ta-ru-ú* UN.MEŠ *rap-šá-a-ti a-na-ku*
1 *lu-li-mu er-šu mal-ku pit-qu-du* RE.É.UM *ba-ḫu-la-ti mut-ta-ru-ú* UN.MEŠ *rap-šá-a-ti a-na-ku*
2 ...
1* [...]

3) ^{d}*be-let*-DINGIR.MEŠ *be-let nab-ni-ti i-na* ŠÀ.TÙR *a-ga-ri-in-ni a-lit-ti-ia ke-niš* IGI.BAR-*an-ni-ma ú-ṣab-ba-a*
1 ^{d}*be-let*-DINGIR.MEŠ *be-let nab-ni-ti i-na* ŠÀ.TÙR *a-ga-ri-in-ni a-lit-ti-ia ke-niš* IGI.BAR-*an-ni-ma ú-ṣab-ba-a*
2 ...
1* [...]

4) *nab-ni-ti ù* ^{d}*nin-ši-kù id-di-na kar-šu rit-pa-šú šin-na-at* ABGAL *a-da-pà iš-ru-ka pal-ka-a ḫa-sis-su* ^{d}*aš-šur* AD DINGIR.MEŠ
1 *nab-ni-ti ù* ^{d}*nin-ši-kù id-di-na kar-šu rit-pa-šú šin-na-at* ABGAL *a-da-pà iš-ru-ka pal-ka-a ḫa-sis-su* ^{d}*aš-šur* AD DINGIR.MEŠ
2 ... *kar-šú* ...
1* [...]-⸢*sis-su*⸣ [...]

5) ⸢*gi-mir*⸣ *ṣal-mat* SAG.DU *ú-šak-niš še-pu-ú-a a-na* RE.É.UM-*ut* KUR *ù* UN.MEŠ *ul-la-a re-ši-ia id-di-na* GIŠ.GIDRU *i-šar-tu mu-rap-pi-šat*
1 ⸢*gi-mir*⸣ *ṣal-mat* SAG.DU *ú-šak-niš še-pu-ú-a a-na* RE.É.UM-*ut* KUR *ù* UN.MEŠ *ul-la-a re-ši-ia id-di-na* GIŠ.GIDRU *i-šar-tu mu-rap-pi-šat*
2 ...
1* [...] ⸢GIŠ⸣.GIDRU *i-šar-*[...]

6) *ma-a-ti* GIŠ.TUKUL *la pa-du-ú a-na šum-qut za-ʾi-ri ú-šat-me-eḫ rit-tu-ú-a ina* *u*$_4$*-me-šu-ma te-ne-šet na-ki-ri ki-šit-ti* ŠU.II-*ia*
1 *ma-a-ti* GIŠ.TUKUL *la pa-du-ú a-na šum-qut za-ʾi-ri ú-šat-me-eḫ rit-tu-ú-a ina* *u*$_4$*-me-šu-ma te-ne-šet na-ki-ri ki-šit-ti* ŠU.II-*ia*
2 ...
1* [...]-*ki-ri ki-*⸢*šit*⸣-[...]

7) *tup-šik-ku ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu* SIG$_4$ É.GAL MURUB$_4$ URU *ša* URU.*ni-na-a ša* 3 ME 60 *ina* 1.KÙŠ UŠ 95 *ina* 1.KÙŠ SAG.KI
1 *tup-šik-ku ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu* SIG$_4$ É.GAL MURUB$_4$ URU *ša* URU.*ni-na-a ša* 3 ME 60 *ina* 1.KÙŠ UŠ 95 *ina* 1.KÙŠ SAG.KI
2 ... 60 *i-na* 1.KÙŠ ...
1* [...] ⸢95⸣ *ina* 1.⸢KÙŠ⸣ [*x x*]

8) *ma-ra-ku šit-ku-na-at-ma ṣu-uḫ-ḫu-rat šu-bat-sa ša* LUGAL.MEŠ *a-li-kut maḫ-ri* AD.MEŠ-*ia a-na ri-mit be-lu-ti-šú-un ú-še-pi-šu-ma*
1 *ma-ra-ku šit-ku-na-at-ma ṣu-uḫ-ḫu-rat šu-bat-sa ša* LUGAL.MEŠ *a-li-kut maḫ-ri* AD.MEŠ-*ia a-na ri-mit be-lu-ti-šú-un ú-še-pi-šu-ma*
2 ...
1* [...] *x x* [...]

9) *la ú-nak-ki-lu ši-pir-šá* UDU.MEŠ *šad-di* ^{d}LAMMA *ša* NA$_4$.*pi-i-li pe-ṣe-e i-na* URU.*ta-as-ti-a-te ib-tu-qu a-na mu-kil* KÁ.MEŠ-*ši-in*
1 *la ú-nak-ki-lu ši-pir-šá* UDU.MEŠ *šad-di* ^{d}LAMMA *ša* NA$_4$.*pi-i-li pe-ṣe-e i-na* URU.*ta-as-ti-a-te ib-tu-qu a-na mu-kil* KÁ.MEŠ-*ši-in*
2 ...
1* [...]

10) *a-na šu-pu-uš* GIŠ.MÁ.MEŠ *qé-reb* GIŠ.TIR.MEŠ GIŠ.MEŠ GAL.MEŠ *ú-qé-ru i-na nap-ḫar* KUR.MEŠ-*šú-nu i-na* ITI.GU$_4$ *u*$_4$*-mu a-dan-ni e-de-e pa-an šat-ti*
1 *a-na šu-pu-uš* GIŠ.MÁ.MEŠ *qé-reb* GIŠ.TIR.MEŠ GIŠ.MEŠ GAL.MEŠ *ú-qé-ru i-na nap-ḫar* KUR.MEŠ-*šú-nu i-na* ITI.GU$_4$ *u*$_4$*-mu a-dan-ni e-de-e pa-an šat-ti*
2 ...
1* [...]

11) *i-na* GIŠ.MÁ.MEŠ *ṣi-ra-a-ti a-na a-ḫa-an-na-a ú-šeb-bi-ru-ni mar-ṣi-iš i-na né-ber ka-a-ri* GIŠ.MÁ.GU.LA.MEŠ *ú-ṭe-eb-bu-ú*
1 *i-na* GIŠ.MÁ.MEŠ *ṣi-ra-a-ti a-na a-ḫa-an-na-a ú-šeb-bi-ru-ni mar-ṣi-iš i-na né-ber ka-a-ri* GIŠ.MÁ.GU.LA.MEŠ *ú-ṭe-eb-bu-ú*
2 ...
1* [...]

12) *ba-ḫu-la-ti-šú-un ú-šá-ni-ḫu ú-lam-me-nu ka-ras-sin i-na da-na-ni ù šup-šu-qi mar-ṣi-iš ú-bi-lu-nim-ma*
1 *ba-ḫu-la-ti-šú-un ú-šá-ni-ḫu ú-lam-me-nu ka-ras-sin i-na da-na-ni ù šup-šu-qi mar-ṣi-iš ú-bi-lu-nim-ma*
2 ... *šup-šu-qí* ...
1* [...]

13) *ú-šá-aṣ-bi-tu* KÁ.MEŠ-*ši-in* ÍD.*te-*⸢*bil*⸣*-ti a-gu-ú šit-mu-ru ša ul-tu* UD.MEŠ SÙ.MEŠ *ṭe-eḫ* É.GAL
1 *ú-šá-aṣ-bi-tu* KÁ.MEŠ-*ši-in* ÍD.*te-*⸢*bil*⸣*-ti a-gu-ú šit-mu-ru ša ul-tu* UD.MEŠ SÙ.MEŠ *ṭe-eḫ* É.GAL
2 ...
1* [...]

14) *i-ba-ʾu-ú-ma i-na* ILLU-*šá gap-ši ú-ri-ib-bu tem-me-en-šá* É.GAL.TUR.RA *šá-a-tu a-na si-ḫir-ti-šá aq-qur*
1 *i-ba-ʾu-ú-ma i-na* ILLU-*šá gap-ši ú-ri-ib-bu tem-me-en-šá* É.GAL.TUR.RA *šá-a-tu a-na si-ḫir-ti-šá aq-qur*
2 ...
1* [...]

15) *ša* ÍD.*te-bil-ti ma-lak-šá uš-te-eš-na-a ú-še-šir mu-ṣu-šá qé-reb a-sur-rak-ki-šá šap-la-nu* GI.MEŠ *e-la-niš* ESIR.UD.A
1 *ša* ÍD.*te-bil-ti ma-lak-šá uš-te-eš-na-a ú-še-šir mu-ṣu-šá qé-reb a-sur-rak-ki-šá šap-la-nu* GI.MEŠ *e-la-niš* ESIR.UD.A
2 ...
1* [...]

16) *it-ti* NA$_4$.*pi-i-li* GAL.MEŠ *dun-nu-niš ak-si* 4 ME 54 *ina* 1.KÙŠ GÍD.DA 2 ME 89 *ina* 1.KÙŠ DAGAL A.ŠÀ *ul-tu ma-a-me*
1 *it-ti* NA$_4$.*pi-i-li* GAL.MEŠ *dun-nu-niš ak-si* 4 ME 54 *ina* 1.KÙŠ GÍD.DA 2 ME 89 *ina* 1.KÙŠ DAGAL A.ŠÀ *ul-tu ma-a-me*
2 ... 3 ME 40 *ina* 1.KÙŠ GÍD.DA ...
1* [...]

17) *ú-še-lam-ma na-ba-liš ú-ter tar-pa-šu-ú* UGU *šá* *u*$_4$*-me pa-ni ú-šar-bi ṣe-er me-ši-iḫ-ti* É.GAL *maḫ-ri-ti ú-rad-di-ma*
1 *ú-še-lam-ma na-ba-liš ú-ter tar-pa-šu-ú* UGU *šá* *u*$_4$*-me pa-ni ú-šar-bi ṣe-er me-ši-iḫ-ti* É.GAL *maḫ-ri-ti ú-rad-di-ma*
2 ... UGU *ša* *u*$_4$*-me* ...
1* [...]

18) *i-na* 1 ME 90 *ti-ib-ki ul-la-a re-še-šu <<ana>> la-ba-riš u*$_4$*-me i-na* ILLU *kiš-šá-ti tem-me-en-šu la e-né-še*
1 *i-na* 1 ME 90 *ti-ib-ki ul-la-a re-še-šu <<ana>> la-ba-riš u*$_4$*-me i-na* ⸢ILLU⸣ *kiš-šá-ti tem-me-en-šu la e-né-še*
2 ... *re-ši-šu <<ana>> la-ba-riš* UD.MEŠ *ina* ILLU *kiš-šá-te* ...
1* [...]

19) NA$_4$.*pi-i-li* GAL.MEŠ *ki-su-šu ú-šá-as-ḫi-ra ú-dan-ni-na šu-pu-uk-šú a-na* 9 ME 14 *ina* AS$_4$.LUM GAL-*ti* UŠ
1 NA$_4$.*pi-i-li* GAL.MEŠ *ki-su-šu ú-šá-as-ḫi-ra ú-dan-ni-na šu-pu-uk-šú a-na* 9 ME 14 *ina* AS$_4$.LUM GAL-*ti* UŠ
2 ...
1* [...]

20) *ù* 4 ME 40 *ina* AS$_4$.LUM GAL-*ti* SAG.KI *ši-kit-ti* É.GAL *ú-ter-ma šu-bat-sa uš-rab-bi* É.GAL NA$_4$.DÚR.MI.NA.BÀN.DA
1 *ù* 4 ME 40 *ina* AS$_4$.LUM GAL-*ti* SAG.KI *ši-kit-ti* É.GAL *ú-ter-ma šu-bat-sa uš-rab-bi* É.GAL NA$_4$.DÚR.MI.NA.BÀN.DA
2 ...
1* [...]

21) NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku a-na mu-šá-ab*
1 NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.EREN GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-ma-ku a-na mu-šá-ab*
2 ... GIŠ.*ere*-IGI GIŠ.ŠUR.MÌN ... *mu-šab*
1* [...]

22) *be-lu-ti-ia ab-ni-ma* É *ap-pa-a-ti tam-šil* É.GAL KUR.*ḫa-at-ti mé-eḫ-ret ba-ba-a-ti ú-še-piš* GIŠ.ÙR.MEŠ GIŠ.*ere-ni*
1 *be-lu-ti-ia ab-ni-ma* É *ap-pa-a-ti tam-šil* É.GAL KUR.*ḫa-at-ti mé-eḫ-ret ba-ba*-a-ti ú-še-piš* GIŠ.ÙR.MEŠ GIŠ.*ere-ni*
2 ... *ba-ba-a-ti* ...
1* [...]

23) GIŠ.ŠUR.MÌN *ša i-ri-su-un ṭa-a-bu bi-nu-ut* KUR.*ḫa-ma-nim* KUR.*si-ra-ra* KUR-*e* KÙ.MEŠ *ú-šat-ri-ṣa e-li-ši-in*
1 GIŠ.ŠUR.MÌN *ša i-ri-su-un ṭa-a-bu bi-nu-ut* KUR.*ḫa-ma-nim* KUR.*si-ra-ra* KUR-*e* KÙ.MEŠ *ú-šat-ri-ṣa e-li-ši-in*
2 ... KUR.MEŠ KÙ.MEŠ *ú-šat-ri-ṣa e-li-šin*
1* [...]

24) GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI *me-ser* KI.SAG *ù* URUDU *ú-rak-kis-ma ú-rat-ta-a ba-bi-šin i-na ba-rak-ki*
1 GIŠ.IG.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI *me-ser* KI.SAG *ù* URUDU *ú-rak-kis-ma ú-rat-ta-a ba-bi-šin i-na ba-rak-ki*
2 ...
1* [...]

25) *ša qé-reb* É.PA.PAḪ.MEŠ-*ni ap-ti bi-ir-ri ú-pat-ta-a* MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI
1 *ša qé-reb* É.PA.PAḪ.MEŠ-*ni ap-ti bi-ir-ri ú-pat-ta-a* MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI
2 ...
1* [...]

26) *ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin bal-tu ku-uz-bu ḫi-it-lu-pa lu-le-e ma-la-a*
1 *ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin bal-tu ku-uz-bu ḫi-it-lu-pa lu-le-e ma-la-a*
2 ...
1* [...]

27) i-na KÁ.MEŠ-ši-in ul-ziz-ma a-na tab-ra-a-ti ú-šá-lik ṣu-lul ta-ra-a-ni ša qé-reb
1 i-na KÁ.MEŠ-ši-in ul-ziz-ma a-na tab-ra-a-ti ú-šá-lik ṣu-lul ta-ra-a-ni ša qé-reb
2 i-na KÁ.MEŠ-šin ...
1* [...]

28) ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la-a u$_4$-mì-iš uš-nam-mir sik-kàt kar-ri kas-pi
1 ba-rak-ka-a-ni e-ṭu-su-un ú-šaḫ-la*-a u$_4$-mì-iš uš-nam-mir sik-kàt kar-ri kas-pi
2 ... ú-šaḫ-la-a ...
1* [...]

29) ù URUDU qé-reb-šin ú-šal-me i-na SIG$_4$.AL.ÙR.RA NA$_4$.ZÚ NA$_4$.ZA.GÌN us-si-ma
1 ù URUDU qé-reb-šin ú-šal-me i-na SIG$_4$.AL.ÙR.RA NA$_4$.ZÚ NA$_4$.ZA.GÌN us-si-ma
2 ...
1* [...]

30) si-il-lum
1 si-il-lum
2 ... se-el-lum ...
1* [...]

31) né-be-ḫi
1 né-be-ḫi
2 ...
1* [...]

32) ù gi-mir pa-as-qí-šin
1 ù gi-mir pa-as-qí-šin
2 ... pa-ás-qí-šin
1* [...]

33) áš-šu šip-ri É.GAL-ia
1 áš-šu šip-ri É.GAL-ia
2 ...
1* [...]

34) šu-te-šú-ri ù li-pit ŠU.II-ia
1 šu-te-šú-ri ù li-pit ŠU.II-ia
2 šu-te-šu-ri ...
1* [...]

35) šul-lu-me i-na u$_4$-me-šú-<ma>
1 šul-lu-me i-na u$_4$-me-šú-<ma>
2 ... u$_4$-me-šu
1* [...]

36) ^{d}aš-šur ù ^{d}iš-tar ra-ʾi-mu LÚ
1 ^{d}aš-šur ù ^{d}iš-tar ra-ʾi-mu LÚ
2 ...
1* [...]

37) SANGA-ti-ia na-bu-ú MU-ia
1 SANGA-ti-ia na-bu-ú MU-ia
2 ...
1* [...]

38) *giš-maḫ-ḫi* GIŠ.*ere-ni ša ul-tu* UD.MEŠ
1 *giš-maḫ-ḫi* GIŠ.*ere-ni ša ul-tu* UD.MEŠ
2 ...
1* [...]

39) SÙ.MEŠ *i-ši-ḫu-ma ik-bi-ru ma-*⸢*gal*⸣
1 SÙ.MEŠ *i-ši-ḫu-ma ik-bi-ru ma-*⸢*gal*⸣
2 ...
1* [...]

40) *i-na qé-reb* KUR.*si-ra-ra* KUR-*i*
1 *i-na qé-reb* KUR.*si-ra-ra* KUR-*i*
2 ... KUR.*si-ra-ra* KUR-*di-i*
1* [...]

41) *i-na pu-uz-ri na-an-zu-*⸢*zu*⸣
1 *i-na pu-uz-ri na-an-zu-*⸢*zu*⸣
2 ...
1* [...]

42) *ú-šak-li-mu-in-ni ṣi-i-su-un*
1 *ú-šak-li-mu-in-ni ṣi-i-su-un*
2 ...
1* [...]

43) *ša* NA$_4$.GIŠ.NU$_{11}$.GAL *ša i-na tar-ṣi* LUGAL.MEŠ
1 *ša* NA$_4$.GIŠ.NU$_{11}$.GAL *ša i-na tar-ṣi* LUGAL.MEŠ
2 ...
1* [...]

44) AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru*
1 AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru*
2 ...
1* [...]

45) *i-na sa-pan* KUR.*am-ma-na-na ú-šap-tu-ni*
1 *i-na sa-pan* KUR.*am-ma-na-na ú-šap-tu-ni*
2 ...
1* [...]

46) *pa-ni-šú ù* NA$_4$.DÚR.MI.NA.BÀN.DA *ma-la*
1 *pa-ni-šú ù* NA$_4$.DÚR.MI.NA.BÀN.DA *ma-la*
2 ...
1* [...]

47) DUG.*bur-zi-gal-li ša la in-nam-ru ma-ti-ma*
1 DUG.*bur-zi-gal-li ša la in-nam-ru ma-ti-ma*
2 ...
1* [...]

48) *i-na* URU.*kap-ri-da-ar-gi-la-a šá pa-a-ṭi* URU.DU$_6$-*bar-si-ip*
1 *i-na* URU.*kap-ri-da-ar-gi-la-a šá pa-a-ṭi* URU.DU$_6$-*bar-si-ip*
2 ... *ša pa-a-ṭi* ...
1* [...]

49) *ú-kal-lim ra-ma-nu-uš i-te-e* NINA.KI *i-na er-ṣe-et*
1 *ú-kal-lim ra-ma-nu-uš i-te-e* NINA.KI *i-na er-ṣe-et*
2 ...
1* [...]

50) URU.*ba-la-ṭa-a šá ki-i ṭè-em* DINGIR-*ma* NA$_4$.*pi-i-lu*
1 URU.*ba-la-ṭa-a šá ki-i ṭè-em* DINGIR-*ma* NA$_4$.*pi-i-lu*
2 ...
1* [...]

51) *pe-ṣu-ú a-na mu-ʾu-de-e in-na-mir-ma* ^{d}ALAD
1 *pe-ṣu-ú a-na mu-ʾu-de-e in-na-mir-ma* ^{d}ALAD
2 ...
1* [...]

52) ^{d}LAMMA.<<^{d}LAMMA>>.MEŠ *ù ṣa-lam meš-re-ti* NA$_4$.GIŠ.NU$_{11}$.[GAL]
1 ^{d}LAMMA.<<^{d}LAMMA>>.MEŠ *ù ṣa-lam meš-re-ti* NA$_4$.GIŠ.NU$_{11}$.[*x*]
2 ... *meš-re-e-ti* ...
1* [...]

53) [*ša*] *i-na* 1-*en* ⸢NA$_4$ *ib-ba*⸣-*nu-ú mi-na-a-ti* [*šuk-lu-lu*]
1 [*x*] *i-na* 1-*en* ⸢NA$_4$ *ib-ba*⸣-*nu-ú mi-na-a-ti* [...]
2 ...
1* [...]

54) *i-na ki-gal-li*
1 *i-na ki-gal-li*
2 ...
1* [...]

55) *ra-ma-ni-šú*-[*nu*] *šá-qiš*
1 *ra-ma-ni-šú*-[*x*] *šá-qiš*
2 *ram-ni*-...
1* [...]

56) *na-an-zu-zu* MUNUS.ÁB.ZA.ZA-*a-ti*
1 *na-an-zu-zu* MUNUS.ÁB.ZA.ZA-*a-ti*
2 ...
1* [...]

57) NA$_4$.GIŠ.NU$_{11}$.GAL *ša zi-i-me*
1 NA$_4$.GIŠ.NU$_{11}$.GAL *ša zi-i-me*
2 ...
1* [...]

58) *nu-us*-⸢*su-qa* GIM⸣ *u*$_4$-*me na*-⸢*par-de*⸣-*e*
1 *nu-us*-⸢*su-qa* GIM⸣ *u*$_4$-*me na*-⸢*par-de*⸣-*e*
2 ...
1* [...]

59) *nu*-[*um*]-*mu-ru zu*-[*mur*]-*ši-in* KUN$_4$.MEŠ
1 *nu*-[*x*]-*mu-ru zu*-[*x*]-*ši-in* KUN$_4$.MEŠ
2 ... ⸢KUN$_4$.MEŠ⸣
1* [...]

60) NA$_4$.DÚR.MI.NA.BÀN.DA *ṣi-ra-a-ti ab-ni*
1 NA$_4$.DÚR.DA.[...] *ṣi-ra-a-ti ab-ni*
2 ⸢NA$_4$⸣.DÚR.MI.NA.BÀN.DA *ṣi-ra-a-ti ab-ni*
1* [...]

61) *ki-lal-la-an i-na šad-di-šu-un ⸢ab⸣-tuq-ma*
1 *ki-lal-la-an [x]-na šad-di-šu-un ⸢ab⸣-tuq-ma*
2 *ki-lal-la-an i-na šad-di-šu-un ⸢ab-tuq⸣-ma*
1* [...]

62) *a-⸢na⸣ šip-ri* É.GAL-*ia ú-šal-di-⸢da⸣*
1 *a-⸢na⸣ šip-ri* É.GAL-*ia ú-šal-di-⸢da⸣*
2 *a-⸢na⸣ [x]-⸢ri⸣* É.GAL-*ia ⸢ú-šal-di-da⸣*
1* [...]

63) *qé-⸢reb⸣* URU.*ni-na-a* ^{d}ALAD.^{d}LAMMA.MEŠ GAL.MEŠ
1 *⸢qé-reb⸣* URU.*ni-na-a* ^{d}ALAD.^{d}LAMMA.MEŠ GAL.MEŠ
2 *qé-⸢reb* URU⸣.[*x x*]-⸢*a*⸣ ^{d}⸢ALAD.^{d}⸣LAMMA.⸢MEŠ GAL⸣.MEŠ
1* [...]

64) *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣe-e*
1 *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-ṣe-e*
2 *ù* ⸢MUNUS.ÁB⸣.ZA.ZA-*a-ti* NA$_4$.*pi-⸢i⸣-li pe-ṣe-⸢e⸣*
1* [...]

65) *i-na lip-ta-at* ^{d}*⸢nin⸣-kur-ra i-na er-ṣe-et*
1 *i-na lip-ta-at* ^{d}*⸢nin⸣-kur-ra i-na er-ṣe-et*
2 *i-na ⸢lip⸣-ta-at* ^{d}*⸢nin⸣-kur-ra ina er-⸢ṣe-et⸣*
1* [...]

66) URU.*ba-la-ṭa-a-a ú-šá-aʾ-lid-ma ú-šak-li-la*
1 URU.*ba-la-ṭa-a-a ú-šá-aʾ-lid-ma ú-šak-li-la*
2 ⸢URU⸣.*ba-la-ṭa-a-a ú-šá-⸢aʾ⸣-lid-ma ú-šak-li-la*
1* [...]

67) *gat-ta-šú-un ša ul-tú ul-la* LUGAL.MEŠ-*ni* AD.MEŠ-*ia*
1 *gat-ta-šú-un ša ul-tú ul-la* LUGAL.MEŠ-*ni* AD.MEŠ-*ia*
2 *⸢gat⸣-ta-⸢šú⸣-un ša ul-tu ul-la* ⸢LUGAL⸣.MEŠ-*ni* AD.MEŠ-*ia*
1* [...]

68) *ṣa-lam* URUDU *tam-šil gat-ti-šú-un a-na šu-zu-zi qé-reb*
1 *ṣa-lam* URUDU *tam-šil gat-ti-šú-un a-na šu-zu-zi qé-reb*
2 *ṣa-⸢lam* URUDU⸣ *tam-šil gat-ti-šú-un a-na šu-zu-⸢zi⸣ qé-reb*
1* [...]

69) É.KUR.MEŠ *ib-nu-ma ina e-piš-ti-šú-nu ú-šá-ni-ḫu gi-mir*
1 É.KUR.MEŠ *ib-nu-ma ina e-piš-ti-šú-nu ú-šá-ni-ḫu gi-mir*
2 É.KUR.MEŠ *ib-nu-ma i-na e-piš-ti-šú-nu ú-šá-ni-ḫu ⸢gi⸣-[x]*
1* [...]

70) DUMU.MEŠ *um-ma-a-ni i-na la bi-šit uz-ni la ḫa-sa-as*
1 DUMU.MEŠ *um-ma-a-ni i-na la bi-šit uz-ni la ḫa-sa-as*
2 ⸢DUMU⸣.MEŠ *um-ma-a-ni i-na la bi-šit uz-ni la** (copy: MA) *ḫa-sa-as*
1* [...]

71) _a-ma-ti a-na šip-ri ḫi-šiḫ-ti-šú-nu_ Ì.GIŠ _iš-ku-ru_
1 _a-ma-ti a-na šip-ri ḫi-šiḫ-ti-šú-nu_ Ì.GIŠ _iš-ku-ru_
2 _a-ma-ti a-na šip-ri ḫi-šiḫ-ti-šu-nu_ Ì.GIŠ _iš-ku-ru_
1* [...]

72) _na-⸢al⸣-ba-áš ṣe-e-ni ú-qé-ru qé-reb_ KUR.MEŠ-_šú-un_
1 _⸢na-al-ba⸣-áš ⸢ṣe⸣-e-ni ú-qé-ru qé-reb_ KUR.MEŠ-_šú-un_
2 _na-⸢al⸣-ba-áš ṣe-e-ni ú-qé-ru qé-reb_ KUR.MEŠ-_šú-un_
1* [...]

73) _ia-a-ti_ ^{md}EN.ZU-ŠEŠ.MEŠ-_eri-ba a-šá-red kal mal-ki_
1 _⸢ia⸣-a-ti_ ^{md}EN.ZU-ŠEŠ.MEŠ-_eri-ba a-šá-red kal mal-ki_
2 _ia-a-ti_ ^{md}EN.ZU-ŠEŠ.MEŠ-_eri-ba a-šá-red kal mal-ki_
1* [...]

74) _mu-de-e šip-ri ka-la-ma tim-me_ URUDU GAL.MEŠ _ur-maḫ-ḫi_
1 _[x]-⸢de⸣-e šip-ri ka-la-ma tim-me_ URUDU GAL.MEŠ _ur-maḫ-ḫi_
2 _mu-de-e šip-ri ka-la-ma tim-me_ URUDU GAL.MEŠ _⸢ur⸣-maḫ-ḫi_
1* [...]

75) _⸢pe⸣-tan bir-ki ša ma-na-ma la ip-ti-qu_ LUGAL _pa-ni maḫ-ri-ia_
1 _[x]-tan bir-ki ša ma-na-ma la ip-ti-qu_ LUGAL _pa-ni maḫ-ri-ia_
2 _⸢pe⸣-tan bir-ki ša ma-na-ma la ip-ti-qu_ LUGAL _pa-⸢ni⸣ maḫ-ri-⸢ia⸣_
1* [...]

76) _[i-na] uz-ni ni-kil-ti ša ú-šat-li-ma ru-bu-ú_
1 _[x x] uz-ni ni-kil-ti ⸢ša⸣ ú-šat-li-ma ru-bu-ú_
2 _[x x] ⸢uz⸣-ni ni-kil-ti ša ú-šat-li-ma ru-bu-u_
1* [...]

77) ^{d}_nin-ši-kù i-[na] ši-tul-ti ram-ni-ia_
1 _[x x]-ši-kù i-[x] ⸢ši⸣-tul-ti ram-ni-ia_
2 ^{d}_nin-ši-kù [x x] ši-tul-ti ram-ni-ia_
1* [...]

78) _a-na e-peš šip-ri šu-a-tu ra-biš am-tal-lik-ma i-na me-lik ṭè-me-ia ù me-reš ka-bat-ti-ia_
1 _a-na e-peš šip-[...]-tu ra-biš am-tal-lik-ma i-na me-lik ṭè-me-ia ù me-reš ka-bat-ti-ia_
2 _a-na e-peš šip-ri šu-a*-tu ra-biš [...] i-na me-lik ṭè-me-ia ù me-reš ka-bat-ti-⸢ia⸣_
1* [...]

79) _⸢pi⸣-ti-⸢iq⸣_ URUDU _ú-ba-áš-šim-ma ú-nak-ki-la nik-lá-su ša giš-maḫ-ḫi ù a-la-[mit]-ta_ GIŠ _meš-⸢re⸣-e_
1 _⸢pi⸣-ti-⸢iq⸣_ URUDU _ú-ba-áš-šim-ma ú-nak-ki-la nik-⸢lá⸣-su ša giš-maḫ-ḫi ù a-la-[x]-ta_ GIŠ _meš-⸢re⸣-e_
2 _[x x]-⸢iq⸣_ URUDU _ú-ba-áš-šim-ma ú-nak-ki-la [x]-lá-su [...]-⸢ḫi ù⸣ a-⸢la⸣-[x]-ta_ GIŠ _meš-⸢re⸣-e_
1* [...]

80) 12 UR.MAḪ.MEŠ _né-ʾi-ru-ti a-di_ 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ _ša šuk-lu-lu nab-ni-tu_ 22
MUNUS.ÁB.ZA.ZA-_a-te_
1 12 UR.MAḪ.MEŠ _né-ʾi-⸢ru⸣-ti a-di_ ⸢12⸣ [...] <<LAMMA>>.^{d}LAMMA.MEŠ MAḪ.MEŠ _ša šuk-[x]-⸢lu⸣ nab-ni-tu_ 22
MUNUS.ÁB.ZA.ZA-_a-te_
2 12 UR.MAḪ.MEŠ _né-ʾi-ru-ti a-di_ 12 ^{d}ALAD.^{d}LAMMA.MEŠ MAḪ.MEŠ _ša šuk-lu-lu nab-ni-tu_ 22
MUNUS.ÁB.ZA.ZA-_a-ti_
1* [...]

81) _ša ku-uz-bu ù ul-⸢ṣu⸣ ḫi-it-lu-pa bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin ki-i ṭè-em_ DINGIR-_ma_
1 _ša ku-uz-bu ù ⸢ul-ṣu⸣ ḫi-it-⸢lu⸣-pa bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin ki-i ṭè-em_ DINGIR-_ma_
2 _ša ku-uz-bu ù ul-[...]-lu-pa bal-tu la-la-a kúm-mu-ru ṣe-ru-uš-šin ki-i ṭè-em_ DINGIR-_ma_
1* [...]

82) *zi-iʾ-pi ṭi-iṭ-ṭi ab-ni-ma e-ra-a qé-reb-šú áš-tap-pa-ka ki-i pi-ti-iq* 1/2 GÍN TA.⸢ÀM⸣ *ú-šak-li-la*
1 *zi-iʾ-pi ṭi-iṭ-ṭi ab-ni-ma e-ra-a qé-reb-šú áš-tap-pa-*⸢*ka*⸣ *ki-i pi-ti-iq* 1/2 GÍN TA.⸢ÀM⸣ *ú-šak-li-la*
2 *zi-iʾ-pi ṭi-iṭ-ṭi ab-ni-*⸢*ma*⸣ *e-ra-a* ⸢*qé*⸣*-reb-šu áš-tap-pa-ka ki-i pi-ti-iq* 1/2 GÍN TA.⸢ÀM⸣ *ú-šak-li-la*
1* [...]

83) *nab-ni-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ *nab-nit* URUDU *ša* 2 *ina lìb-bi za-ḫa-lu-ú lit-bu-šú* ^{d}ALAD.^{d}LAMMA.MEŠ
1 *nab-ni-su-un* ^{d}⸢ALAD⸣.^{d}LAMMA.MEŠ *nab-nit* URUDU *ša* 2 *ina lìb-bi za-ḫa-*[*x*]-⸢*ú*⸣ *lit-bu-šú* ^{d}⸢ALAD⸣.^{d}LAMMA.MEŠ
2 *nab-ni-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ *nab-nit* URUDU *ša* 2 *i-na lìb-bi za-ḫa-lu-ú lit-bu-šú* ^{d}ALAD.^{d}LAMMA.MEŠ
1* [...]

84) NA$_{4}$.GIŠ.NU$_{11}$.GAL *a-di* ^{d}ALAD.^{d}LAMMA.MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.*pi-i-li pe-ṣe-e ša* É.GAL.MEŠ-*ia* ⸢*ú*⸣*-šá-aṣ-bi-ta*
1 NA$_{4}$.GIŠ.NU$_{11}$.GAL *a-di* ^{d}ALAD.^{d}LAMMA.MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.*pi-*⸢*i-li pe-ṣe*⸣*-e* ⸢*ša*⸣ É.GAL.MEŠ-*ia* ⸢*ú*⸣*-šá-aṣ-bi-ta*
2 NA$_{4}$.GIŠ.NU$_{11}$.GAL *a-di* ^{d}ALAD.^{d}LAMMA.MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.*pi-i-li pe-ṣe-e ša* É.GAL.MEŠ-*ia* ⸢*ú*⸣*-šá-aṣ-bi-ta*
1* [...]

85) SI.GAR-*ši-in tim-me* URUDU MAḪ.MEŠ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat* KUR.*ḫa-ma-nim me-ser* URUDU *ú-rak-kis-ma*
1 SI.GAR-*ši-in tim-*⸢*me*⸣ URUDU MAḪ.MEŠ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ [...] ⸢*ḫa-ma*⸣-[*x*] *me-*⸢*ser*⸣ URUDU ⸢*ú-rak*⸣*-kis-ma*
2 SI.GAR-*ši-in tim-me* URUDU MAḪ.MEŠ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat* KUR.*ḫa-ma-nim me-ser* URUDU *ú-rak-kis-ma*
1* [...]

86) *ṣe-er pirig-gal-le-e ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*šin e-mid* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.GIŠ.NU$_{11}$.GAL *a-di* MUNUS.ÁB.ZA.ZA-*a-ti*
1 *ṣe-er pirig-gal-*⸢*le*⸣*-e ul-ziz-*⸢*ma*⸣ *dáp-pi ku-lul* KÁ.MEŠ-*šin e-mid* ⸢MUNUS⸣.[*x*].⸢ZA⸣.ZA-*a-*⸢*ti*⸣ NA$_{4}$.GIŠ.NU$_{11}$.GAL *a-di* [...].ZA-*a-ti*
2 *ṣe-er pirig-gal-le-e ul-ziz-ma dáp-pi ku-lul* KÁ.MEŠ-*šin e-mid* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_{4}$.GIŠ.NU$_{11}$.GAL *a-di* MUNUS.ÁB.ZA.ZA-*a-ti*
1* [...]

87) *pi-ti-iq ú-ru-de-e ša za-ḫa-lu-u lit-bu-šá ù* MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq* GU.AN.NA *ša nu-*⸢*um-mu-ru gat-ta*⸣*-šin*
1 *pi-ti-iq ú-ru-de-e ša za-ḫa-lu-u lit-bu-šá ù* MUNUS.ÁB.ZA.ZA-*a-ti* [*x x*]-*iq* GU.⸢AN.NA *ša nu-um*⸣-[...]-⸢*ta*⸣*-šin*
2 *pi-ti-iq ú-ru-de-e ša za-ḫa-lu-ú lit-bu-šá ù* MUNUS.ÁB.ZA.ZA-*a-ti pi-ti-iq* GU.AN.NA *ša nu-*⸢*um-mu-ru gat-ta-šin*⸣
1* [...]

88) GIŠ.*tim-me* GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.EREN GIŠ.*dup-ra-ni* ŠIM.LI *ù* GIŠ.*ta-ti-du iḫ-ze-et pa-*⸢*šal-li ù kas*⸣*-pi*
1 GIŠ.*tim-me* GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.EREN [*x*] ⸢*dup-ra-ni* ŠIM.LI *ù* GIŠ.*ta-ti-du*⸣ *iḫ-*[...]-*pi*
2 GIŠ.*tim-me* GIŠ.ESI GIŠ.ŠUR.MÌN GIŠ.EREN GIŠ.*dup-ra-ni* ŠIM.LI *ù* GIŠ.*ta-ad-du iḫ-ze-et pa-*⸢*šal-li ù kas*⸣*-pi*
1* [...]

89) *ṣe-ru-uš-šin ul-ziz-ma ša kúm-me mu-šab be-lu-ti-ia e-mid* GIŠ.GAN.DU$_{7}$.MEŠ-*šú-*⸢*un* KUN$_{4}$⸣.MEŠ NA$_{4}$.DÚR.MI.NA.BÀN.DA NA$_{4}$.GIŠ.NU$_{11}$.GAL
1 *ṣe-ru-uš-šin ul-ziz-ma* ⸢*ša kúm*⸣*-me mu-*⸢*šab be-lu-ti*⸣*-ia e-mid* GIŠ.GAN.DU$_{7}$.MEŠ-*šú-*⸢*un* KUN$_{4}$⸣.MEŠ NA$_{4}$.DÚR.MI.GAL.[...]
2 *ṣe-ru-uš-šin ul-ziz-ma ša kúm-me mu-šab be-lu-ti-ia e-mid* ⸢GIŠ.GAN.DU$_{7}$.MEŠ-*šú-un* KUN$_{4}$.MEŠ NA$_{4}$.DÚR.MI⸣.NA.BÀN.DA NA$_{4}$.GIŠ.NU$_{11}$.GAL
1* [...]

90) *ù* KUN$_4$.MEŠ NA$_4$.*pi-i-li* GAL.MEŠ *a-sur-ru-šin ú-šá-as-ḫi-ra a-na tab-ra-a-te ú-šá-lik* ⌜*áš*⌝-[*šú u*$_4$*-mi-šam-ma* A].MEŠ
1 *ù* KUN$_4$.MEŠ NA$_4$.*pi-i-li* GAL.MEŠ *a-sur-ru-šin ú-šá-as-ḫi-ra a-na tab-ra-*⌜*a*⌝-<<*ti*>>-*te* ⌜*ú*⌝-*šá-*⌜*lik áš*⌝-[...].MEŠ
2 ⌜*ù*⌝ KUN$_4$.MEŠ NA$_4$.*pi-i-li* ⌜GAL.MEŠ *a-sur-ru-ši-in ú-šá-as-ḫi*⌝-*ra a-na tab-ra-a-ti ú-šá-lik* <...>
1* [...]

91) *di-lu-ú-ti da-lum eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR *ù ḫar-ḫa-ri* ZABAR *ú-*⌜*še-piš-ma*⌝ *ki-*⌜*mu*⌝-[*ú ma-ka-a-ti giš*]-*maḫ-ḫi*
1 *di-lu-ú-ti da-lum eb-li gu-ḫaṣ-ṣa-a-ti* ZABAR *ù ḫar-ḫa-ri* ZABAR *ú-*⌜*še-piš-ma*⌝ *ki-*⌜*mu*⌝-[...]-*maḫ-ḫi*
2 <...>
1* [...]

92) *ù a-la-mit-ta ṣe-er* ⌜PÚ⌝.MEŠ *uš-ziz* É.GAL.MEŠ *šá-ti-na ú-šá-lik as-mì-iš si-ḫir-ti* É.GAL *a-na tab-rat kiš-šat* UN.MEŠ *ul-la-a*
1 *ù a-la-mit-ta ṣe-er* ⌜PÚ⌝.MEŠ *uš-ziz* É.GAL.MEŠ *šá-ti-na ú-šá-lik as-mì-iš si-ḫir-ti* É.GAL *a-na* <*tab*>-*rat kiš-šat* UN.MEŠ *ul-la-a*
2 <...> É.GAL.MEŠ *šá-ti-na* ⌜*ú-šá-lik as-mì-iš si-ḫi-ir-ti* É⌝.GAL *a-na tab-rat* ⌜*kiš-šat*⌝ UN.MEŠ *ul-la-a*
1* [...]

93) *re-ši-šá* É.GAL *ša šá-ni-na la i-šu-u ni-bit-sa az-kur* GIŠ.KIRI$_6$.MAḪ-*ḫu tam-šil* KUR.*ḫa-ma-nim ša gi-mir* ŠIM.⌜ḪI.A GURUN *ṣip-pa-a-ti*⌝ GIŠ.MEŠ
1 *re-ši-šá* É.GAL *ša šá-ni-na la i-šu-u ni-bit-sa az-kur* GIŠ.KIRI$_6$.MAḪ-*ḫu tam-šil* KUR.*ḫa-ma-nim ša gi-mir* ŠIM.[...] GIŠ.MEŠ
2 *re-ši-šá* É.GAL ... ⌜*la i-šu-ú ni-bit-sa az-kur* GIŠ.KIRI$_6$.MAḪ-*ḫu*⌝ *tam-*⌜*šil* KUR.*ḫa*⌝-*ma-*⌜*nim ša gi-mir* ŠIM.ḪI.A⌝ ...-⌜*a-ti* GIŠ.MEŠ⌝
1* [...]

94) *tuk-lat šad-di-i ù* KUR.*kal-di qé-reb-šú ḫur-ru-šú i-ta-a-šá az-qup a-na miṭ-ra-a-ti šum-mu-ḫi ul-*⌜*tu pa*⌝-*a-ṭi* URU.*ki-si-ri a-di*
1 *tuk-lat šad-di-i ù* KUR.*kal-di qé-reb-šú ḫur-ru-šú i-ta-a-šá az-qup a-na miṭ-ra-a-ti šum-mu-ḫi ul-*⌜*tu pa*⌝-*a-*[...]-*ri a-di*
2 ⌜*tuk-lat šad-di-i*⌝ *ù* KUR.*kal-di qé-*⌜*reb-šu*?⌝ *ḫur-*⌜*ru-šu i-ta*⌝-*a-šá az-qup* ...-*ra-a-ti* ⌜*šum-mu-ḫi ul-tu pa*⌝-*a-ṭi* URU.*ki-si-ri a-di*
1* [...]

95) *ta-mir-ti* NINA.KI KUR-*a i-na ak-kul-la-ti* AN.BAR *ú-šat-tir-ma ú-še-šir* ⌜ÍD⌝.*ḫar-ru* ⌜1 1/2⌝ KASKAL.GÍD *qaq-qa-ru ul-*⌜*tu*⌝ *qé-reb*
1 *ta-mir-ti* NINA.KI [...] *ak-kul-la-ti* AN.BAR *ú-šat-tir-ma ú-še-šir* ⌜ÍD⌝.*ḫar-ru* ⌜1 1/2⌝ KASKAL.GÍD [...] *qé-reb*
2 ⌜*ta-mir*⌝-*ti* NINA.KI KUR-*a i-na ak-kul-la-ti* ...-⌜*ma ú-še-šir* ÍD.*ḫar-ru* 1 1/2 KASKAL.GÍD⌝ *qaq-qa-ru ul-*⌜*tu qé*⌝-*reb*
1* [...]

96) ÍD.*ḫu-su-ur ma-a-me da-ru-ú-ti a-šar-šá ú-šar-da-a qé-reb miṭ-ra-a-te šá-ti-na ú-šaḫ-bi-ba pat-ti-iš a-na šup-šu-uḫ*
1 ÍD.*ḫu-su-ur ma-a-*⌜*me*⌝ *da-ru-ú-ti a-šar-šá ú-šar-da-a qé-reb miṭ-ra-a-te šá-ti-na ú-šaḫ*-[...]
2 ÍD.*ḫu-su-ur ma-a-me da-ru-ú-ti a-*...-⌜*da-a qé-reb miṭ-ra-a-ti šá-ti-na ú-šaḫ*⌝-*bi-ba pat-ti-iš a-na šup-šu-uḫ*
1* [...]

97) *a-lak-ti* A.MEŠ *ša* GIŠ.KIRI$_6$.MEŠ ÍD.*a-gam-mu ú-šab-ši-ma ṣu-ṣu-ú qé-reb-ša as-ti-il* ÍGIRA.MUŠEN.MEŠ ŠAḪ.MEŠ GIŠ.GI *a-lap*
1 *a-lak-ti* A.MEŠ *ša* GIŠ.KIRI$_6$.MEŠ ÍD.*a-gam-mu ú-šab-ši-ma ṣu-ṣu-ú qé-reb-ša as-ti-il* ÍGIRA.MUŠEN.MEŠ ŠAḪ.MEŠ GIŠ.GI *a-lap*
2 *a-lak-ti* A.MEŠ *šá* GIŠ....-⌜*mu ú-šab-ši-ma ṣu-ṣu-ú qé*⌝-*reb-šá as-ti-il* ÍGIRA.MUŠEN.MEŠ ⌜ŠAḪ.MEŠ⌝ GIŠ.GI *a-lap*
1* [...]

98) *qí-i-ši i-na lìb-bi ú-maš-šir i-na ṭè-em* DINGIR-*ma qé-reb* GIŠ.KIRI$_6$.MEŠ GIŠ.GEŠTIN *u gi-mir* GURUN GIŠ.*se-er-du ù* ŠIM.ḪI.A *ma-gal*
1 <<*a-lap*>> *qí-i-ši i-na lìb-bi ú-maš-šir i-na ṭè-em* DINGIR-*ma qé-reb* GIŠ.KIRI$_6$.MEŠ GIŠ.GEŠTIN *u gi-mir* GURUN GIŠ.*se-er-du ù* ŠIM.ḪI.A *ma-gal*
2 *qí-i-ši i-...-*⸢*šir i-na ṭè-em* DINGIR-*ma qé*⸣-*reb* GIŠ.KIRI$_6$.MEŠ GIŠ.GEŠTIN *gi-mir* GURUN GIŠ.*se-er-du ù* ŠIM.ḪI.A *ma-gal*
1* [...]

99) *iš-mu-ḫu* GIŠ.ŠUR.MÌN GIŠ.MES.MÁ.KAN.NA *nap-ḫar* GIŠ.MEŠ *i-ši-ḫu-ma ú-ṣar-ri-šú pa-pa-al-lum ap-pa-ra-a-ti ma-gal i-ši-ra* MUŠEN AN-*e*
1 *iš-mu-ḫu* GIŠ.ŠUR.MÌN GIŠ.MES.MÁ.KAN.NA *nap-ḫar* GIŠ.MEŠ *i-ši-ḫu-ma ú-ṣar-ri-šú pa-pa-al-lum ap-pa-ra-a-ti ma-gal i-ši-ra* MUŠEN AN-*e*
2 *iš-mu-...* ⸢GIŠ.MES.MÁ.KAN.NA *nap-ḫar* GIŠ⸣.MEŠ *i-ši-ḫu-ma ú-ṣar-ri-šu pa-pa-al-lum ap-pa-ra-a-ti ma-gal i-ši-ra* MUŠEN AN-*e*
1* [...]

100) ÍGIRA.MUŠEN *qin-na iq-nun-ma* ŠAḪ GIŠ.GI *a-lap qí-i-ši ú-rap-pi-šú ta-lit-tu* GIŠ.MES.MÁ.KAN.NA GIŠ.ŠUR.MÌN *tar-bit ṣip-pa-a-ti* GI
1 ÍGIRA.MUŠEN *qin-na iq-nun-ma* ŠAḪ GIŠ.GI *a-lap qí-i-ši ú-rap-pi-šú ta-lit-tu* GIŠ.MES.MÁ.KAN.NA GIŠ.ŠUR.MÌN *tar-bit ṣip-pa-a-ti* GI
2 ... *iq-nun-ma* ŠAḪ ⸢GIŠ.GI⸣ *a-lap qí-i-ši ú-rap-pi-šú ta-lit-tu* GIŠ.MES.MÁ.KAN.NA GIŠ.ŠUR.MÌN *tar-bit ṣip-...*
1* [...]

101) AMBAR.MEŠ *ša qé-reb* ÍD.*a-gam-me ak-šiṭ-ma a-na šip-ri ḫi-šiḫ-ti* É.GAL.MEŠ *be-lu-ti-ia lu e-pu-uš ul-tu šip-ri*
1 AMBAR.MEŠ *ša qé-reb* ÍD.*a-gam-me ak-šiṭ-ma a-na šip-ri ḫi-šiḫ-ti* É.GAL.MEŠ *be-lu-ti-ia lu e-pu-uš ul-tu šip-ri*
2 AMBAR.MEŠ *šá qé-reb* ⸢ÍD.*a-gam-me*⸣ *ak-šiṭ-ma a-na šip-ri ḫi-šiḫ-ti* É.GAL.MEŠ *be-lu-ti-ia lu e-pu-...*
1* [...]

102) É.GAL-*ia ú-qat-tu-ú aš-šur* EN GAL DINGIR.MEŠ *ù* ^{d}IŠ.TAR.MEŠ *a-ši-bu-ut* KUR *aš-šur*.KI *i-na qer-bi-šá aq-re-ma*
1 É.GAL-*ia ú-qat-tu-ú aš-šur* EN GAL DINGIR.MEŠ *ù* ^{d}IŠ.TAR.MEŠ *a-ši-bu-ut* KUR *aš-šur*.KI *i-na qer-bi-šá aq*$^{?}$*-re*$^{?}$*-ma*
2 ⸢É.GAL-*ia ú-qat-tu*⸣-*ú* ^{d}*aš-šur* EN GAL DINGIR.MEŠ *ù* ^{d}IŠ.TAR.MEŠ *a-ši-bu-ut* KUR *aš-šur*.KI *i-... aq-*⸢*re-ma*⸣
1* [...]

103) ⸢UDU⸣.SISKUR.MEŠ *taš-ri-iḫ-te aq-qí-ma ú-šat-lim kàd-ra-a-a* Ì.GIŠ GIŠ.*sér-di ù ḫi-bi-iš-ti ú-raq-qa-*⸢*a*⸣ *a-na ru-uš-te*
1 ⸢UDU⸣.SISKUR.MEŠ *taš-ri-iḫ-te aq-qí-ma ú-šat-lim kàd-ra-a-a* Ì.GIŠ GIŠ.*sér-di ù ḫi-bi-iš-ti ú-raq-qa-<a> a-na ru-uš-te*
2 ⸢UDU.SISKUR⸣.MEŠ *taš-ri-iḫ-ti aq-qí-ma ú-šat-lim kàd-ra-a-a* Ì.GIŠ GIŠ.*sér-di ...-raq-qa-*⸢*a*⸣ *a-na ru-uš-te*
1* [...]

104) *i-na taš-ri-it* É.GAL *ša ba-ḫu-la-te* KUR-*ia ú-šá-áš-qa-a muḫ-ḫa-ši-in* [GEŠTIN.MEŠ] ⸢*du-uš*⸣-[*šu*]-⸢*pu*⸣
1 *i-na taš-ri-it* É.GAL *ša ba-ḫu-la-te* KUR-*ia ú-šá-áš-qa-a muḫ-ḫa-ši-in* [*x x*] ⸢*du-uš*⸣-[*x*]-⸢*pu*⸣
2 *i-na taš-ri-it* É.GAL ⸢*ša ba*⸣-*ḫu-la-a-...*
1* [...]

105) ⸢*ṣur-ra*⸣-*ši-in* ⸢*am*⸣-*kir i-na qí-bit aš-šur a-bu* DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD ⸢*dum*⸣-*qí*
1 ⸢*ṣur-ra*⸣-*ši-in* ⸢*am*⸣-*kir i-na qí-bit aš-šur a-bu* DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD ⸢*dum*⸣-*qí*
2 ...
1* [...]

106) [^{d}LAMMA *dum*]-*qí qé-reb* É.GAL *šá-a-tu da-riš liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*
1 [...]-*qí qé-reb* É.GAL *šá-a-tu da-riš liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*
2 ...
1* [...]

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1) É.GAL ^{md}30-PAP.MEŠ-SU
1 É.GAL ^{md}30-PAP.MEŠ-SU
2 ...
3 [...]
4 ...

2) LUGAL GAL LUGAL *dan-nu*
1 LUGAL GAL LUGAL *dan-nu*
2 ...
3 [...]
4 ...

3) LUGAL ŠÚ LUGAL KUR *aš-šur*.KI
1 LUGAL ŠÚ LUGAL KUR *aš-šur*.KI
2 ...
3 [...]
4 ...

4) LUGAL *kib-rat* LÍMMU-*tim mi-gir* DINGIR.MEŠ GAL.MEŠ
1 LUGAL *kib-rat* LÍMMU-*tim mi-gir* DINGIR.MEŠ GAL.MEŠ
2 ...
3 [...]
4 ...

5) ^{d}*aš-šur* AD DINGIR.MEŠ *ina kul-lat ma-li-ki*
1 ^{d}*aš-šur* AD DINGIR.MEŠ *ina kul-lat ma-li-ki*
2 ... *a-bu* ...
3 [...]
4 ...

6) *ke-niš* IGI.BAR-*ni-ma* UGU *gi-mir a-šib pa-rak-ki*
1 *ke-niš* IGI.BAR-*ni-ma* UGU *gi-mir a-šib pa-rak-ki*
2 ...
3 [...]
4 ...

7) *ú-šar-ba-a* GIŠ.TUKUL.MEŠ-*ia i-na ta-ḫa-az* EDIN *as-kip*
1 *ú-šar-ba-a* GIŠ.TUKUL.MEŠ-*ia i-na ta-ḫa-az* EDIN *as-kip*
2 ... *ina ta-mir-ti kiš*.KI ...
3 [...]
4 ...

8) ^{md}AMAR.UTU-IBILA-SUM.NA LUGAL KUR.*kár-dun-ía-àš*
1 ^{md}AMAR.UTU-IBILA-SUM.NA LUGAL KUR.*kár-dun-ía-àš*
2 ...
3 [...]
4 ...

9) *e-ki-ma be-lut-su gim-ri* LÚ.*kal-di a-di gi-piš*
1 *e-ki-ma be-lut-su gim-ri* LÚ.*kal-di a-di gi-piš*
2 ...
3 [...]
4 ...

10) *um-ma-na-a-ti* LÚ.ELAM.MA.KI *re-ṣi-šu ú-ra-sib*
1 *um-ma-na-a-ti* LÚ.ELAM.MA.KI *re-ṣi-šu ú-ra-sib*
2 ... *e-la-me-e* ...
3 [...]
4 ...

11) *i-na* GIŠ.TUKUL.MEŠ ^{m}*aš-šur-na-din*-MU DUMU-*ú-a reš-tu-ú*
1 *i-na* GIŠ.TUKUL.MEŠ ^{m}*aš-šur-na-din*-MU DUMU-*ú-a reš-tu-ú*
2 ... *tar-bit bir-ki-ia*
3 [...]
4 ...

12) *i-na* GIŠ.GU.ZA LUGAL-*ti-šu ú-še-šib-ma* KUR URI.KI DAGAL-*tum ú-šad-gil*
1 *i-na* GIŠ.GU.ZA LUGAL-*ti-šu ú-še-šib-ma* KUR URI.KI DAGAL-*tum ú-šad-gil*
2 ...
3 [...]
4 ...

13) *pa-nu-uš-šú as-suḫ na-gab* LÚ.*aḫ-la-me-e* LÚ.*su-ti-i*
1 *pa-nu-uš-šú as-suḫ na-gab* LÚ.*aḫ-la-me-e* LÚ.*su-ti-i*
2 ...
3 [...]
4 ...

14) *ba-ḫu-la-ti* URU.*ḫi-rim-me i-na* GIŠ.TUKUL *ú-šam-qit-ma*
1 *ba-ḫu-la-ti* URU.*ḫi-rim-me i-na* GIŠ.TUKUL *ú-šam-qit-ma*
2 ...
3 [...]-*me* ⸢*i-na*⸣ [...]
4 ...

15) *la ez-zi-ba pe-re-ʾi-šú-un ak-šud*^{ud} LÚ.*ia-su-bi-gal-la-a-a*
1 *la ez-zi-ba pe-re-ʾi-šú-un ak-šud*^{ud} LÚ.*ia-su-bi-gal-la-a-a*
2 ⸢*la*⸣ *ez-zi-*⸢*ba*⸣ [...]
3 [...]
4 ...

16) LÚ.KÚR *ak-ṣi* KUR.*el-li-pi ú-šal-pit-ma ú-ab-bit da-ád-me-šá*
1 LÚ.KÚR *ak-ṣi* KUR.*el-li-pi ú-šal-pit-ma ú-ab-bit da-ád-me-šá*
2 LÚ.KÚR *ak-*[...]
3 [...]-*ab-bit* ⸢*da*⸣-[...]
4 ...

17) *ù* ^{m}*lu-li-i* LUGAL URU.*ṣi-du-un-ni e-du-ra ta-ḫa-zi a-na* KUR.*ia-ad-na-na*
1 *ù* ^{m}*lu-li-i* LUGAL URU.*ṣi-du-un-ni e-du-ra ta-ḫa-zi a-na* KUR.*ia-ad-na-na*
2 *ù* ^{m}*lu-*⸢*li*⸣-[...]
3 [...]
4 ...

18) *ša qé-reb tam-tim in-na-bit-ma i-ḫu-uz mar-qí-tum i-na* KUR-*tim-ma šá-a-tu*
1 *ša qé-reb tam-tim in-na-bit-ma i-ḫu-uz mar-qí-tum i-na* KUR-*tim-ma šá-a-tu*
2 *ša qé-reb tam-tim* [...]
3 [...]-*ḫu-uz* ⸢*mar*⸣-[...]
4 ...

19) *i-na ra-šub-bat* GIŠ.TUKUL ^{d}*aš-šur* EN-*ia e-mid šad-da-šú* ^{m}*tu-ba-aʾ-lu i-na* GIŠ.GU.ZA
1 *i-na ra-šub-bat* GIŠ.TUKUL ^{d}*aš-šur* EN-*ia e-mid šad-da-šú* ^{m}*tu-ba-aʾ-lu i-na* GIŠ.GU.ZA
2 *i-na ra-šub-*⸢*bat*⸣ [...]
3 [...]
4 ...

20) LUGAL-*ti-šú ú-še-šib-ma man-da-at-tu be-lu-ti-ia ú-kin ṣe-ru-uš-šu ú-šal-pit*
1 LUGAL-*ti-šú ú-še-šib-ma man-da-at-tu be-lu-ti-ia ú-kin ṣe-ru-uš-šu ú-šal-pit*
2 LUGAL-*ti-šú ú-še-*[...]
3 [*x*]-*ti-*⸢*šú*⸣ *ú-*⸢*še*⸣-[...]
4 ...

21) *rap-šu na-gu-ú* KUR.*ia-ú-di šep-ṣu mit-ru* ^{m}*ḫa-za-qi-a-a-ú* LUGAL-*šu ú-šak-niš*
1 *rap-šu na-gu-ú* KUR.*ia-ú-di šep-ṣu mit-ru* ^{m}*ḫa-za-qi-a-a-ú* LUGAL-*šu ú-šak-niš*
2 *rap-šu na-gu-*⸢*ú*⸣ [...] *ú-šak-niš*
3 [...] ^{m}*ḫa-za-qi-a-*⸢*a*⸣-[...]
4 ...

22) *še-pu-ú-a* LÚ.MEŠ URU.*tu-mur-ra-a-a a-ši-bu-ut* KUR.*ni-pur* KUR-*i mar-ṣi ina* GIŠ.TUKUL
1 *še-pu-ú-a* LÚ.MEŠ URU.*tu-mur-ra-a-a a-ši-bu-ut* KUR.*ni-pur* KUR-*i mar-ṣi ina* GIŠ.TUKUL
2 *še-*⸢*pu*⸣-[...] ⸢*mar*⸣-*ṣi ina* GIŠ.TUKUL
3 [...]
4 ...

23) *ú-šam-qit* URU.*uk-ku a-di nap-ḫar da-ád-me-šú ki-ma* DU$_{6}$ *a-bu-bi ú-ab-bit*
1 *ú-šam-qit* URU.*uk-ku a-di nap-ḫar da-ád-me-šú ki-ma* DU$_{6}$ *a-bu-bi ú-ab-bit*
2 *ú-*[...] *ú-ab-bit*
3 [*x x*]-⸢*qit*⸣ URU.*uk-ku a-*[...]
4 ...

24) UN.MEŠ KUR.*ḫi-lak-ki a-ši-bu-ut ḫur-šá-ni zaq-ru-ti ú-ṭeb-bi-iḫ as-li-iš* URU.DU$_{6}$-*ga-rim-me*
1 UN.MEŠ KUR.*ḫi-lak-ki a-ši-bu-ut ḫur-šá-ni zaq-ru-ti ú-ṭeb-bi-iḫ as-li-iš* URU.DU$_{6}$-*ga-rim-me*
2 UN.MEŠ KUR.⸢*ḫi-lak*⸣-[...] ⸢URU⸣.DU$_{6}$-*ga-rim-me*
3 [...]-*li-iš* URU.DU$_{6}$-[...]
4 ...

25) *ša pa-a-ṭi* KUR.*ta-ba-li* KUR-*ud-ma ú-še-me kar-meš ba-ḫu-la-a-ti* KUR.*kal-di*
1 *ša pa-a-ṭi* KUR.*ta-ba-li* KUR-*ud-ma ú-še-me kar-meš ba-ḫu-la-a-ti* KUR.*kal-di*
2 *ša pa-a-*[...].*kal-di*
3 [...]
4 ...

26) *ša ti-ib ta-ḫa-zi-ia e-du-ru-ma* DINGIR.MEŠ *nap-ḫar* KUR-*šu-un i-na šub-ti-šú-un*
1 *ša ti-ib ta-ḫa-zi-ia e-du-ru-ma* DINGIR.MEŠ *nap-ḫar* KUR-*šu-un i-na šub-ti-šú-un*
2 *ša ti-ib ta-*⸢*ḫa*⸣-[...].MEŠ *nap-ḫar* [*x x*]-⸢*un i*⸣-*na šub-ti-šu-un*
3 [...].MEŠ *nap-ḫar* KUR-⸢*šu*⸣-[...]
4 ...

27) *id-ku-ú tam-tim i-bi-ru-ma i-na* URU.*na-gi-a-ti id-du-ú šu-bat-sun*
1 *id-ku-ú tam-tim i-bi-ru-ma i-na* URU.*na-gi-a-ti id-du-ú šu-bat-sun*
2 ⸢*id*⸣-[...]-⸢*ru*⸣-*ma i-na* URU.⸢*na*⸣-*gi-a-ti* ⸢*id*⸣-*du-ú šu-bat-sún*
3 [...]
4 ...

28) *i-na* GIŠ.MÁ.MEŠ KUR.*ḫa-at-ti* EGIR-*šú-un e-bir* URU.*na-gi-a-tu*
1 *i-na* GIŠ.MÁ.MEŠ KUR.*ḫa-at-ti* EGIR-*šú-un e-bir* URU.*na-gi-a-tu*
2 *i-*⸢*na*⸣ [...].*ḫa-at-ti* EGIR-*šú-un e-bir* ⸢URU⸣.*na-gi-a-tu*
3 [...].⸢MEŠ⸣ KUR.*ḫa-at-ti* ⸢EGIR⸣-[...]
4 ...

29) URU.*na-gi-a-tu-di-iʾ-bi-na* KUR.*ḫi-il-mu* KUR.*pil-la-tu*
1 URU.*na-gi-a-tu-di-iʾ-bi-na* KUR.*ḫi-il-mu* KUR.*pil-la-tu*
2 URU.⸢*na*⸣-[*x x*]-⸢*tu*⸣-*di-iʾ-bi-na* KUR.*ḫi-il-mu* KUR.*pil-la-tu*
3 [...]
4 ...

30) *ù* KUR.*ḫu-pa-pa-nu na-ge-e ša e-bir-tan* ÍD.*mar-ra-ti ak-šud*^{ud}*-ma*
1 *ù* KUR.*ḫu-pa-pa-nu na-ge-e ša e-bir-tan* ÍD.*mar-ra-ti ak-šud*^{ud}*-ma*
2 ⸢*ù*⸣ KUR.*ḫu-pa-pa-nu na-*⸢*ge*⸣*-e ša e-bir-tan* ÍD.*mar-ra-ti ak-šud*^{ud}*-ma*
3 [...]
4 ...

31) *te-ne-šet* KUR.*kal-di a-di* DINGIR.MEŠ-*ni-šú-nu* UN.MEŠ LUGAL KUR.ELAM.MA.KI
1 *te-ne-šet* KUR.*kal-di a-di* DINGIR.MEŠ-*ni-šú-nu* UN.MEŠ LUGAL KUR.ELAM.MA.KI
2 *te-ne-šet* KUR.*kal-di a-di* DINGIR.MEŠ-*ni-šú-nu* UN.MEŠ LUGAL KUR.ELAM.MA.⸢KI⸣
3 [...]
4 ...

32) *áš-lu-lam-ma la ez-zi-ba mul-taḫ-ṭu i-na* u_4*-me-šu-ma* [*te*]-⸢*ne*⸣-*šet na-ki-ri*
1 *áš-lu-lam-ma la ez-zi-ba mul-taḫ-ṭu i-na* u_4*-me-šu-ma* [...]
2 ⸢*áš*⸣-*lu-lam-ma la ez-zi-ba mul-taḫ-ṭu i-na* u_4*-me-šu-ma* [*x*]-⸢*ne*⸣-*šet na-ki-ri*
3 [...]
4 ...

33) *ki-šit-ti* ŠU.II-*ia tup-šik-ku* [*ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu* SIG$_4$ É.GAL MURUB$_4$ URU *ša* URU.*ni*]-⸢*na*⸣-[*a*] *ša* 3 ME [60 *ina* 1].KÙŠ UŠ
1 [...]-⸢*na*⸣-[*x*] *ša* 3 ME [...].KÙŠ UŠ
2 *ki-šit-ti* ŠU.II-*ia tup-šik-ku* [...]
3 [...]
4 ...

34) [95 *ina* 1.KÙŠ SAG.KI *ma-ra-ku šit-ku-na-at-ma ṣu-uḫ-ḫu-rat šu-bat-sa*] ÍD.*te-bil-ti i-ta-a-*[*šá i-ba*]-*ʾu-ma*
1 [...] ÍD.*te-bil-ti i-ta-a-*[...]-*ʾu-ma*
2–3 [...]
4 ...

35) [*i-na uš-ši-šá ab-bu ú-šab-šu-ú ú-ri-ib-bu tem-me-en-šá ša* LUGAL.MEŠ *a-li-kut*] *maḫ-ri* AD.MEŠ-*ia a-na ri-mit be-*[*lu-ti*]-*šu-un*
1 [...] *maḫ-ri* AD.MEŠ-*ia a-na ri-mit be-*[*x x*]-*šu-un*
2–3 [...]
4 ...

36) [*ú-še-pi-šu-ma la ú-nak-ki-lu ši-pir-šá* É.GAL.TUR.RA *šá-a-tu a-na si*]-*ḫir-ti-ša aq-qur ša* ÍD.*te-bil-ti* <*ma-lak-šá*> *ul-*[*tu qa*]-⸢*bal*⸣-*ti* URU
1 [...]-*ḫir-ti-ša aq-qur ša* ÍD.*te-bil-ti* <*ma-lak-šá*> *ul-*[*x x*]-⸢*bal*⸣-*ti* URU
2–3 [...]
4 ...

37) [*ap-ru-us-ma i-na ta-mir-ti ku-tal* URU] *ú-še-šir mu-ṣu-ša qé-reb ka-tim-ti a-sur-rak-ki-šá* [*šap-la*]-*nu* GI.MEŠ
1 […] *ú-še-šir mu-ṣu-ša qé-reb ka-tim-ti a-sur-rak-ki-šá* [*x x*]-*nu* GI.MEŠ
2–3 […]
4 …

38) [*e-la-niš* ESIR.UD.A *it-ti* NA$_4$.*pi-i-li* GAL.MEŠ *dun*]-*nu-<niš> ak-si* 5 ME 54 *i-na* 1.KÙŠ GÍD.DA 2 ME 89 [*ina* 1].KÙŠ DAGAL
1 […]-*nu-<niš> ak-si* 5 ME 54 *i-na* 1.KÙŠ GÍD.DA 2 ME 89 [*x x*].KÙŠ DAGAL
2–3 […]
4 …

39) [A.ŠÀ *ul-tu ma-a-me ú-še-lam-ma a-na*] *tar-pa-še*$_{20}$-*e ú-ter ṣe-er me-ši-iḫ-ti tam-*⸢*li*$^{?}$⸣-[*i*] ⸢*maḫ*⸣-*re-e*
1 […] *tar-pa-še*$_{20}$-*e ú-ter ṣe-er me-ši-iḫ-ti tam-*⸢*li*$^{?}$⸣-[*x*] ⸢*maḫ*⸣-*re-e*
2–3 […]
4 …

40) [*lu ú-rad-di-ma a-na si-ḫi-ir-ti-šu i-na* 1 ME 90 *ti*]-*ib-ki ul-la-a re-ši-šú a-na* 9 ME 14 *ina* AS$_4$.LUM GAL-*ti* [UŠ] ⸢*ù*⸣ 4 ME 40
1 […]-*ib-ki ul-la-a re-ši-šú a-na* 9 ME 14 *ina* AS$_4$.LUM GAL-*ti* [*x*] ⸢*ù*⸣ 4 ME 40
2–3 […]
4 …

41) [*ina* AS$_4$.LUM GAL-*tim* SAG.KI *ši-kit-ti* É.GAL *ú*]-⸢*ter*⸣-*ma šu-bat-sa uš-rab-bi* É.GAL.MEŠ KÙ.GI KÙ.BABBAR ZABAR NA$_4$.[AN.ZA].GUL.ME
1 […]-⸢*ter*⸣-*ma šu-bat-sa uš-rab-bi* É.GAL.MEŠ KÙ.GI KÙ.BABBAR ZABAR NA$_4$.[*x x*].GUL.ME
2–3 […]
4 …

42) [NA$_4$.DÚR.MI.NA.BÀN.DA NA$_4$.GIŠ.NU$_{11}$.GAL ZÚ AM.SI] GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-*⸢*ma-ku*⸣ [GIŠ.*si*]-⸢*in*⸣-*da-a*
1 […] GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA GIŠ.*ere-ni* GIŠ.ŠUR.MÌN ŠIM.LI GIŠ.*e-lam-*⸢*ma-ku*⸣ [*x x*]-⸢*in*⸣-*da-a*
2–3 […]
4 …

43) [*a-na mu-šab be-lu-ti-ia ab-ni-ma*] É *mu-ter-<re>-e-ti tam-šil* É.GAL KUR.*ḫat-ti mé-eḫ-ret ba-ba-a-ti* [*ú*]-*še-piš*
1 […] É *mu-ter-<re>-e-ti tam-šil* É.GAL KUR.*ḫat-ti mé-eḫ-ret ba-ba-a-ti* [*x*]-*še-piš*
2–3 […]
4 …

44) [GIŠ.ÙR.MEŠ GIŠ.*ere-ni* GIŠ.ŠUR.MÌN *ú-šat-ri-ṣa*] *e-li-šin* GIŠ.IG.MEŠ GIŠ.*li-ia-ri* GIŠ.ŠUR.MÌN *me-ser* KÙ.BABBAR *ù* ⸢URUDU⸣ [*ú-rak*]-*kis-ma*
1 […] *e-li-šin* GIŠ.IG.MEŠ GIŠ.*li-ia-ri* GIŠ.ŠUR.MÌN *me-ser* KÙ.BABBAR *ù* ⸢URUDU⸣ [*x x*]-*kis-ma*
2–3 […]
4 …

45) [*ú-rat-ta-a ba-bi-šin i-na ba-rak-ka*]-*a-ni ap-ti bi-ir-ri ú-pat-ta-a* MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.[GAL ZÚ] AM.SI
1 […]-*a-ni ap-ti bi-ir-ri ú-pat-ta-a* MUNUS.^{d}LAMMA.MEŠ NA$_4$.GIŠ.NU$_{11}$.[*x x*] AM.SI
2–3 […]
4 …

46) [*ša il-lu-ru na-šá-a kit-mu-sa rit-ta-šin i-na* KÁ.MEŠ-*ši-in ul*]-*ziz-ma a-na tab-ra-a-ti ú-šá-lik sik-kàt kar-ri kas-pi* URUDU *qé-reb*-[*šin ú-šal*]-*me*
1 [...]-*ziz-ma a-na tab-ra-a-ti ú-šá-lik sik-kàt kar-ri kas-pi* URUDU *qé-reb*-[...]-*me*
2–3 [...]
4 ...

47) [*i-na* SIG$_4$.AL.ÙR.RA NA$_4$.ZÚ NA$_4$.ZA.GÌN *us-si*]-*ma se-el-lum né-bé-ḫi ù gi-mir pa-as-qí-ši-in* [*áš-šú šip-ri* É.GAL]-⸢*ia*⸣
1 [...]-*ma se-el-lum né-bé-ḫi ù gi-mir pa-as-qí-ši-in* [...]-⸢*ia*⸣
2–3 [...]
4 ...

48) [*šu-te-šu-ri i-na u*$_4$-*me-šu-ma* ^{d}*aš-šur ù* ^{d}*iš-tar ra*]-*ʾi-mu* LÚ.SANGA-*ti-ia na-bu-ú* MU-*ia* [*giš-maḫ-ḫi* GIŠ.*ere-ni*]
1 [...]-*ʾi-mu* LÚ.SANGA-*ti-ia na-bu-ú* MU-*ia* [...]
2–3 [...]
4 ...

49) [*ša ul-tu* UD.MEŠ SÙ.MEŠ *ik-bi-ru qé-reb* KUR.*si-ra-ra* KUR-*i*] *i-na pu-uz-ri na-an-zu-zu ú*-[*šak-li-mu-in-ni ṣi-i-su-un*]
1 [...] *i-na pu-uz-ri na-an-zu-zu ú*-[...]
2–3 [...]
4 ...

50) [*ša* NA$_4$.GIŠ.NU$_{11}$.GAL] ⸢*ša*⸣ [*i*]-⸢*na tar-ṣi*⸣ [LUGAL.MEŠ-*ni* AD.MEŠ-*ia a-na kar-ri nam-ṣa-ri šu-qu-ru i-na sa-pan* KUR.*am-ma-na*]-⸢*na*⸣
1–2 [...]
3 [...] ⸢*ša*⸣ [*i*]-⸢*na tar-ṣi*⸣ [...]-⸢*na*⸣
4 ...

51) [*ú-šap-tu-ni pa*]-⸢*ni*⸣-*šu ù* NA$_4$.DÚR.MI.NA.BÀN.⸢DA⸣ [*ma-la* DUG.*bur-zi-gal-li ša la in-nam-ru ma-ti-ma i-na* URU.*kap-ri-da-ar*]-⸢*gi*⸣-*la*-⸢*a*⸣
1–2 [...]
3 [...]-⸢*ni*⸣-*šu ù* NA$_4$.DÚR.MI.NA.BÀN.⸢DA⸣ [...]-⸢*gi*⸣-*la*-⸢*a*⸣
4 ...

52) [*ú-kal-lim ra-ma*]-⸢*nu*⸣-*uš i-te-e* NINA.KI *i*-[*na er-ṣe-et* URU.*ba-la-ṭa-a-a ki-i ṭè-em* DINGIR-*ma* NA$_4$.*pi-i-lu pe-ṣu-ú a-na mu-ʾu-de-e in*]-⸢*na*⸣-*mir-ma*
1–2 [...]
3 [...]-⸢*nu*⸣-*uš i-te-e* NINA.KI *i*-[...]-⸢*na*⸣-*mir-ma*
4 ...

53) [^{d}ALAD].⸢^{d}LAMMA⸣.MEŠ NA$_4$.GIŠ.⸢NU$_{11}$⸣.GAL *ša i-na* 1-[*en* NA$_4$ *ib-ba-nu-ú mi-na-a-ti šuk-lu-lu* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *ša zi-i-me nu-us-su-qa ki*]-⸢*ma*⸣ *u*$_4$-*me*
1 [...]
2 [...] ALAD.^{d}⸢LAMMA⸣.[...]
3 [*x x*].⸢^{d}LAMMA⸣.MEŠ NA$_4$.GIŠ.⸢NU$_{11}$⸣.GAL *ša i-na* 1-[...]-⸢*ma*⸣ *u*$_4$-*me*
4 ...

54) [*na-par-de*]-*e nu-um-mu-ru zu-mur-šin* KUN$_4$.MEŠ [NA$_4$.DÚR.MI.NA.BÀN.DA *ṣi-ra-a-ti ab-ni ki*]-⸢*lal*⸣-*la-an*
1 [...]
2 [...]-⸢*mur*⸣-*ši*-⸢*in*⸣ [...]
3 [...]-*e nu-um-mu-ru zu-mur-šin* KUN$_4$.MEŠ [...]-⸢*lal*⸣-*la-an*
4 ...

55) [*i*]-⸢*na*⸣ *šad-di-šu-un ab-tuq-ma a-na šip-ri* É.GAL-⸢*ia*⸣ [*ú-šal-di-da qé-reb* NINA.KI ^{d}ALAD.^{d}LAMMA].MEŠ
1 [...]
2 [...] *x* [...]
3 [*x*]-⸢*na*⸣ *šad-di-šu-un ab-tuq-ma a-na šip-ri* É.GAL-⸢*ia*⸣ [...].MEŠ
4 ...

56) [GAL].MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-*⸢*ṣe*⸣-[*e i-na lip-ta-at* ^{d}*nin-kur-ra i*]-⸢*na*$^{?}$ *er*⸣-*ṣe-et* ⸢URU.*ba-la-ṭa-a-a*⸣
1 [...]
2 [...]-⸢*na*$^{?}$ *er*⸣-*ṣe*-⸢*et*⸣ [...]
3 [...].MEŠ *ù* MUNUS.ÁB.ZA.ZA-*a-ti* NA$_4$.*pi-i-li pe-*⸢*ṣe*⸣-[...] ⸢*er*⸣-*ṣe-et* ⸢URU.*ba-la-ṭa-a-a*⸣
4 ...

57) ⸢*ú*⸣-*šá-ʾi-lid-ma ú-šak-*⸢*li*⸣-[*la gat-ta-šu-un ki-i ṭè-em*] ⸢DINGIR-*ma*⸣ [*ša*] ⸢*giš-maḫ*⸣-*ḫi a-di* ⸢*a-la*⸣-*mit-*⸢*ta*⸣ [GIŠ *meš-re-e*]
1 [...]
2 [...]-⸢*la*⸣-*mit-*⸢*ta*⸣ [...]
3 ⸢*ú*⸣-*šá-ʾi-lid-ma ú-šak-*⸢*li*⸣-[...] ⸢DINGIR-*ma*⸣ [*x*] ⸢*giš-maḫ*⸣-*ḫi a-di* ⸢*a-la-mit-ta*⸣ [...]
4 ...

58) ⸢12⸣ UR.MAḪ.⸢MEŠ *né-ʾi-ru-ti*⸣ [*a-di*] ⸢12 ^{d}⸣ALAD.⸢^{d}LAMMA.MEŠ MAḪ.MEŠ⸣ [*ša šuk*]-⸢*lu-lu*⸣ *nab-ni-*⸢*tu* 22 MUNUS.ÁB.ZA⸣.[ZA-*a-ti*] *ša ku-*⸢*uz-bu*⸣
1 [...]
2 [...] *ša ku-*⸢*uz*⸣-[*x*]
3 ⸢12⸣ UR.MAḪ.⸢MEŠ *né-ʾi-ru-ti*⸣ [...] ⸢12 ^{d}⸣ALAD.⸢^{d}LAMMA.MEŠ MAḪ.MEŠ⸣ [*x x*]-⸢*lu-lu*⸣ *nab-ni-*⸢*tu* 22 MUNUS.ÁB.ZA⸣.[...] ⸢*ku*⸣-*uz-*⸢*bu*⸣
4 ...

59) [*ù ul-ṣu ḫi-it*]-⸢*lu-pa bal*⸣-[*tu la-la-a kúm-mu-ru ṣe-ru-uš-šin zi-iʾ-pi ṭi-iṭ-ṭi ab-ni-ma*] ⸢*e*⸣-*ra-a* ⸢*qé-reb*$^{?}$⸣-[*šú*]
1 [...]
2 [...] ⸢*e*⸣-*ra-a* ⸢*qé-reb*$^{?}$⸣-[*x*]
3 [...]-⸢*lu-pa bal*⸣-[...]
4 ...

60) [*áš-tap-pa-ka ki-i pi-ti-iq* 1/2 GÍN.TA.ÀM *ú-šak-li-la nab-ni-su-un* ^{d}ALAD.^{d}LAMMA.MEŠ *nab-nit* URUDU *ša* 2 *ina lìb*]-⸢*bi*⸣ [*za-ḫa*]-*lu-ú* ⸢*lit-bu*⸣-[*šú*]
1 [...]
2 [...]-⸢*bi*⸣ [*x x*]-*lu-ú* ⸢*lit-bu*⸣-[*x*]
3 [...]
4 ...

61) [^{d}ALAD.^{d}LAMMA].⸢MEŠ⸣ NA$_4$.⸢GIŠ.NU$_{11}$⸣.[GAL *a-di* ^{d}ALAD.^{d}LAMMA.MEŠ] ⸢MUNUS.ÁB⸣.ZA.ZA-⸢*a*⸣-*ti* NA$_4$.*pi-i-li* ⸢*pe*⸣-*ṣe-e*
1 [...]
2 [...].⸢MEŠ⸣ NA$_4$.⸢GIŠ.NU$_{11}$⸣.[...] ⸢MUNUS.ÁB⸣.ZA.ZA-⸢*a*⸣-*ti* NA$_4$.*pi-i-li* ⸢*pe*⸣-*ṣe-e*
3 [...]
4 ...

62) [*ša* É.GAL.MEŠ]-⸢*ia*⸣ *ú-šá-aṣ-*[*bi-ta* SI.GAR-*ši-in tim-me* URUDU] ⸢MAḪ.MEŠ⸣ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat* KUR.*ḫa-ma-nim me-ser* URUDU
1 [...]
2 [...]-⸢*ia*⸣ *ú-šá-aṣ-*[...] ⸢MAḪ.MEŠ⸣ *a-di* GIŠ.*tim-me* GIŠ.*ere-ni* GAL.MEŠ *bi-ib-lat* KUR.*ḫa-ma-nim me-ser* URUDU
3 [...]
4 ...

63) [*ú-rak-kis*]-⸢*ma*⸣ *ṣe-er pirig*-⸢*gal*⸣-[*le-e ul-ziz-ma dáp-pi ku-lul* KÁ].⸢MEŠ⸣-*šin e-mid* MUNUS.ÁB.ZA.ZA-*a-a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* MUNUS.<ÁB>.ZA.ZA-*a-ti*
1 [...]
2 [...]-⸢*ma*⸣ *ṣe-er pirig*-⸢*gal*⸣-[...].⸢MEŠ⸣-*šin e-mid* MUNUS.ÁB.ZA.ZA-*a-a-ti* NA$_4$.GIŠ.NU$_{11}$.GAL *a-di* MUNUS.<ÁB>.ZA.ZA-*a-ti*
3 [...]
4 ...

64) [*pi-ti*]-⸢*iq*⸣ *ú-ru-de-e* [*ša za-ḫa-lu-ú lit-bu-šá ù* MUNUS].ÁB.ZA.ZA-*a-ti pi-ti-iq* GU.AN.NA *ša nu-um-mu-ru gat-ta-ši-in*
1 [...]
2 [*x x*]-⸢*iq*⸣ *ú-ru-de-e* [...] ÁB.ZA.ZA-*a-ti pi-ti-iq* GU.AN.NA *ša nu-um-mu-ru gat-ta-ši-in*
3 [...]
4 ...

65) [GIŠ.*tim-me*] GIŠ.ESI GIŠ.ŠUR.⸢MÌN⸣ [GIŠ.EREN GIŠ.*dup-ra-ni*] ⸢ŠIM⸣.LI *ù* GIŠ.*si-in-da-a iḫ-ze-et pa-šal-li*
1 [...]
2 [...] GIŠ.ESI GIŠ.ŠUR.⸢MÌN⸣ [...] ⸢ŠIM⸣.LI *ù* GIŠ.*si-in-da-a iḫ-ze-et pa-šal-li*
3 [...]
4 ...

66) ⸢*ù kas-pi*⸣ *ṣe-ru*-⸢*uš*⸣-[*šin ul-ziz-ma ša kúm-me mu-šab be*]-*lu-ti-ia e-mid* GIŠ.GAN.DU$_7$.MEŠ-*šu-un*
1 [...]
2 ⸢*ù kas-pi*⸣ *ṣe-ru*-⸢*uš*⸣-[...]-*lu-ti-ia e-mid* GIŠ.GAN.DU$_7$.MEŠ-*šu-un*
3 [...]
4 ...

67) ⸢KUN$_4$⸣.[MEŠ NA$_4$.DÚR.MI.NA].BÀN.DA <<*a*>> [NA$_4$.GIŠ.NU$_{11}$.GAL *ù*] ⸢KUN$_4$⸣.MEŠ NA$_4$.*pi-i-li* GAL.MEŠ *a-sur-ru-ši-in*
1 [...]
2 ⸢KUN$_4$⸣.BÀN.DA.[...] <<*a*>> [...] ⸢KUN$_4$⸣.MEŠ NA$_4$.*pi-i-li* GAL.MEŠ *a-sur-ru-ši-in*
3 [...]
4 ...

68) [*ú-šá-as-ḫi-ra a-na tab-ra-a-ti ú-šá-lik*] *áš*-⸢*šu u$_4$-me*⸣-*šam-ma* A.MEŠ *di-lu-ú-ti*
1 [...]
2 [...]-⸢*šu u$_4$-me*⸣-*šam-ma* A.MEŠ *di-lu-ú-ti*
3 [...] *áš*-⸢*šu u$_4$-me-šam*⸣-*ma* A.⸢MEŠ *di*⸣-[...]
4 ...

69) [*da-lum eb-li gu*]-⸢*ḫaṣ-ṣa-a-ti* ZABAR⸣ [*ù ḫar-ḫa-ri*] ⸢ZABAR⸣ *ú-še-piš-ma ki-mu-ú ma-ka-a-ti*
1 [...]
2 [...] ⸢ZABAR⸣ *ú-še-piš-ma ki-mu-ú ma-ka-a-ti*
3 [...]-⸢*ḫaṣ-ṣa-a-ti* ZABAR⸣ [...] *ú-še-piš-ma ki-mu-ú ma*-⸢*ka*⸣-[*x x*]
4 ...

70) [*giš-maḫ-ḫi*] ⸢*ù*⸣ *a-la-mit*-⸢*ta*⸣ URUDU *ṣe-er* [PÚ].⸢MEŠ *uš*⸣-*ziz* É.GAL.MEŠ *šá-ti-na ú-šá*-<<*a*>>-*lik as-mì-iš*
1 [...]
2 [...]-*ziz* É.GAL.MEŠ *šá-ti-na ú-šá*-<<*a*>>-*lik as-mì-iš*
3 [...] ⸢*ù*⸣ *a-la-mit*-⸢*ta*⸣ URUDU *ṣe-er* [*x*].⸢MEŠ *uš*⸣-[*x*] É.GAL.MEŠ *šá-ti-na ú*-[*x x*] ⸢*as*⸣-*mì-iš*
4 ...

71) *si-ḫ̮ir-ti* ⸢É.GAL⸣ *a-na tab-ra-a-ti kiš-*⸢*šat*⸣ UN.MEŠ *ul-la-a re-ši-šá* É.GAL *ša šá-ni-na*
1 [...]
2 *si-ḫ̮ir-ti* [...]-⸢*šat*⸣ UN.MEŠ *ul-la-a re-ši-šá* É.GAL *ša šá-ni-na*
3 *si-ḫ̮i-ir-ti* ⸢É.GAL⸣ *a-na tab-ra-a-ti kiš-šat* UN.MEŠ *ul-la-*⸢*a re*⸣*-ši-šá* ⸢É.GAL *ša*⸣ *šá-ni-na*
4 ...

72) *la i-šu-ú ni-bit-sa az-kur i-na qí-bit* ^{d}*aš-šur* AD DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD *dum-qí*
1 [...]
2 *la i-*⸢*šu*⸣*-ú ni-bit-sa az-kur* ⸢*i-na*⸣ [*x*]*-bit* ^{d}*aš-šur* AD DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD *dum-qí*
3 *la i-šu-ú ni-bit-sa az-kur i-na qí-*⸢*bit* ^{d}⸣*aš-šur* AD DINGIR.MEŠ *ù* ^{d}*iš-tar šar-ra-ti* ^{d}ALAD *dum-*[*x*]
4 ...

73) ^{d}LAMMA *dum-qí qé-reb* É.GAL *šá-a-*⸢*tu*⸣ *da-a-riš liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*
1 [...]
2 ^{d}LAMMA *dum-qí qé-reb* É.GAL *šá-a-*⸢*tu*⸣ *da-*⸢*a*⸣*-riš liš-tab-ru-ú a-a ip-par-ku-ú i-da-a-šá*
3 ^{d}LAMMA *du-un-qí qé-reb* É.GAL *šá-a-*⸢*tu*⸣ *da-a-riš* [*x*]-⸢*tab*⸣*-ru-ú a-a ip-par-ku-ú* ⸢*i-da*⸣*-a-šá*
4 ...

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1) ^{md}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*.KI MAN *kib-rat* LÍMMU-*tim mut-*⸢*tar*⸣-[*ru-u*]
1 ^{md}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*.KI MAN *kib-rat* LÍMMU-*tim mut-*⸢*tar*⸣-[*x x*]
2 ...

2) UN.MEŠ DAGAL.MEŠ *e-piš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30 ^{d}UTU ^{d}[IŠKUR]
1 UN.MEŠ DAGAL.MEŠ *e-piš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30 ^{d}UTU ^{d}[*x*]
2 ...

3) ^{d}U.GUR ^{d}15 *šá* É-*kid-mu-ri* DINGIR.MAḪ *ù* DINGIR.MEŠ GAL.⸢MEŠ⸣
1 ^{d}U.GUR ^{d}15 *šá* É-*kid-mu-ri* DINGIR.MAḪ *ù* DINGIR.MEŠ GAL.⸢MEŠ⸣
2 ...

4) *mu-šak-lil pa-ra-as é-šár-ra u é-maš-maš šá pa-làḫ* DINGIR.MEŠ *šá* AN-*e u* DINGIR.MEŠ
1 *mu-šak-lil pa-ra-as é-šár-ra u é-maš-maš šá pa-làḫ* DINGIR.MEŠ *šá* AN-*e u* DINGIR.MEŠ
2 ...

5) KUR *aš-šur*.KI *ra-biš mu-du-u e-piš* KUR *aš-šur*.KI *mu-šak-lil ma-ḫa-zi-šú na-si-*⸢*iḫ*⸣
1 KUR *aš-šur*.KI *ra-biš mu-du-u e-piš* KUR *aš-šur*.KI *mu-šak-lil ma-ḫa-zi-šú na-si-*⸢*iḫ*⸣
2 ...

6) *na-ki-ri mu-ab-bit da-ád-me-šú-un mal-ku pit-qu-du šá* UGU LUGAL.MEŠ *a-šib* BÁRA
1 *na-ki-ri mu-ab-bit da-ád-me-šú-un mal-ku pit-qu-du šá* UGU LUGAL.MEŠ *a-šib* BÁRA
2 ...

7) *nu-ʾu-ú-da-at be-lut-su tukul-ti* KUR-*šú na-aʾ-id* MURUB$_4$ *ù* MÈ *ṣu-lu-lu*
1 *nu-ʾu-ú-da-at be-lut-su tukul-ti* KUR-*šú na-aʾ-id* MURUB$_4$ *ù* MÈ *ṣu-lu-lu*
2 ...

8) ERIM.ḪI.A-*šú a-na-ku i-nu-šú é-ḫur-sag-gal-kur-kur-ra šá qé-reb* (erasure) *é-šár-ra pa-rak* AN.ŠÁR
1 ERIM.ḪI.A-*šú a-na-ku i-nu-šú é-ḫur-sag-gal-kur-kur-ra šá qé-reb* (erasure) *é-šár-ra pa-rak* AN.ŠÁR
2 [...].⸢ŠÁR⸣

9) EN GAL-*i* EN-*ia šá ul-tu* UD.MEŠ SÙ.MEŠ *si-ma-tu-šú im-qu-ta-a-ma* KÁ-*šú*
1 EN GAL-*i* EN-*ia šá ul-tu* UD.MEŠ SÙ.MEŠ *si-ma-tu-šú im-qu-ta-a-ma* KÁ-*šú*
2 EN [...]-*ta-a-*⸢*ma*⸣ [*x x*]

10) ⸢*pe*⸣-*tu-u a-na* IM.U$_{18}$.LU *ina* IGI.II *ra-pa-áš-ti šá* ^{d}*é-a iš-ru-*⸢*ka*⸣
1 ⸢*pe*⸣-*tu-u a-na* IM.U$_{18}$.LU *ina* IGI.II *ra-pa-áš-ti šá* ^{d}*é-a iš-ru-*⸢*ka*⸣
2 [...]-*a iš-ru-*[*x*]

11) ⸢*ina igi*⸣-*gál-lu-ú-ti šá* AN.ŠÁR *ú-šat-li-man-ni ia-a-ši ina ṭè-em ram-ni-ia*
1 ⸢*ina igi*⸣-*gál-lu-ú-ti šá* AN.ŠÁR *ú-šat-li-man-ni ia-a-ši ina ṭè-em ram-ni-ia*
2 [...] *ṭè-*[...]

12) *am-tal-lik-ma* KÁ *é-ḫur-sag-gal-kur-kur-ra a-na na-pa-aḫ* ^{d}UTU-*ši mé-eḫ-ret* IM.KUR.RA
1 *am-tal-lik-ma* KÁ *é-ḫur-sag-gal-kur-kur-ra a-na na-pa-aḫ* ^{d}UTU-*ši mé-eḫ-ret* IM.KUR.RA
2 [...] ⸢*na*⸣-*pa-*⸢*aḫ*⸣ [...]

13) *pe-ta-a-šú lìb-bi ub-la-an-ni ṭè-em* ^{d}UTU ^{d}IŠKUR *al-mad-ma an-na ki-i-nu*
1 *pe-ta-a-šú lìb-bi ub-la-an-ni ṭè-em* ^{d}UTU ^{d}IŠKUR *al-mad-ma an-na ki-i-nu*
2 [...] ⸢*lìb*⸣-*bi ub-la-*⸢*an*⸣-[...]

14) *i-pu-lu-in-ni-ma šá* KÁ *šu-a-*[*ti*] *a-na na-pa-aḫ* ^{d}UTU-*ši mé-eḫ-ret* IM.KUR.RA
1 *i-pu-lu-in-ni-ma šá* KÁ *šu-a-*[*x*] *a-na na-pa-aḫ* ^{d}UTU-*ši mé-eḫ-ret* IM.KUR.RA
2 *i-pu-lu-in-*[...] *mé-eḫ-ret* ⸢IM⸣.[*x x*]

15) ^{d}UTU *u* ^{d}IŠKUR *iq-bu-u pe-*⸢*ta-a*⸣*-šú ina u*$_{4}$*-me-šú-ma* É.GAR$_{8}$ *an-da-ak-kis-ma*
1 ^{d}UTU *u* ^{d}IŠKUR *iq-bu-u pe-*⸢*ta-a*⸣*-šú ina u*$_{4}$*-me-šú-ma* É.GAR$_{8}$ *an-da-ak-kis-ma*
2 [...] *ina u*$_{4}$*-me-šú-ma* ⸢É⸣.[...]

16) *a-na* GABA AN.ŠÁR EN-*ia mé-eḫ-ret* IM.KUR.RA KÁ *eš-*⸢*šiš*⸣ *ap-te-e-ma* KÁ LUGAL-⸢*ti*⸣
1 *a-na* GABA AN.ŠÁR EN-*ia mé-eḫ-ret* IM.KUR.RA KÁ *eš-*⸢*šiš*⸣ *ap-te-e-ma* KÁ LUGAL-⸢*ti*⸣
2 [...] *mé-eḫ-ret* ⸢IM⸣.[...]

17) MU-*šú am-bi* É *šá-ḫu-ru eš-šiš e-pu-uš-ma* KÁ-*šú* ⸢*ú*⸣*-rap-piš ina* KÁ É *šá-ḫu-*⸢*ru*⸣
1 MU-*šú am-bi* É *šá-ḫu-ru eš-šiš e-pu-uš-ma* KÁ-*šú* ⸢*ú*⸣*-rap-piš ina* KÁ É *šá-ḫu-*⸢*ru*⸣
2 [...] É *šá-ḫu-ru* ⸢*eš*⸣-[...]

18) *šu-a-tu* 4 GU$_{4}$ DUMU ^{d}UTU ZABAR ḪUŠ.A *e-liš* ŠU.II-*šú-nu* ^{d}UTU-*ši na-šu-ú*
1 *šu-a-tu* 4 GU$_{4}$ DUMU ^{d}UTU ZABAR ḪUŠ.A *e-liš* ŠU.II-*šú-nu* ^{d}UTU-*ši na-šu-ú*
2 [...] GU$_{4}$ DUMU ^{d}UTU ⸢ZABAR⸣ [...]

19) *ú-kal-lu ṣu-lu-lu šap-liš* GÌR-*šú-nu i-na* UGU 2 BÁRA ZABAR
1 *ú-kal-lu ṣu-lu-lu šap-liš* GÌR-*šú-nu i-na* UGU 2 BÁRA ZABAR
2 [...] ⸢*ṣu-lu*⸣*-lu šap-*[...]

20) *šá* KU$_{6}$.LÚ.U$_{18}$.LU ZABAR *šá* SUḪUR.MÁŠ.KU$_{6}$ ZABAR *šur-šu-du gis-gal-la*
1 *šá* KU$_{6}$.LÚ.U$_{18}$.LU ZABAR *šá* SUḪUR.MÁŠ.KU$_{6}$ ZABAR *šur-šu-du gis-gal-la*
2 [...] ⸢ZABAR$^{?}$⸣ [...]

21) ZAG *u* GÙB *šá* KÁ UR.IDIM *ù* GÍR.TAB.LÚ.U$_{18}$.LU *kul-lu ši-ga-ri* KÁ *šu-nu-*⸢*tu*⸣
1 ZAG *u* GÙB *šá* KÁ UR.IDIM *ù* GÍR.TAB.LÚ.U$_{18}$.LU *kul-lu ši-ga-ri* KÁ *šu-nu-*⸢*tu*⸣
2 ...

22) KÁ KASKAL *šu-ut* ^{d}EN.LÍL *az-za-kar* MU-*šú* KISAL-*šú eš-šiš ab-ni-ma* KISAL *si-dir man-za-az*
1 KÁ KASKAL *šu-ut* ^{d}EN.LÍL *az-za-kar* MU-*šú* KISAL-*šú eš-šiš ab-ni-ma* KISAL *si-dir man-za-az*
2 ...

23) ^{d}*í-gì-gì* MU-*šú am-bi* KÁ-*šú šá a-na ṣi-it* ^{d}UTU-*ši a-na* UGU ÍD KÁ *bu-ru-mu*
1 ^{d}*í-gì-gì* MU-*šú am-bi* KÁ-*šú šá a-na ṣi-it* ^{d}UTU-*ši a-na* UGU ÍD KÁ *bu-ru-mu*
2 ...

24) *az-za-kar ni-bit-su* KÁ *né-re-bi-šú a-na* KISAL *né-reb* ^{d}*í-gì-gì* MU-*šú az-kur*
1 *az-za-kar ni-bit-su* KÁ *né-re-bi-šú a-na* KISAL *né-reb* ^{d}*í-gì-gì* MU-*šú az-kur*
2 ...

25) KÁ *šá a-na* IM.U$_{18}$.LU KÁ *kan-su* ^{d}*í-gì-gì* MU-*šú am-bi* KÁ *né-re-bi-šú a-na* ⸢KISAL⸣
1 KÁ *šá a-na* IM.U$_{18}$.LU KÁ *kan-su* ^{d}*í-gì-gì* MU-*šú am-bi* KÁ *né-re-bi-šú a-na* ⸢KISAL⸣
2 ...

26) KÁ *ḫi-*[*ṣib*] KUR MU-*šú az-kur* KÁ-*šú šá a-na* IM.SI.SÁ KÁ MUL.MAR.GÍD.DA MU-*šú am-bi*
1 KÁ *ḫi-*[*x*] KUR MU-*šú az-kur* KÁ-*šú šá a-na* IM.SI.SÁ KÁ MUL.MAR.GÍD.DA MU-*šú am-bi*
2 ...

27) KÁ *né-re-bi-šú a-na* KISAL KÁ BÁRA NAM.MEŠ MU-*šú az-kur* KÁ *pa-pa-ḫi* É *šá-ḫu-ru*
1 KÁ *né-re-bi-šú a-na* KISAL KÁ BÁRA NAM.MEŠ MU-*šú az-kur* KÁ *pa-pa-ḫi* É *šá-ḫu-ru*
2 ...

28) É.GAR$_{8}$.MEŠ-*šú a-di* ⸢KISAL⸣-*šú* É.MEŠ KÁ.MEŠ *ul-tu* UŠ$_{8}$-*šú a-di gaba-dib-bi-šú ina ši-pir* ^{d}*kulla*
1 É.GAR$_{8}$.MEŠ-*šú a-di* ⸢KISAL⸣-*šú* É.MEŠ KÁ.MEŠ *ul-tu* UŠ$_{8}$-*šú a-di gaba-dib-bi-šú ina ši-pir* ^{d}*kulla*
2 ...

29) *ú-*⸢*šak*⸣*-lil-šu-ma* ⸢*ki-ma*⸣ KUR-*i re-ši-šú ul-li ina nik-lat lìb-bi-ia šá* KÁ.MEŠ
1 *ú-*⸢*šak*⸣*-lil-šu-ma* ⸢*ki-ma*⸣ KUR-*i re-ši-šú ul-li ina nik-lat lìb-bi-ia šá* KÁ.MEŠ
2 ...

30) *ù* ⸢KISAL⸣-[*ši*]-*na* MU-*šú-nu am-bi-ma ni-bit-si-na az-kur te-em-me-en-na at-ta šá* ^{md}30-PAP.MEŠ-[SU]
1 *ù* ⸢KISAL⸣-[*x*]-*na* MU-*šú-nu am-bi-ma ni-bit-si-na az-kur te-em-me-en-na at-ta šá* ^{md}30-PAP.MEŠ-[*x*]
2 ...

31) ⸢MAN⸣ KUR *aš-šur ra-ʾi-im ki-na-a-ti e-piš ṣa-lam* DINGIR-*šú ba-an* É *da-me-eq-ta-šú a-na* AN.ŠÁR *qí-*⸢*bi*⸣
1 ⸢MAN⸣ KUR *aš-šur ra-ʾi-im ki-na-a-ti e-piš ṣa-lam* DINGIR-*šú ba-an* É *da-me-eq-ta-šú a-na* AN.ŠÁR *qí-*⸢*bi*⸣
2 LUGAL ...

32) ⸢*it*⸣*-ti bal-til*.KI *u é-šár-ra liš-te-li-pu* NUNUZ.MEŠ-*šú* DUMU.MEŠ-*šú* DUMU.MEŠ DUMU.MEŠ-*šú it-ti ṣal-mat* SAG.DU
1 ⸢*it*⸣*-ti bal-til*.KI *u é-šár-ra liš-te-li-pu* NUNUZ.MEŠ-*šú* DUMU.MEŠ-*šú* DUMU.MEŠ DUMU.MEŠ-*šú it-ti ṣal-mat* SAG.DU
2 ...

33) *li-ku-nu a-na du-ur da-a-ri a-a-um-ma* NUN EGIR-*ú šá* AN.ŠÁR *a-na* SIPA-*ut* KUR *u* UN.MEŠ *i-nam-bu-u*
1 *li-ku-nu a-na du-ur da-a-ri a-a-um-ma* NUN EGIR-*ú šá* AN.ŠÁR *a-na* SIPA-*ut* KUR *u* UN.MEŠ *i-nam-bu-u*
2 ...

34) MU-*šú šá ina* BALA-*šú* É *šú-a-tú in-na-ḫu an-ḫu-su lid-diš* MU.SAR-*a-a li-mur-ma* Ì.GIŠ *lip-šu-uš*
1 MU-*šú šá ina* BALA-*šú* É *šú-a-tú in-na-ḫu an-ḫu-su lid-diš* MU.SAR-*a-a li-mur-ma* Ì.GIŠ *lip-šu-uš*
2 ...

35) SÍSKUR *liq-qí ina áš-ri-šú liš-kun* AN.ŠÁR *ik-ri-bi-šú i-šem-me mu-nak-kìr* MU.SAR-*a-a*
1 SÍSKUR *liq-qí ina áš-ri-šú liš-kun* AN.ŠÁR *ik-ri-bi-šú i-šem-me mu-nak-kìr* MU.SAR-*a-a*
2 ...

36) *da-a-a-i-ṣi a-ma-ti-ia* AN.ŠÁR MAN DINGIR.MEŠ *ù* DINGIR.MEŠ GAL.MEŠ
1 *da-a-a-i-ṣi a-ma-ti-ia* AN.ŠÁR MAN DINGIR.MEŠ *ù* DINGIR.MEŠ GAL.MEŠ
2 ...

37) *šá* AN-*e ù* KI-*tim ar-rat ma-ru-uš-tu li-ru-ru-šu-ma*
1 *šá* AN-*e ù* KI-*tim ar-rat ma-ru-uš-tu li-ru-ru-šu-ma*
2 ...

38) LUGAL-*us-su lis-ki-pu* TI.LA-*šú li-ki-mu-šú* MU-*šú* NUMUN-*šú*
1 LUGAL-*us-su lis-ki-pu* TI.LA-*šú li-ki-mu-šú* MU-*šú* NUMUN-*šú*
2 ...

39) NUNUZ-*šú ù na-an-nab-šú i-na* KA UN.MEŠ *li-ḫal-li-*⸢*qu*⸣
1 NUNUZ-*šú ù na-an-nab-šú i-na* KA UN.MEŠ *li-ḫal-li-*⸢*qu*⸣
2 ...

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1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ
1 ^{md}30-PAP.MEŠ-SU ⸢MAN ŠÚ⸣
2 ^{md}30-PAP.MEŠ-SU MAN ŠÚ
3 ...
4 ⸢^{md}30⸣-[...]
5 ^{md}30-PAP.MEŠ-SU MAN ŠÚ
6 ^{md}30-PAP.MEŠ-SU MAN ŠÚ
7–8 ...

2) KUR *aš-šur e-piš ṣa-lam* AN.ŠÁR
1 KUR *aš-šur e-piš ṣa-lam* AN.ŠÁR
2 KUR *aš-šur e-piš* ⸢*ṣa-lam*⸣ AN.ŠÁR
3 ...
4 KUR *aš-šur* ⸢*e-piš*⸣ [...]
5 KUR *aš-šur e-piš ṣa-lam* AN.ŠÁR
6 KUR *aš-šur e-piš ṣa-lam* AN.ŠÁR
7–8 ...

3) *u* DINGIR.MEŠ GAL.MEŠ *ana-ku šá* KISAL
1 *u* DINGIR.MEŠ GAL.MEŠ *ana-ku šá* KISAL
2 DINGIR.MEŠ GAL.MEŠ *ana-ku šá* KISAL
3 ...
4 *u* DINGIR.MEŠ GAL.⸢MEŠ *ana*$^{?}$-*ku*$^{?}$ *šá* KISAL$^{?}$⸣
5 DINGIR.⸢MEŠ⸣ GAL.MEŠ *ana-ku šá* KISAL
6 DINGIR.MEŠ GAL.⸢MEŠ⸣ *ana-ku* ⸢*šá*⸣ KISAL
7–8 ...

4) *é-šár-ra* É.GAL DINGIR.MEŠ
1 *é-šár-ra* É.⸢GAL⸣ DINGIR.MEŠ
2 *é-šár-ra* É.GAL DINGIR.MEŠ
3 ...
4 [(*x*)] *é-šár-*⸢*ra* É$^{?}$.GAL$^{?}$⸣ [*x x*]
5 *é-šár-ra* É.GAL DINGIR.MEŠ
6 ⸢*é*⸣-*šár-ra* KUR DINGIR.MEŠ
7–8 ...

5) *ina* NA$_{4}$.*pi-li* BABBAR-*e te-men*$_{5}$-*šú ad-di*
1 *ina* NA$_{4}$.*pi-*⸢*li*⸣ BABBAR-*e* ⸢*te-men*$_{5}$-*šú ad-di*⸣
2 *ina* NA$_{4}$.*pi-li* BABBAR-*e te-men*$_{5}$-*šú* ŠUB
3 ...
4 [...] *x x x* [...]
5 *ina* NA$_{4}$.*pi-li* BABBAR$^{?}$ *te-men*$_{5}$-*šu ad-di*
6 *ina* NA$_{4}$.BUR BABBAR-*e te-men*$_{5}$-*šú* ŠUB
7–8 ...

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1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ
1 ^{md}30-PAP.MEŠ-SU MAN ŠÚ
2 ^{md}30-PAP.MEŠ-SU MAN ŠÚ
3 ^{md}30-PAP.MEŠ-SU MAN ŠÚ
4 ^{md}30-PAP.MEŠ-⸢SU⸣ MAN ŠÚ

2) MAN KUR AŠ *e-piš ṣa-lam*
1 MAN KUR *aš-šur* DÙ-*ìš ṣa-lam*
2 MAN KUR AŠ *e-piš ṣa-lam*
3 MAN KUR AŠ *e-piš ṣa-lam*
4 MAN KUR AŠ DÙ-*ìš ṣa-lam*

3) AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ
1 AN.ŠÁR *u* DINGIR.MEŠ GAL.[*x*]
2 ⸢AN.ŠÁR *u*⸣ DINGIR.MEŠ ⸢GAL.MEŠ⸣
3 AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ
4 AN.ŠÁR *u* DINGIR.MEŠ GAL.MEŠ

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1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
1 ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
2 $^{md⸢}$30⸣-[...] ⸢MAN KUR⸣ AŠ
3 [...].MEŠ-⸢SU⸣ MAN ŠÚ [*x x*] ⸢*aš*$^{?}$-*šur*$^{?}$⸣
4 ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
5 ^{md}30-PAP.MEŠ-SU MAN ⸢ŠÚ⸣ MAN KUR AŠ
6 ...
7 $^{m⸢d⸣}$30-⸢PAP.MEŠ-SU MAN ŠÚ⸣ (traces)
8 [*x*] ^{d}30-⸢PAP.MEŠ-SU MAN ŠÚ$^{?}$ MAN KUR⸣ AŠ

2) DÙ-*ìš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30
1 DÙ-*ìš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30
2 DÙ-⸢*ìš ṣa-lam* AN.ŠÁR⸣ $^{d⸢}$*a*⸣-*nim* ^{d}30
3 DÙ-*ìš ṣa-lam* AN.ŠÁR ⸢^{d}*a*⸣-*nim* ^{d}30
4 DÙ-*ìš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30
5 DÙ-*ìš ṣa-lam* AN.ŠÁR ^{d}*a-nim* ^{d}30
6 ...
7 (traces) ^{d}*a-nim* ⸢^{d}30⸣
8 DÙ-*ìš ṣa-<lam>* AN.ŠÁR ^{d}*a-nim* ⸢^{d}⸣30

3) ^{d}UTU ^{d}IŠKUR ^{d}U.GUR ^{d}*iš-tar*
1 ^{d}UTU ^{d}IŠKUR ^{d}U.GUR ^{d}*iš-tar*
2 ^{d}UTU ⸢^{d}IŠKUR ^{d}U.GUR⸣ ^{d}15
3 ^{d}UTU $^{d⸢}$IŠKUR⸣ ^{d}U.GUR $^{d⸢}$15⸣
4 ^{d}UTU ^{d}IŠKUR ⸢^{d}U.GUR⸣ ^{d}INANNA
5 ^{d}UTU ^{d}IŠKUR ^{d}U.⸢GUR⸣ ^{d}15
6 ...
7 ⸢^{d}UTU ^{d}IŠKUR⸣ (traces)
8 ^{d}UTU ⸢^{d}IŠKUR⸣ ^{d}U.GUR ^{d}15

4) *ša* É-*kid-mu-ri* DINGIR.MAḪ *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*
1 ⸢*ša*⸣ É-*kid-mu*-⸢*ri*⸣ DINGIR.MAḪ *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*
2 *ša* É-*kid*-⸢*mu-ri* DINGIR.MAḪ⸣ *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*
3 *ša* É-*kid*-⸢*mu-ri*⸣ DINGIR.MAḪ *u* DINGIR.MEŠ GAL.⸢MEŠ⸣ *ana*-⸢*ku*⸣
4 *šá* É-*kid-mu-ri* DINGIR.MAḪ *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*
5 *ša* É-*kid-mu-ri* DINGIR.MAḪ *u* ⸢DINGIR.MEŠ GAL.MEŠ⸣ *ana-ku*
6 ...
7 *šá* É-*kid-mu-ri* ⸢DINGIR.MAḪ *u* DINGIR.MEŠ GAL.MEŠ *ana-ku*⸣
8 *ša* É-⸢*kid-mu-ri*⸣ DINGIR.MAḪ *u* DINGIR.MEŠ ⸢GAL.MEŠ⸣ *ana-ku*

5) *ša* É *á-ki-it mu-šab* AN.ŠÁR EN-*ia*
1 ⸢*ša*⸣ É *á-ki-it mu-šab* AN.ŠÁR EN-*ia*
2 *ša á-ki-it mu-šab* AN.⸢ŠÁR EN⸣-*ia*
3 *ša á-ki-it mu-šab* AN.ŠÁR EN-*ia*
4 *šá* É *á-ki-it mu-šab* AN.ŠÁR EN-*ia*
5 *šá* É *á-ki*-[*x*] ⸢*mu*⸣-*šab* AN.⸢ŠÁR⸣ EN-*ia*
6 ...
7 *šá* É *á*-⸢*ki-it mu-šab* AN.ŠÁR⸣ EN-*ia*
8 *ša* <É> *á-ki-it* ⸢*mu-šab*⸣ AN.ŠÁR EN-*ia*

6) *ina* NA$_4$.*pi-li* BABBAR-*e te-men*$_5$-*šú ad-di*
1 [*x*] ⸢NA$_4$.*pi-li* BABBAR-*e*⸣ *te-men*$_5$-*šú ad-*⸢*di*⸣
2 *ina pi-li* BABBAR-⸢*e*⸣ *te-men*$_5$-*šú ad-di*
3 *ina* NA$_4$.*pi-li* ⸢BABBAR-*e*⸣ *te-men*$_5$-*šú ad-*⸢*di*⸣
4 *ina* NA$_4$.*pi-li pe-ṣe-e te-me-en-šú ad-di*
5 *ina* ⸢NA$_4$.*pi-li* BABBAR⸣-*e te-men*$_5$-*šú ad-di*
6 ...
7 *ina* ⸢NA$_4$.*pi-li* BABBAR-*e te*⸣-*me-en-šú ad-di*
8 *ina* ⸢NA$_4$.*pi-li*⸣ BABBAR-*e te-men*$_5$-*šu ad-*⸢*di*⸣

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1) ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
1 ^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*
2 ^{md}30-⸢PAP⸣.MEŠ-⸢SU⸣ [*x x*] MAN KUR AŠ
1*–13* ...

2) DÙ-*iš ṣa-lam* AN.ŠÁR ^{d}*še-⸢ru⸣-u-a*
1 DÙ-*iš ṣa-lam* AN.ŠÁR ^{d}*še-⸢ru⸣-u-a*
2 DÙ-*iš ṣa-lam* AN.ŠÁR ^{d}*še-ru-u-a*
1*–13* ...

3) ^{d}*a-nim* ^{d}30 ^{d}UTU ^{d}IŠKUR
1 ^{d}*a-nim* ^{d}30 ^{d}UTU ^{d}IŠKUR
2 ^{d}*a-nim* ^{d}30 ⸢^{d}⸣UTU ^{d}IŠKUR
1*–13* ...

4) ^{d}15 *šá* É-*kid-mu-ri* DINGIR.MAḪ
1 ^{d}15 *šá* É-*kid-mu-ri* DINGIR.MAḪ
2 ^{d}INANNA *šá* É-⸢*kid*⸣-[*x*]-*ri* DINGIR.MAḪ
1*–13* ...

5) ^{d}*kà-kà* ^{d}*ḫa-ìa* ^{d}*kù-sù*
1 ^{d}*kà-kà* ^{d}*ḫa-ìa* ^{d}*kù-sù*
2 ^{d}*kà-kà* ^{d}*ḫa-ìa* ^{d}*kù-sù*
1*–13* ...

6) ^{d}*lumḫa* ^{d}*dúnga* ^{d}*é-gal-⸢ki⸣-ba*
1 ^{d}*lumḫa* ^{d}*dúnga* ^{d}*é-gal-⸢ki⸣-ba*
2 ^{d}*lumḫa* ^{d}⸢*dúnga*$^{?}$ ^{d}*é*⸣*-gal-⸢ki⸣-ba*
1*–13* ...

7) *u* DINGIR.MEŠ GAL.MEŠ *a-na-ku*
1 *u* DINGIR.MEŠ GAL.MEŠ *a-na-ku*
2 *u* DINGIR.MEŠ GAL.⸢MEŠ⸣ [*x*]-⸢*na-ku*⸣
1*–13* ...

8) *te-me-en* É *a-ki-ti šá i-sin-nu*
1 *te-me-en* É *a-ki-ti šá i-sin-nu*
2 *te-me-en* É ⸢*a-ki-ti šá*$^{?}$⸣ *i-sin-ni*
1*–13* ...

9) *qé-re-ti* AN.ŠÁR *ina pi-i-lu*
1 *qé-re-ti* AN.ŠÁR *ina pi-i-lu*
2 *qé-re-ti* AN.ŠÁR *ina* ⸢*pi-i-lu*⸣
1*–13* ...

10) NA$_4$ KUR-*i* UŠ$_8$-*šú ad-di*
1 ⸢NA$_4$⸣ KUR-⸢*i* UŠ$_8$⸣-*šú ad-di*
2 NA$_4$ KUR-*i* UŠ$_8$-*šú ad-di*
1*–13* ...

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1) ^{md}30-PAP.MEŠ-SU ⸢MAN ŠÚ⸣ [MAN KUR *aš-šur e-piš*]
1 ^{md}30-PAP.MEŠ-SU ⸢MAN ŠÚ⸣ [...]
2 ...
3 [...]
1*–4* ...

2) *ṣa-lam* AN.ŠÁR *x x x* [(...)] *u* DINGIR.MEŠ GAL.⸢MEŠ⸣
1 *ṣa-lam* AN.ŠÁR *x x x* [...]
2 ...
3 [...] *u* DINGIR.MEŠ GAL.⸢MEŠ⸣
1*–4* ...

3) [*ana*]-⸢*ku*$^{?}$⸣ É ⸢*a-ki-te*$^{?}$ EDIN⸣ [(*ša*)] *i-sin-ni qé-re-*[*ti*]
1 [*x*]-⸢*ku*$^{?}$⸣ É ⸢*a-ki-te*$^{?}$ EDIN⸣ [...]
2 ...
3 [...] *i-sin-ni qé-re-*[*x*]
1*–4* ...

4) AN.ŠÁR TA UŠ$_8$-*šá a-di gaba-dib-*⸢*bi*⸣-[*šá ina*]
1 AN.ŠÁR TA UŠ$_8$-*šá a-*⸢*di*⸣ [...]
2 ...
3 [...] *a-di gaba-dib-*⸢*bi*⸣-[*x x*]
1*–4* ...

5) ⸢NA$_4$⸣.*pi-i-li* NA$_4$ KUR-*i eš-*[*šiš*]
1 ⸢NA$_4$⸣.*pi-i-li* NA$_4$ KUR-[...]
2 ...
3 [...] NA$_4$ KUR-*i eš-*[*x x*]
1*–4* ...

6) *ú-še-piš-ma ú-za-qir* [*ḫur-šá-niš*]
1 *ú-še-piš-ma ú-za-*⸢*qir*⸣ [...]
2 ...
3 [...] *ú-za-qir* [...]
1*–4* ...

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1) *ana-ku* ^{md}30-PAP.MEŠ-SU
1 *ana-ku* ^{md}30-PAP.MEŠ-SU
1* [...] *x* [...]
2* *a-*⸢*na-ku*⸣ ^{m}30-PAP.⸢MEŠ-SU⸣
3*–25* ...

2) MAN KUR AŠ DÙ-*ìš ṣa-lam* AN.ŠÁR
1 MAN KUR AŠ DÙ-*ìš ṣa-lam* AN.ŠÁR
1* [...] *ṣa-lam* AN.⸢ŠÁR⸣
2* ⸢MAN⸣ KUR *aš-šur* DÙ-*ìš ṣa-*⸢*lam*⸣ AN.ŠÁR
3*–25* ...

3) *u* DINGIR.ME GAL.ME É *an-nu-u*
1 *u* DINGIR.ME GAL.ME É *an-nu-u*
1* [...].⸢ME⸣ É *an-*⸢*nu*⸣*-ú*
2* *u* DINGIR.ME ⸢GAL.ME⸣ É *an-nu-u*
3*–25* ...

4) *a-na* ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI
1 *a-na* ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI
1* [...]-⸢DINGIR⸣.MU-⸢TI⸣.LA.⸢BI⸣
2* *a-*⸢*na*⸣ ^{m}*aš-šur*-DINGIR.MU-TI.⸢LA.BI⸣
3*–25* ...

5) DUMU-*ia tar-den-nu šá ina* GÌR.II AN.ŠÁR
1 DUMU-*ia tar-den-nu šá ina* GÌR.II AN.ŠÁR
1* [...] *šá ina* ⸢GÌR⸣.II AN.ŠÁR
2* ⸢DUMU-*ia*⸣ *tar-den-nu* ⸢*šá ina*⸣ GÌR.II AN.⸢ŠÁR⸣
3*–25* ...

6) DÙ-*uš-ma ina pi-i-*⸢*li*⸣
1 DÙ-*uš-ma ina pi-i-*⸢*li*⸣
1* [...] *x x x* [...]
2* [...] *x x* [...]
3*–25* ...

7) NA$_4$ KUR-*i* UŠ$_8$-⸢*šú*⸣
1 NA$_4$ KUR-*i* UŠ$_8$-⸢*šú*⸣
1* [...]
2* [...] *x x* [...]
3*–25* ...

8) *ad-di*
1 *ad-di*
1*–2* [...]
3*–25* ...

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1) *ana-ku* ^{md}30-PAP.MEŠ-⸢SU⸣
1 *ana-ku* ^{md}30-PAP.MEŠ-⸢SU⸣
2 [*x x*] ⸢^{m}⸣^{d}30-PAP.⸢MEŠ⸣-[*x*]
3–5 ...

2) MAN KUR *aš-šur* DÙ-*iš ṣa*-⸢*lam*⸣ [AN.ŠÁR]
1 MAN KUR *aš-šur* DÙ-*iš ṣa*-⸢*lam*⸣ [*x x*]
2 [*x x*] *aš-šur* DÙ-*iš ṣa*-⸢*lam*⸣ [*x x*]
3 ... *aš-šur* ...
4–5 ...

3) *u* DINGIR.ME GAL.ME É *an-nu-u* [*a-na*]
1 *u* DINGIR.ME GAL.ME É *an-nu*-[...]
2 *u* DINGIR.ME GAL.ME É ⸢*an*⸣-*nu-u* [*x x*]
3–5 ...

4) ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI DUMU-*ia*
1 ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI DUMU-⸢*ia*⸣
2 ^{m}AN.ŠÁR-DINGIR.MU-⸢TI.LA.BI⸣ [*x*]-*ia*
3–5 ...

5) *tar-den-nu šá ina* GÌR.II AN.ŠÁR *ib-ba-nu-u*
1 *tar-den-nu šá ina* GÌR.II AN.ŠÁR ⸢*ib*$^{?}$-*ba*$^{?}$-*nu*$^{?}$⸣-[*x*]
2 *tar-den-x šá ina* ⸢GÌR.II⸣ [*x*].ŠÁR *ib*-⸢*ba-nu*⸣-*u*
3 ... *ib-ba-nu-u*
4–5 ...

6) DÙ-*ma ina pi-i-li*
1 DÙ-*ma ina* KUR-*i*-⸢*li*⸣
2 DÙ-*ma* [*x*] *pi-i-li*
3 DÙ-*ma* ...
4–5 ...

7) NA$_{4}$ KUR-*i* UŠ$_{8}$-*šú ad-di*
1 NA$_{4}$ KUR-*i** UŠ$_{8}$-*šú ad*-⸢*di*⸣
2 NA$_{4}$ KUR-[*x*] ⸢UŠ$_{8}$⸣-*šú ad-di*
3–5 ...

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1) *ana-ku* ^{md}30-PAP.MEŠ-SU
1 *ana-ku* ^{md}30-PAP.MEŠ-SU
2 ...
3 [...]

2) MAN KUR AŠ DÙ-*iš ṣa-lam* AN.ŠÁR
1 MAN KUR AŠ DÙ-*iš ṣa-lam* AN.ŠÁR
2 ...
3 [...]

3) DINGIR.MEŠ GAL.MEŠ É DÙ-*ma*
1 DINGIR.MEŠ GAL.MEŠ É DÙ-*ma*
2 DINGIR.ME GAL.ME ...
3 [...]

4) *a-na* ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI
1 *a-na* ^{m}AN.ŠÁR-DINGIR.MU-TI.LA.BI
2 ... ^{m}*aš-šur-...*
3 [*x x*] ⸢^{m}AN.ŠÁR-DINGIR⸣.[...]

5) DUMU-*ia tar-din-ni ad-din*
1 DUMU-*ia tar-din-ni ad-din*
2 ...
3 [...]-*din-ni ad-din*

6) UŠ$_8$-*šu ina pi-i-li* NA$_4$ KUR-*i*
1 UŠ$_8$-*šu ina pi-i-li* NA$_4$ KUR-*i*
2 ...
3 ⸢UŠ$_8$$^?$-*šu*$^?$⸣ [...]-*li* NA$_4$ KUR-*i*

7) *ú-dan-nin-ma ad-di*
1 *ú-dan-nin-ma ad-di*
2 ...
3 [*x x*]-⸢*nin*⸣-*ma* ⸢*ad-di*⸣

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1) ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}IŠKUR
1 ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}IŠKUR
2 ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}IŠKUR
3 [...]
4 ^{d}*aš-šur* ^{d}30 ^{d}UTU ^{d}IŠKUR
5 [...] ⸢^{d}⸣30 [...]
6 [...]

2) ^{d}MAŠ *ù* ^{d}INANNA DINGIR.MEŠ GAL.MEŠ
1 ^{d}MAŠ *u* ^{d}INANNA DINGIR.MEŠ ⸢GAL⸣.MEŠ
2 ^{d}MAŠ *ù* ^{d}INANNA DINGIR.MEŠ GAL.MEŠ *ša ú*$^{?}$*-⸢kan⸣-na-bu-ú*$^{?}$ *⸢ma-al-ki⸣*
3 ^{d}MAŠ [*x x*] ⸢INANNA⸣ DINGIR.MEŠ GAL.MEŠ [...] *⸢ma⸣-*[*x*]*-⸢ki⸣*
4 ^{d}MAŠ *u* ^{d}INANNA DINGIR.MEŠ GAL.MEŠ
5–6 [...]

3) *ša i-di* LUGAL *mì-ig-ri-šú-un*
1 *ša i-di* LUGAL *mì-ig-⸢ri⸣-šú-un*
2 *ša i-di* LUGAL *mì-ig-ri-šú-un*
3 *ša i-di* LUGAL *mì-ig-ri-šú-un*
4 *ša i-di* LUGAL *mì-ig-ri-šú-un*
5 [...] LUGAL *mì-ig-ri-šú-un*
6 [...]

4) *i-za-zu-ma* UGU *kul-lat na-ki-ri*
1 *i-za-zu-ma* UGU *kul-lat ⸢na⸣-ki-ri*
2 *i-za-zu-ma* UGU *kul-lat na-ki-ri*
3 [...]
4 *i-za-zu-ma* UGU *kul-lat na-ki-ri*
5 *i-za-zu-ma* [...]
6 [...]

5) *ú-šam-ra-ru* GIŠ.TUKUL.MEŠ-*šú*
1 *ú-šam-ra-ru* GIŠ.TUKUL.MEŠ-*šú*
2 *ú-šam-ra-ru* GIŠ.TUKUL.MEŠ-*šú*
3 *⸢ú-šam-ra⸣-ru* GIŠ.TUKUL.MEŠ-*šú*
4 *ú-šam-ra-ru* GIŠ.TUKUL.⸢MEŠ⸣-*šú*
5 [...] GIŠ.TUKUL.MEŠ-*šú*
6 [...]

6) ^{md}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu*
1 ^{md}30-PAP.MEŠ-SU LUGAL ⸢GAL⸣ MAN *dan-nu*
2 ^{md}30-PAP.MEŠ-[*x*] LUGAL GAL [*x*] *dan-nu*
3 [...] *dan-nu*
4 ^{md}30-PAP.MEŠ-SU MAN GAL MAN *dan-nu*
5–6 [...]

7) MAN ŠÚ MAN KUR *aš-šur*.KI NUN *na-aʾ-du*
1 MAN ŠÚ MAN KUR *aš-šur*.KI NUN *na-aʾ-du*
2 MAN ŠÚ [...]-⸢*du*⸣
3 MAN ŠÚ MAN KUR *aš-šur*.KI [...]
4 MAN ŠÚ MAN KUR *aš-šur*.KI NUN *na-aʾ-du*
5 [*x*] ŠÚ [...]
6 [...]

8) *ti-ri-iṣ* ŠU.II-*ku-un šá i-na*
1 *ti-ri-iṣ* ŠU.II-*ku*-⸢*un*⸣ *šá i-na*
2 [*x*]-*ri-iṣ* ŠU.II-*ku-un šá ina*
3 [...]-⸢*ku*⸣-*un ša ina*
4 *ti-ri*-⸢*iṣ* ŠU.II⸣-*ku-un* [*x*] ⸢*i*⸣-[*x*]
5 [...]-*ku-un* [...]
6 [...]

9) *an-ni-ku-un* [*ke-e-nim*] *i*-⸢*tal*⸣-*la-ku-ma*
1 *an-ni-ku-un* [...] *i*-⸢*tal*⸣-*la-ku-ma*
2 *an*-[...] *i*-[...]
3 *an-ni-ku-un* [...]-⸢*la*⸣-*ku-ma*
4 *an-ni-ku*-⸢*un*⸣ [*x*]-*e*-[*nim*]-⸢*tal*⸣-*ku*-[*x*]
5–6 [...]

10) KUR.MEŠ *la ma-gi-ri* ERIM.⸢MEŠ⸣ *ḫur-šá-ni*
1 KUR.MEŠ *la ma-gi-ri* ERIM.⸢MEŠ⸣ *ḫur-šá-ni*
2 [...] ⸢*la*⸣ [...] *x x* [...] *x* [...] *x x* [...] *x* ḪI KI *x* [*x* (*x*)] A *x* [...]
3 LUGAL.MEŠ [(*x*)] *x x* [...] *x* ⸢SAG⸣ [*x* (*x*)] *x x* ZA [...].MEŠ *šá* [(*x*)] *x* ŠU [...] *te x* [...] *x* [...] *x x* [...] *x ti x* [...]
4 [...] *ma-gi-ri* [...] ⸢*ḫur*⸣-*šá-ni*
5 LUGAL.MEŠ [...] [...] *x-ri* [...] *x-ti-x* [...] *x-ti* [...] (*x*) *x-ti* [...] *x* ⸢ZA$^{?}$⸣ [...]-*niš*
6 [...]

11) *la kan-šu-ti ú-šak-ni*-⸢*šu*⸣ *še-pu-uš-šú*
1 *la kan-šu-ti ú-šak-ni*-⸢*šu*⸣ *še-pu-uš-šú*
2–3 [...]
4 [*x x*]-*šu-te ú*-[*x*]-*ni-šú* [*x*]-*pu-uš-šú*
5–6 [...]

12) *ina* u_4-*me-šú-ma* URU.*tu-mur-ra*
1 *ina* u_4-*me-šú-ma* URU.⸢*tu*⸣-*mur-ra*
2–3 [...]
4 *ina* ⸢u_4⸣-[*x x*]-*ma* [*x*].⸢*tu*⸣-*mur-ra*
5 [...]-*šú-ma* URU.*tu-mur-ra*
6 [...]

13) URU.*šá-ri-im* URU.*ḫal-bu-da*
1 URU.*šá-ri-im* URU.*ḫal-bu-da*
2–3 [...]
4 URU.[*x*]-⸢*ri*⸣-*im* [*x x*]-*bu-da*
5 [...]-*bu-da*
6 [...]

14) URU.*ki-ib-šá* URU.*e-za-a-ma* URU.*qu-u-a*
1 URU.*ki-ib-šá* URU.*e-za-a-ma* URU.*qu-u-a*
2–3 [...]
4 URU.*ki-*⸢*ib*⸣*-šá* URU.*e-za-*⸢*a-ma*⸣ [*x x*]*-u-a*
5 <...> URU.*e-za-a-ma* [*x x*]*-ú-a*
6 [...]

15) URU.*qa-na ša mì-ṣir* ⸢KUR⸣.*kat-mu-ḫi*
1 URU.*qa-na ša mì-ṣir* ⸢KUR⸣.*kat-mu-ḫi*
2–3 [...]
4 URU.*qa-na šá mì-ṣir* [*x x*]-⸢*mu*⸣*-ḫi*
5 URU.*qa-na šá mì-ṣir* [...]
6 [...]

16) *ša* GIM *qin-ni* TI$_8$.MUŠEN *ṣe-er*
1 *ša* GIM *qin-ni* TI$_8$.⸢MUŠEN⸣ *ṣe-er*
2–3 [...]
4 *ša* GIM *qin-ni* TI$_8$.MUŠEN *ṣe-er*
5 [...] ⸢TI$_8$⸣.MUŠEN *ṣe-er*
6 [...]

17) ŠU.SI.MEŠ KUR.*ni-pur šad-di-i*
1 ŠU.SI.MEŠ KUR.*ni-pur šad-di-i*
2–3 [...]
4 ŠU.SI.MEŠ KUR.⸢*ni*⸣-[...]
5 ŠU.SI.MEŠ [...]
6 [...]

18) *šit-ku-na-at šu-bat-su-un*
1 *šit-ku-na-at šu-bat-su-un*
2–3 [...]
4 *šit-ku-na-at* ⸢*šu*⸣*-bat-su-*[*x*]
5 [...]*-at šu-bat-su-un*
6 [...] *šu-bat-*⸢*su-un*⸣

19) *ša ul-tú ul-la ina* LUGAL.MEŠ AD.MEŠ*-ía*
1 *ša ul-tú ul-la ina* LUGAL.MEŠ AD.MEŠ*-ía*
2–3 [...]
4 *šá ul-tú* ⸢*ul*⸣-[*x x*] LUGAL.MEŠ AD.MEŠ-⸢*ia*⸣
5 [...]-⸢*reb*?⸣ [...]
6 [...] *ša qé-reb* KUR *x x* [...] *šu-u* GIM MUŠEN *ṣi-*[...]*-tar*

20) *šep-ṣu mit-ru la i-du-ú*
1 *šep-ṣu mit-ru la i-du-ú*
2–3 [...]
4 *šep-ṣu mit-ru* ⸢*la*⸣ [*x*]-⸢*du*⸣-[*x*]
5 [...]
6 [...] *x-ra-šu* [...] *tu* [...]

21) *pa-liḫ be-lu-ti ina* BALA EN*-ti-ía*
1 *pa-liḫ be-lu-ti ina* BALA EN*-ti-ía*
2 [...] ⸢*i*⸣*-na* URU.[...]
3 [...]
4 [*x*]*-liḫ be-lu-ti ina* [...]
5 [...]
6 [...] *ṣe-ru-uš-*[...]

22) DINGIR.MEŠ-*šú-un i-zi-bu*
1 DINGIR.MEŠ-*šú-un i-zi-bu*
2 DINGIR.MEŠ-*šú-un* [...]
3 [...]
4 DINGIR.MEŠ-*šú-un* ⸢*i-zi*⸣-*bu*
5 [...]
6 [*x*].MEŠ$^{?}$-[...]

23) *šú-nu-ti-ma ú-šab-šú-u*
1 *šú-nu-ti-ma ú-šab-šú-u*
2–3 [...]
4 *šú-nu-ti-ma ú-šab-šú-ú*
5 [...]
6 [...] *ú-šab-šú-u*

24) *ri-qú-ut-*⸢*su-un*⸣ [...]
1 *ri-qú-ut-*⸢*su-un*⸣ [...]
2–3 [...]
4 ⸢*ri-qú-ut-su-un*⸣ [...]
5 [...]
6 *ri*-[...]

25) *še x* [*x x*] *bal* [*x* (*x*)] *x* [(*x*)] *x ki*
1 *še x* [*x x*] *bal* [*x* (*x*)] *x* [(*x*)] *x ki*
2–3 [...]
4 *x ti* KUR *x* [...]
5–6 [...]

26) *x x ul-tú re-še*
1 *x x ul-tú re-še*
2–5 [...]
6 [...] *re*-[*x*]

27) *x-ú* ÍD.IDIGNA
1 *x-ú* ÍD.IDIGNA
2–5 [...]
6 [...] ÍD.IDIGNA

28) *ú-x* [...] ⸢*a*$^{?}$⸣-*na bal-til*.KI
1 *ú-x* [...] ⸢*a*$^{?}$⸣-*na bal-til*.KI
2–5 [...]
6 *ú-x* [...] *a-na bal-til*.KI

29) *x x x* [...] ⸢*šap*$^{?}$-*la*$^{?}$-*ni*$^{?}$⸣
1 *x x x* [...] ⸢*šap*$^{?}$-*la*$^{?}$-*ni*$^{?}$⸣
2–3 [...]
4 *ú-šaḫ-x* (*x*) *x x na x* [(*x*)] *x* MAŠ *x* [...]
5–6 [...]

30) *x-ú* DUMU.MEŠ [...]-*ú* DUMU-*šú* [(*x*)] *x*-[(*x*)]-*pu-su x* [*x*]-*ri*
1 *x-ú* DUMU.MEŠ [...]-*ú* DUMU-*šú* [(*x*)] *x*-[(*x*)]-*pu-su x* [*x*]-*ri*
2 [...] KUR ⸢*aš-šur*⸣ [...] LÚ.*x x x* [...]
3 [...]
4 [...] *ú-ma ir-*⸢*pu*⸣-*su x x x*
5 [...]
6 [...] *x* DUMU.MEŠ KUR *aš-šur ka*-[...] *ḫi*$^{?}$ [...] *ta* [...]

31) *ú-ṭa-bu-*[*ú ina*] ÍD.[ḪAL].ḪAL$^{?}$ *x x x* [...]-*x-ia*
1 *ú-ṭa-bu-*[*ú ina*] ÍD.[ḪAL].ḪAL$^{?}$ *x x x* [*x x* (*x*)] *x* [*x* (*x*)]-*x-ia*
2 [...] ^{d}*aš-šur* ⸢EN⸣-[*x*]
3 [...]
4 *ú-ṭa-bu-*[...]
5 [...]
6 *ú-ṭa-bu-u ina* ÍD.[...]-*ia*

32) *ṣe-*⸢*ru-uš-šú-un*⸣ *al-lik* [*i-na*] GÌR.II KUR.*ni-pur* KUR-*i ka-ra-ši*
1 *ṣe-*⸢*ru-uš-šú-un*⸣ *al-lik* [*x x*] GÌR.II KUR.*ni-pur* KUR-*i ka-ra-ši*
2–3 [...]
4 ⸢*ṣe*⸣-[*x*]-⸢*uš*⸣-*šú-un* ⸢*al*⸣-[...] ⸢GÌR.II⸣ KUR.*ni-pur* KUR-[...]
5 [...]
6 *ṣe-ru-uš-šú-un* [...] *ka-ra-ši*

33) *ú-šá-áš-kin-ma ú-x-x-x* ERIM.MEŠ *i-piš* MÈ-*a*
1 *ú-šá-áš-kin-ma ú-x-x-x* ERIM.MEŠ *i-piš* MÈ-*a*
2 *ú-šá-áš-kin-*⸢*ma ú*⸣-[...]
3 [...]
4 [...] ⸢*ú*$^{?}$⸣-*x x-ma* ERIM.MEŠ ⸢*i*⸣-[...]
5 [...]
6 *ú-šá-áš-kin-*[...]-⸢*uš-šu-ma*⸣ ERIM.MEŠ *ta-ḫa-zi-ia*

34) *gít-ma-*⸢*lu*⸣-*ti* KUR.*ni-pur* [*a-na*] *gi-ni-x*
1 *gít-ma-*⸢*lu*⸣-*ti* KUR.*ni-pur* [*x x*] *gi-ni-x*
2 [...] *ù* GIŠ *x x x* [...]
3 [...]
4 *gít-ma-lu-*[...]
5 [...]
6 [...] KUR.*ni-pur a-na* ⸢*gi*⸣-[*x x*]

35) [*x*] *x* (*x*) [*x* (*x*) *x*]-*ti al-me* ⸢*ḫar-ri*⸣ *na-at-ba-ki* KUR.MEŠ
1 *x* [...]-*ti al-me* ⸢*ḫar-ri*⸣ *na-at-ba-ki* KUR.MEŠ
2 [...] *na-at-*⸢*ba*⸣-[...]
3 [...]
4 [...] *x x* (*x*) *x-ti* [...] *x*
5 [...]
6 [...]-*ti* [*x x*] *ḫar-ri na-at-bak* KUR-*i*

36) ⸢*ú*⸣-*x-x* [*x* (*x*) *x*] *ṣe-er* ŠU.SI.MEŠ *šá-qa-ti*
1 ⸢*ú*⸣-*x-x* [*x* (*x*) *x*] *ṣe-er* ŠU.SI.MEŠ *šá-qa-ti*
2–3 [...]
4 [...] *ṣe-er* [...]-*ti*
5 [...]
6 *ú-*[...]-⸢*ti*⸣ *ṣe-er* ŠU.SI.MEŠ *šá-*⸢*qa*⸣-*ti*

37) *x x* ID [*x x*]-*ti* MUL.MEŠ ⸢AN⸣ *x x*
1 *x x* ID [*x x*]-*ti* MUL.MEŠ ⸢AN⸣ *x x*
2–3 [...]
4 *šá* [...] *šá x* [...]
5–6 [...]

38) *a-na x x* [*x x*] *i-na* GIŠ.GU.ZA *x x* [...]-*x re-šá-šú*-⸢*un*$^{?}$⸣
1 *a-na x x* [*x x*] *i-na* GIŠ.GU.ZA *x x* [...]-*x re-šá-šú*-[*x*]
2 [...] *re-šá-šú*-⸢*un*$^{?}$⸣
3 [...]
4 [...]-⸢*na* GIŠ⸣.GU.ZA *x* [...]
5 [...]
6 [...]-*it*$^{?}$ *re-šá-šun*

39) [... *a-na-ku*] GIM GU$_4$.AM ⸢*pa*⸣-[*nu-uš*]-⸢*šun*⸣ [*aṣ-bat*] *a-šar ina* GIŠ.GU.ZA
1 [...] GIM GU$_4$.AM ⸢*pa*⸣-[*x x*]-⸢*šun*⸣ [*x x*] *a-šar ina* GIŠ.GU.ZA
2–3 [...]
4 [...] GIŠ.GU.ZA
5 [...]
6 *a-na-ku ina* GIŠ.GU.ZA [...] *pa-nu-uš-šu-un aṣ-bat* [...]

40) ⸢*šup*⸣-*šu-qu ina* [GÌR.II]-⸢*ia*⸣ *áš-taḫ-ḫi-iṭ*
1 ⸢*šup*⸣-*šu-qu ina* [*x x*]-⸢*ia*⸣ *áš-taḫ-ḫi-iṭ*
2 *šup-šu*-[...]
3 [...]
4 *šu*-[...]
5 [...]
6 [...] *áš-taḫ-ḫi-iṭ*

41) *ki-ma* ⸢*ar*⸣-*me a*-[*šar*] ⸢*bir*⸣-*ka-a-a*
1 [...] ⸢*ar*⸣-*me a*-[*x*] ⸢*bir*⸣-*ka-a-a*
2–5 [...]
6 GIM ⸢*ar*⸣-[*x*] *a-šar* [*x x*]-*a-a*

42) *ir-ma-a i-šá-a ma-na-aḫ*-[*tú*] ⸢*ṣe*⸣-[*er*] ⸢NA$_4$⸣ KUR-*e ú-šib-ma*
1 [...] *i-šá-a ma-na-aḫ*-[*x*] ⸢*ṣe*⸣-[*x*] ⸢NA$_4$⸣ KUR-*e ú-šib-ma*
2 [...] *ma-na-aḫ*-[...]
3–5 [...]
6 *ir-ma-a i-šá-a* [...] KUR-*i ú-šib-ma*

43) A.MEŠ ⸢KUŠ.*na-a*⸣-*di ka-ṣu-ti* ⸢*a*⸣-*na ṣu-um-me-ia* ⸢*lu*⸣ *áš-ti*
1 A.MEŠ ⸢KUŠ.*na-a*⸣-*di ka-ṣu-ti* ⸢*a*⸣-*na ṣu-um-me-ia* ⸢*lu*⸣ *áš-ti*
2 [...] *a-na* [...]
3–5 [...]
6 A.MEŠ KUŠ.*na-a-di* [*x x*]-⸢*ti*⸣ *a*-⸢*na ṣu-um-me*⸣-*ia* [...]

44) *x x x x x* [*x*].MEŠ *šá-a-tu-nu al-me* KUR-*ud aq-qú*-⸢*ur*⸣
1 *x x x x x* [*x*].MEŠ *šá-a-tu-nu al-me* KUR-*ud aq-qú*-⸢*ur*⸣
2 [...] KUR-*ud* [...]
3–5 [...]
6 [...]-*ia* URU.MEŠ *šá-tu-nu al-me* KUR-*ud* [(...)] *áš-lu-la šal-la-sun ap-pul aq-qur*

45) *x x x la x ina la* ⸢*ra*$^{?}$⸣ *x x x x*
1 *x x x la x ina la* ⸢*ra*$^{?}$⸣ *x x x x*
2–6 [...]

46) ⸢*mul-taḫ*⸣*-ṭi-šú-nu* [(*x x*)] *ṣe-er* ŠU.SI.[MEŠ KUR].*ni-pur*
1 ⸢*mul-taḫ*⸣*-ṭi-šú-nu* [(*x x*)] *ṣe-er* ŠU.SI.[*x x*].*ni-pur*
2 *mul-*[...]
3 [...]
4 [...] *ṣe-er* ŠU.SI.MEŠ KUR.*ni-pur*
5 [...]
6 *mul-taḫ-ṭi-šú-nu* [...]

47) *x x x x-li-šú-nu ṣe-er zuq-ti* KUR-*e*
1 *x x x x-li-šú-nu ṣe-er zuq-ti* KUR-*e*
2 [...] ⸢EDIN$^{?}$⸣ [...]
3–5 [...]
6 [...]*-de-šu-nu-ti-ma áš-ta-kan* [...]*-kul-li-šu-nu* [*x x*] *zuq-*⸢*ti*⸣ KUR-*i*

48) *ar-de-*⸢*ma*⸣ *x x* NA$_4$.NA.RÚ.A *ú-še-piš-ma*
1 *ar-de-*⸢*ma*⸣ *x x* NA$_4$.NA.RÚ.A *ú-še-piš-ma*
2 [...] *ú-*[...]
3–5 [...]
6 ⸢*ar*⸣-[...] NA.⸢RÚ⸣.[...] *ir* [...]*-pur* [...] UN.MEŠ [...] NA$_4$ [...]

49) *li-i-tu da-na-nu šá aš-šur* EN-*ia ú-šá-áš-*⸢*ṭir*⸣
1 *li-i-tu da-na-nu šá aš-šur* EN-*ia ú-šá-áš-*⸢*ṭir*⸣
2 [...] *ú x* [...]
3–5 [...]
6 *li-i-tu u* [...]

50) UGU ⸢*zuq-ti*⸣ KUR.*ni-pur a-šar x x ti ra aš*
1 UGU ⸢*zuq-ti*⸣ KUR.*ni-pur a-šar x x ti ra aš*
2 [...] *u* URU.[...]
3–5 [...]
6 [...] KUR.*ni-pur* [...] *ša* [...]

51) *ul-*⸢*ziz*⸣ [*aḫ*]*-ra-*[*taš*] ⸢*mu*⸣-[*na*]*-kir ši-ṭir-ia*
1 *ul-*[*x x*]*-ra-*[*x*] ⸢*mu*⸣-[*x*]*-kir ši-ṭir-ia*
2 *ul-*⸢*ziz*⸣ [...]
3–5 [...]
6 [...] *u ma* [...] *šit* [...]

52) *aš-šur* DINGIR.MEŠ GAL.MEŠ *ag-giš* ⸢*lik*⸣*-kil-mu-šú lis-ki-*[*pu-šú*]
1 *aš-šur* DINGIR.MEŠ GAL.MEŠ [*x x*] ⸢*lik*⸣*-kil-mu-šú lis-ki-*[*x x*]
2 [...] *ù* DINGIR.MEŠ GAL.MEŠ *x* [...] *ag-giš li-ir-ru-*[...]
3–5 [...]
6 [...] DINGIR.MEŠ GAL.MEŠ [...] *li-ru-*[...] *li-*[...] *a-di la* [...] *li-*[...]*-šu*

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1) ^{d}*aš-šur* ^{d}*a-nu-um* ^{d}EN.LÍL ^{d}*é-a* ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ⸢^{d}⸣[U].⸢GUR⸣ ^{d}*iš-tar* ^{d}7.BI DINGIR.MEŠ GAL.MEŠ
1a ...
1b ^{d}*aš-šur* ^{d}*a-nu-um* ^{d}EN.LÍL ^{d}*é-a* ^{d}30 ^{d}UTU [...] ^{d}7*.BI DINGIR.MEŠ ⸢GAL⸣.MEŠ
1c ...
1d ^{d}*aš-šur* ^{d}*a-nu-um* ^{d}EN.LÍL ^{d}*é-a* ^{d}30 ^{d}UTU ^{d}IŠKUR [(...)] ^{d}AMAR.UTU ^{d}⸢AG ^{d}⸣[*x*].⸢GUR⸣ ^{d}⸢*iš-tar*⸣ ^{d}7*.BI DINGIR.MEŠ GAL.MEŠ
2a ^{d}*aš-šur* ^{d}*a-nu-um* ^{d}EN.[...] ⸢30⸣ ^{d}UTU ^{d}IŠKUR ⸢^{d}⸣[...] *iš-tar* ^{d}7.BI DINGIR.MEŠ GAL.MEŠ
2b ^{d}*aš-šur* ^{d}*a-nu-um* ^{d}EN.LÍL ^{d}[*x*]-⸢*a* ^{d}⸣30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}[...] *iš-tar* ^{d}7.BI DINGIR.MEŠ GAL.MEŠ
3a ^{d}*aš-šur* [...] ⸢^{d}EN.LÍL⸣ [...] ^{d}AG ⸢^{d}⸣[...]
3b ^{d}*aš-šur* [...] ⸢^{d}EN.LÍL⸣ [...].⸢UTU⸣ ^{d}AG ⸢^{d}⸣[...]

2) *ša ina gi-mir ad-na-a-ti a-na ⸢i⸣-tar-re-e ṣal-mat* SAG.DU *e-nu i-na-áš-šu-ú i-nam-bu-u mal-ku*
1a ...
1b *ša ina gi-mir ad-na-a-ti [...] i-na-áš-šu-ú i-nam-bu-u mal-ku*
1c ...
1d *ša ina gi-mir ad-na-a-ti a-na ⸢i⸣-tar-re-e ṣal-⸢mat⸣ [x]*.⸢DU *e*⸣-[*x*] *i-na-áš-šu-ú i-nam-bu-u mal-ku*
2a *ša ina gi-mir ad-na-a-ti [...]* SAG.DU *e-⸢nu⸣ i-[...] i-nam-bu-u mal-ku*
2b *ša ina gi-mir ad-na-a-ti a-⸢na⸣ [x]-tar-re-e ṣal-mat* SAG.DU *e-nu i-[...]-⸢ú⸣ i-nam-bu-u mal-ku*
3a *[...]-a-ti a-[...]* SAG.DU *[x x] i-na-áš-[...] x [...]*
3b *ša i-na ⸢gi⸣-[x x]-⸢na⸣-a-ti a-[...]* SAG.DU *⸢e⸣-nu i-na-áš-[x]-⸢ú⸣ [...]*

3) ^{md}30-PAP.MEŠ-SU LUGAL GAL LUGAL *dan-nu* ⸢LUGAL⸣ ŠÚ LUGAL KUR *aš-šur* LUGAL *kib-rat* LÍMMU-*tim* NUN *za-nin-šú-un i-na an-ni-ku-nu ke-nim*
1a ...
1b ^{md}30-PAP.MEŠ-SU [...] NUN *za-nin-šú-un i-na an-ni-ku-nu ke-nim*
1c ...
1d ^{md}30-PAP.MEŠ-SU LUGAL GAL [*x*] *dan**-⸢*nu* LUGAL⸣ [...] NUN *za-nin-šú-un i-na an-ni-ku-nu ke-nim*
2a ^{md}30-ŠEŠ.MEŠ-*eri-ba* LUGAL GAL LUGAL [...] ŠÚ LUGAL KUR *aš-šur* LUGAL *kib-rat* ⸢LÍMMU⸣-[*x*] NUN *za-nin-šú-⸢un⸣ ina an-ni-ku-nu ke-nim*
2b ^{md}30-ŠEŠ.MEŠ-*eri-ba* LUGAL GAL LUGAL ⸢*dan-nu* LUGAL⸣ ŠÚ LUGAL KUR *aš-šur* LUGAL *kib-rat* LÍMMU-*tim* NUN *za-nin-⸢šú-un⸣ ina an-ni-ku-nu ke-nim*
3a ^{md}30-PAP.MEŠ-[*x x*] GAL LUGAL *dan-⸢nu⸣* [...] LUGAL *kib-rat* [*x*]-*tim* NUN *za-⸢nin⸣-[...]-nu ⸢ke⸣-[x]*
3b ^{md}30-PAP.MEŠ-[*x x*] GAL LUGAL *dan-nu* ⸢LUGAL ŠÚ⸣ [...] LUGAL *kib-rat* ⸢LÍMMU⸣-*tim* NUN *za-⸢nin⸣-[x]-⸢un⸣ [...]-ku-nu ⸢ke⸣-[x]*

4) *ul-tu tam-tim e*-ÁB *a-di tam-tim šap*-ÁB *⸢šal⸣-meš lu at-ta-lak-ma mal-ki ša kib-rat še-pu-u-a ú-šak-niš-ma*
1a ...
1b *ul-tu tam-tim [...] mal-ki ša kib-rat še-pu-u-a ú-šak-niš-ma*
1c ...
1d *ul-tu tam-tim e*-ÁB *[...] mal-ki ša kib-rat še-pu-u-a ú-šak-niš-ma*
2a *ul-tu tam-tim e*-ÁB *<<a>> a-[...] ⸢šap⸣-[x x]-⸢meš⸣ lu at-ta-lak-[x] mal-ki ša kib-⸢rat⸣ še-pu-u-a ú-šak-niš-ma*
2b *ul-tu tam-tim e*-ÁB *a-di tam-⸢tim⸣ šap*-ÁB *⸢šal⸣-meš lu at-ta-lak-ma mal-ki ša kib-rat še-pu-u-a ú-šak-niš-ma*
3a *ul-tu tam-tim [...]-⸢di⸣ tam-⸢tim šap⸣-[x x]-meš lu ⸢at⸣-[...] ma-al-ki ša [...]-niš-ma*
3b *ul-tu tam-tim ⸢e⸣-[x] ⸢a⸣-di tam-tim ⸢šap⸣-[x x]-meš lu ⸢at⸣-[...] ma-al-ki ša kib-ra-a-ti [...]-niš-ma*

5) *i-šu-ṭu ab-šá-ni i-na u*$_4$*-me-šu-ma ša* NINA.KI *šu-bat-su ma-gal uš-rab-bi* BÀD-*šú ù šal-ḫu-šú ša ina maḫ-re-e*
1a ...
1b *i-šu-ṭu ab-šá-ni* [...] *uš-rab-bi* BÀD-*šú ù šal-ḫu-šú ša ina maḫ-re-e*
1c ...
1d *i-šu-ṭu ab-šá-ni i-na* [...] *uš-rab-bi* BÀD-*šú ù šal-ḫu-šú ša ina maḫ-re-e*
2a *i-šu-ṭu ab-šá-a-ni* [*x*]-*na u*$_4$*-me-šu-ma ša* NINA.KI *šu-bat-su ma-*⸢*gal*⸣ *uš-rab-bi* BÀD-*šú ù šal-ḫu-šú ša ina maḫ-re-e*
2b *i-šu-ṭu ab-šá-a-ni i-na u*$_4$*-me-šu-ma ša* NINA.KI *šu-bat-su ma-gal uš-rab-bi* BÀD-*šú ù šal-ḫu-šú ša ina maḫ-re-e*
3a *i-šu-ṭu ab-*[...]-⸢*na*⸣ *u*$_4$*-mi-šu-ma* [*x*] ⸢NINA⸣.KI *šu-*[*x x*] *ma-gal* [...]
3b *i-šu-ṭu ab-*⸢*šá*⸣-[*x x*] ⸢*i*⸣-*na u*$_4$*-mi-šu-ma* [*x*] ⸢NINA⸣.KI *šu-*[*x x*] *ma-gal* ⸢*uš-rab-bi* BÀD⸣-[...] ⸢*maḫ-re-e*⸣

6) *la ep-šú eš-šiš ú-še-piš-ma ú-zaq-qir ḫur-šá-niš ta-me-ra-tu-šú ša i-na la ma-mi na-mu-ta šu-lu-ka-ma*
1a ...
1b *la ep-šú* [...] *ta-me-ra-tu-šú ša i-na la ma-mi na-mu-ta* [...]
1c ...
1d *la ep-šú eš-šiš* [...] *ta-me-ra-tu-šú ša i-na la ma-mi na-mu-ta* [...]
2a *la ep-šú eš-šiš ú-še-piš-ma ú-zaq-qir ḫur-šá-niš ta-me-ra-*⸢*tu*⸣-[*x*] *ša i-na la ma-mi na-mu-ta šu-lu-ka-ma*
2b *la ep-šú eš-šiš ú-še-piš-ma ú-zaq-qir ḫur-šá-niš ta-me-ra-tu-šú ša i-na la ma-mi na-mu-ta šu-lu-ka-ma*
3a *la ep-šú eš-*⸢*šiš*⸣ [*x x*]-⸢*piš*⸣-*ma ú-*⸢*zaq*⸣-[*x x*]-*šá-*[...] *ša i-*[...]-⸢*ka-ma*⸣
3b *la ep-šú eš-*⸢*šiš*⸣ [*x x*]-*piš-ma ú-zaq-*[*x*] ⸢*ḫur*⸣-*šá-niš ta-mi-*[...] *ša i-na* [...]-⸢*ka-ma*⸣

7) *šá-ta-a qé-e et-tu-ti ù* UN.MEŠ-*šú* A.MEŠ *ši-qi la i-da-a-ma a-na zu-un-ni ti-iq* AN-*e tur-ru-ṣa* IGI.II.MEŠ-*šun*
1a ...
1b [...] *ù* UN.MEŠ-*šú* A.MEŠ *ši-qi la i-da-a-ma a-na zu-un-ni* [...]
1c ...
1d [...] *ù* UN.MEŠ-*šú* A.MEŠ *ši-qi la i-da-a-ma a-na zu-un-ni* [...]
2a *šá-ta-a qé-e et-*⸢*tu-ti*⸣ *ù* ⸢UN⸣.MEŠ-*šú* A.MEŠ *ši-qi la i-da-*⸢*a*⸣-[*x*] *a-na zu-un-ni ti-iq* AN-*e tur-ru-ṣa* IGI.II.MEŠ-*šun*
2b *šá-ta-a qé-e et-tu-ti ù* ⸢UN⸣.MEŠ-*šú* A.MEŠ *ši-qi la i-da-a-ma a-na zu-un-ni ti-iq* AN-*e tur-ru-ṣa* IGI.II.MEŠ-*šun*
3a *šá-*⸢*ta*⸣-[*x*] *qé-e et-tu-ti* [*x x*].⸢MEŠ⸣-*šú* A.MEŠ *ši-*[*x x*] ⸢*i*⸣-[...] *a-na zu-*[...]-⸢*e tur-ru*⸣-*ṣa* IGI.<II>.MEŠ-*šun*
3b *šá-*⸢*ta*⸣-[*x*] *qé-e et-tu-ti* [*x x*].MEŠ-*šú* A.MEŠ *ši-*[*x x*] ⸢*i-da-a*⸣-[*x*] *a-na zu-*[...] ⸢AN-*e tur-ru*⸣-*ṣa* IGI.II.MEŠ-*šun*

8) *áš-qu-ma ul-tu* ŠÀ URU.*ma-si-ti* URU.*ban-ba-kab-na* URU.*šá-ap-pa-ri-šú* ⸢URU.*kar*⸣-^{md}UTU-PAP-*ir* URU.*kar-nu-ú-ri* URU.*tal-mu-sa*
1a ...
1b [...] *ul-tu* ŠÀ URU.*ma-si-ti* URU.*ban-ba-kab-na* URU.*šá-ap-pa-ri-šú* [...]
1c ...
1d [...] *ul-tu* ŠÀ URU.*ma-si-ti* URU.*ban-ba-kab-na* URU.*šá-ap-pa-ri-šú* ⸢URU⸣.[...]
2a *áš-qu-ma* ⸢*ul-tu*⸣ [*x*] URU.[...] URU.*ban-ba-ri-na* URU.*šá-ap-*[...]-^{md}UTU-PAP-*ir* URU.*kar-nu-ú-ri* URU.*tal-mu-sa*
2b *áš-qu-ma* ⸢*ul-tu*⸣ ŠÀ URU.*ma-si-*⸢*ti*⸣ URU.*ban-ba-ri-na* URU.*šá-ap-pa-ri-šú* [*x x*]-^{md}UTU-PAP-*ir* URU.*kar-nu-ú-ri* URU.*tal-mu-sa*
3a *áš-qu-ma ul-tu* ŠÀ URU.*ma-*⸢*si*⸣-[*x*] ⸢URU.*ban-ba*⸣-*ri-*[...]-⸢*ap-pa*⸣-[...] ⸢URU.*kar*⸣-^{md}[...]-*ú-ri* URU.*tal-mu-sa*
3b *áš-qu-ma ul-tu* ŠÀ URU.*ma-*⸢*si*⸣-[*x*] ⸢URU⸣.*ban-ba-ri-*⸢*na*⸣ [*x x*]-*ap-pa-*⸢*ri*⸣-[*x*] ⸢URU.*kar*⸣-^{md}[...]-*ú-ri* URU.*tal-mu-sa*

9) URU.*ḫa-ta-a* URU.*da-la-a-in* URU.*re-eš-e-ni* URU.*su-lu* URU.BÀD-^{d}⸢15⸣ URU.*ši-ba-ni-ba* URU.*is-pa-ri-ir-ra*
1a ...
1b URU.*ḫa-ta-a* URU.*da-la-a-in* URU.⸢*re-eš*⸣-*e-ni* URU.*su-lu* [...]
1c ...
1d URU.*ḫa-ta-a* URU.*da-la-a-in* URU.*re-eš-e-ni* URU.*su-lu* URU.⸢BÀD⸣-[...]
2a URU.*ḫa*-⸢*ta*⸣-[*x x*].⸢*da-la-a*⸣-[*x*] URU.*re-eš-e-ni* URU.*su-lu* ⸢URU⸣.BÀD-[*x x*] URU.*ši-ba-ni-ba* URU.*is-pa-ri-ir-ra*
2b URU.*ḫa-ta-a* URU.*da-la-a-in* URU.*re-eš-e-ni* URU.*su-lu* URU.BÀD-[*x x*] URU.*ši-ba-ni-ba* URU.*is-pa-ri-ir-ra*
3a URU.*ḫa*-⸢*ta-a*⸣ URU.*da-la-a-a-in* ⸢URU⸣.*re-eš-e-ni* [...] URU.⸢BÀD⸣-[...] URU.*is-pa*-⸢*ri*⸣-[*x x*]
3b URU.*ḫa-ta-a* URU.*da-la-a-a-in* ⸢URU⸣.*re-eš-e-ni* URU.*su-lu* URU.BÀD-^{d}⸢15⸣ [...] URU.*is-pa*-⸢*ri*⸣-[*x x*]

10) URU.*gi-in-gi-li-niš* URU.*nam-pa-ga-a-te* URU.DU$_6$ URU.*a-lum-ṣu-si* A.MEŠ *ša ṣe-er* URU.*ḫa-da-bi-ti* 18 ÍD.MEŠ *ú-šaḫ-ra-a a-na* ŠÀ
1a ...
1b URU.*gi-in-gi-li-niš* URU.*nam*-⸢*pa*⸣-*ga-a-te* URU.⸢DU$_6$⸣ URU.*a*-⸢*lum*⸣-[...]-*a a-na* ŠÀ
1c ...
1d URU.*gi-in-gi-li-niš* URU.*nam-pa-ga-a-te* URU.DU$_6$ URU.*a-lum*-[*x x*] A.MEŠ [...] *a-na* ŠÀ
2a URU.*gi-in*-[*x*]-⸢*li-niš* URU⸣.[*x*]-*pa-ga-a-te* URU.DU$_6$ URU.*a-lum-ṣu-si* A.MEŠ [...] URU.*ḫa-da-bi-ti* 18 ÍD.MEŠ *ú-šaḫ-ra-a a-na* ŠÀ
2b URU.*gi-in*-⸢*gi-li-niš* URU.*nam*⸣-*pa-ga-a-te* URU.DU$_6$ URU.*a-lum-ṣu-si* A.MEŠ [...] URU.*ḫa-da-bi-ti* 18 ÍD.MEŠ *ú-šaḫ-ra-a a-na* ŠÀ
3a [*x x*]-*in-gi*-⸢*li-niš*⸣ URU.*nam-pa-ga-ti* URU.DU$_6$ URU.*a*-⸢*lum-ṣu*⸣-*si* A.MEŠ *ša ṣe-er* [...] ⸢18⸣ ÍD.MEŠ [...]-*na* ŠÀ
3b [*x x*]-*in-gi-li-niš* URU.*nam-pa-ga-ti* URU.DU$_6$ URU.*a-lum-ṣu-si* A.MEŠ *ša ṣe-er* [...] ⸢18⸣ ÍD.MEŠ [...]-*na* ŠÀ

11) ÍD.*ḫu-su-ur ú-še-šir ma-lak-šin ul-tu pa-a-ṭi* URU.*ki-si-ri a-di* NINA.KI ÍD.*ḫi-ri-tú ú-šaḫ-ra-a* A.MEŠ *šu-nu-ti*
1a ...
1b ÍD.*ḫu-su-ur ú-še*-⸢*šir*⸣ *ma-lak-šin ul-tu* [...] *ú-šaḫ-ra-a* A.MEŠ *šu-nu-ti*
1c ...
1d ÍD.*ḫu-su-ur ú-še*-⸢*šir*⸣ *ma-lak-šin ul-tu* [...] *ú-šaḫ-ra-a* A.MEŠ *šu-nu-ti*
2a ÍD.*ḫu-su-ur ú*-[...]-*lak-šin ul-tu pa-a-ṭi* URU.*ki-si-ri a-di* NINA.KI ÍD.*ḫi-ri-tú ú-šaḫ-ra-a* A.MEŠ *šu-nu-ti*
2b ÍD.*ḫu-su-ur ú*-⸢*še-šir ma*⸣-*lak-šin ul-tu pa-a-ṭi* URU.*ki-si-ri a-di* NINA.KI ÍD.*ḫi-ri-tú ú-šaḫ-ra-a* A.MEŠ *šu-nu-ti*
3a ÍD.*ḫu*-⸢*su*⸣-*ur ú-še-šir ma-lak-šin ul-tu pa-a-ṭi* URU.*ki*-⸢*si-ri*⸣ *a-di* ⸢NINA$^{?}$⸣.[...] ⸢*ú-šaḫ*⸣-*ra-a* A.MEŠ *šu*-[*x*]-*ti*
3b ÍD.*ḫu-su-ur ú-še-šir ma-lak-šin ul-tu pa-a-ṭi* URU.*ki-si-ri a-di* ⸢NINA.KI⸣ [...] ⸢*ú-šaḫ*⸣-*ra-a* A.MEŠ *šu*-[*x*]-*ti*

12) *ú-šar-da-a qé-reb-šá pat-ti*-^{md}30-PAP.MEŠ-SU *at-ta-bi ni-bit-su* [*ú*$^{?}$-*še*$^{?}$-*šir*$^{?}$-*ma*$^{?}$] *gu-pu-uš* A.MEŠ *šá-tu-nu ul-tu* ŠÀ KUR.*ta-as*
1a ...
1b *ú-šar-da*-<*a*> *qé-reb-šá* [...] A.MEŠ *šá-tu-nu ul-tu* ŠÀ KUR.[*x x*]
1c ...
1d *ú-šar-da*-<*a*> *qé-reb-šá* [...] A.MEŠ *šá-tu-nu ul-tu* ŠÀ KUR.⸢*ta-as*⸣
2a *ú-šar*-⸢*da-a*⸣ [...]-*a*-[...]⸢30⸣-PAP.MEŠ-SU *at-ta-bi ni-bit-su* [...] *gu-pu-uš* A.MEŠ ⸢*šá*⸣-*tu-nu ul-tu* ŠÀ KUR.*ta-as*
2b *ú-šar*-⸢*da-a qé-reb šá-a-šú pat-ti*-^{md}⸣30-PAP.MEŠ-SU *at-ta-bi ni-bit-su* [...] *gu-pu-uš* A.MEŠ *šá-tu-nu ul-tu* ŠÀ KUR.*ta-as*
3a *ú-šar-da-a qé-reb-šá pat-ti*-^{md}30-ŠEŠ.MEŠ-SU *at*-⸢*ta-bi ni*⸣-*bit-su* [...]-*tu* ŠÀ ⸢KUR⸣.*ta-as*
3b *ú-šar-da-a qé-reb-šá pat-ti*-^{md}30-ŠEŠ.MEŠ-SU *at-ta-bi ni-bit-su* [...] *x* [...]-*tu* ŠÀ ⸢KUR⸣.*ta-as*

13) KUR-i mar-ṣi ša i-te-e TILLA qé-reb KUR-ia pa-na-ma ÍD šu-a-tú ÍD.[...] i-nam-bu-u MU-NE e-nen-na a-na-ku i-na qí-bit
1a ...
1b [...] i-nam-bu-u MU-NE e-[...]
1c ...
1d [...] i-nam-bu-u MU-NE e-⸢nen⸣-[...] x x [...]
2a KUR-i ⸢mar⸣-[x x] ⸢i⸣-[...]-⸢ia⸣ pa-na-ma ⸢ÍD⸣ šu-a-tú ÍD.[...]-nam-bu-[...] ⸢e⸣-nen-[...]-ku ina qí-bit
2b KUR-i mar-[x] ⸢ša i-te-e⸣ [x] ⸢qé-reb⸣ KUR-⸢ia⸣ pa-na-ma ⸢ÍD⸣ šu-a-tú ÍD.[...] ⸢i⸣-nam-bu-u ⸢MU⸣-NE e-nen-⸢na a-na⸣-ku ina qí-bit
3a KUR-i mar-ṣi ša i-te-e TILLA qé-reb KUR-ia pa-na-⸢ma⸣ ÍD [...]-⸢ú⸣ e-nen-na a-[x]-ku i-na qí-bit
3b KUR-i mar-ṣi ša i-te-e TILLA qé-reb KUR-ia pa-na-ma ÍD [...] ÍD.[...]-⸢ú⸣ MU-NE e-nen-na a-na-ku i-na qí-bit

14) ^{d}aš-šur EN GAL-e EN-ia A.MEŠ im-na ù šu-me-li KUR-i ša i-ta-tu-uš-šú ⸢ù⸣ [A.MEŠ] ša URU.me-e-⸢su⸣ URU.ku-uk-⸢ki⸣-nu URU.⸢pí⸣-it-ur-ra
1a ...
1b [...] ša i-ta-tu-uš-šú ⸢ù⸣ [...]
1c ...
1d [...] ša i-ta-tu-uš-šú [...]
2a ^{d}aš-šur [...]-li KUR-i šá i-ta-tu-šú [...]-it-ur-ra
2b ^{d}aš-šur ⸢EN GAL EN-ia A.MEŠ⸣ [x x] ⸢ù šu⸣-me-li KUR-i šá i-ta-tu-šú [...] URU.me-e-⸢su⸣ URU.ku-uk-⸢ki-nu URU.pí⸣-it-ur-ra
3a ^{d}aš-šur EN GAL-e EN-ia A.MEŠ ⸢im⸣-na ù šu-⸢me⸣-[...] ša URU.me-⸢su⸣ URU.ku-uk-[...] URU.⸢pí⸣-it-ur-ra
3b ^{d}aš-šur EN GAL-e EN-ia A.MEŠ im-na ù šu-me-⸢li⸣ [...] ša URU.me-⸢su⸣ URU.ku-uk-[x]-nu URU.⸢pí⸣-it-ur-ra

15) URU.MEŠ-ni ša li-me-ti-šú UGU-šú uš-rad-di i-na ŠÀ 70 LÚ.ERIM.MEŠ ÍD [šu$^{?}$-a$^{?}$-tu$^{?}$] aḫ-[re]-⸢e⸣-ma ÍD-^{md}30-PAP.MEŠ-SU az-ku-ra
1a ...
1b [...] uš-rad-di i-na [...]
1c ...
1d [...] uš-rad-di i-na ⸢ŠÀ⸣ [...]
2a URU.⸢MEŠ⸣-[...] ⸢LÚ⸣.ERIM.MEŠ ÍD [...] az-ku-ra
2b URU.MEŠ-[...] ⸢i⸣-[x] ŠÀ 70 LÚ.ERIM.MEŠ ÍD [...] aḫ-[...] ÍD-^{md}30-PAP.MEŠ-SU az-ku-ra
3a URU.MEŠ-ni ša li-me-ti-šú UGU-šú uš-rad-di i-[...]-⸢e⸣-ma [x]-^{md}30-ŠEŠ-[...] az-[x]-ra
3b URU.MEŠ-ni ša li-me-ti-šú UGU-šú uš-rad-di i-[...]-⸢e⸣-ma [x]-^{md}30-ŠEŠ.⸢MEŠ⸣-[x] az-[x]-ra

16) ni-bit-su UGU A.MEŠ ku-up-pi ù a-tap-⸢pi⸣ maḫ-ru-ti ša aḫ-⸢ru⸣-[ú] ú-⸢rad⸣-[di]-⸢ma ú⸣-še-šir ⸢ma⸣-lak-šú-un
1a ...
1b [...]
1c ...
1d [...] ⸢UGU⸣ [...]
2a ni-bit-[...] ⸢maḫ-ru⸣-ti ša aḫ-[...]-lak-šú-un
2b ni-bit-⸢su⸣ [...]-⸢pi⸣ maḫ-ru-ti ša aḫ-⸢ru⸣-[x] ú-⸢rad⸣-[x]-⸢ma ú-še-šir ma⸣-lak-šú-un
3a ni-bit-su UGU A.MEŠ ku-up-pi ù a-tap-[...]-šir [...]
3b ni-bit-su UGU A.MEŠ ku-up-pi ù a-tap-⸢pi⸣ [...]-še-šir ⸢ma-lak⸣-[x x]

17) a-na NINA.KI ma-ḫa-zu ṣi-i-ru šu-bat LUGAL-ti-ia ša ul-tu ⸢ul⸣-[la LUGAL].⸢MEŠ⸣-[ni AD].MEŠ-ia šu-bat-su la ú-šar-bu-u
1a ...
1b [...] šu-bat-su la ú-[...]
1c ...
1d [...].⸢MEŠ-ia⸣ šu-bat-su la ú-⸢šar⸣-[x x]
2a a-na NINA.[...] x [...] ú-šar-bu-u
2b a-na NINA.[...] ⸢LUGAL⸣-[x x] ša ul-tu ⸢ul⸣-[x x].⸢MEŠ⸣-[x x].MEŠ-[x] šu-bat-⸢su la⸣ ú-šar-bu-u
3a a-⸢na NINA⸣.KI ma-ḫa-zu ṣi-i-ru šu-bat LUGAL-ti-ia ša* [...] la ú-⸢šar⸣-[x x]
3b a-⸢na NINA⸣.KI ma-ḫa-zu ṣi-i-ru šu-bat LUGAL-ti-ia ša* [...]-⸢su⸣ la ú-⸢šar⸣-[x x]

18) *la ú-⸢nak⸣-ki-lu nik-la-su e-ne-na a-na-ku* ^{md}30-PAP.⸢MEŠ⸣-SU LUGAL KUR *aš-šur*.KI *a-šá-red [kal] ⸢mal⸣-ki ša ul-⸢tu⸣ ṣi-it* ^{d}UTU-*ši*
1a ...
1b [...] LUGAL KUR *aš-šur*.KI *a-šá-red [x x]-⸢ki⸣ ša [x]-⸢tu⸣ ṣi-it* ^{d}UTU-*ši*
1c ...
1d [...] *x x* [...] *x* [...].⸢MEŠ⸣-SU LUGAL KUR *aš-šur*.KI *a-šá-red [x x]-ki ša ⸢ul-tu⸣ ṣi-it* ^{d}UTU-*ši*
2a *la ú-⸢nak⸣-[...]-it* ^{d}UTU-*ši*
2b *la ú-⸢nak⸣-[...]-na a-na-ku* ^{md}30-PAP.⸢MEŠ⸣-SU LUGAL [...] *⸢mal⸣-ki ša ⸢ul-tu ṣi⸣-it* ^{d}UTU-*ši*
3a *la ⸢ú-nak⸣-ki-lu nik-⸢la⸣-su e-⸢ne⸣-na a-*[...] ^{d}30-⸢ŠEŠ⸣.[...] *ul-[x] ṣi-it* ^{d}UTU-*ši*
3b *la ⸢ú-nak⸣-ki-lu nik-la-su e-ne-na ⸢a-na-ku⸣* ^{md}30-⸢ŠEŠ⸣.[...] *ul-[x] ṣi-it* ^{d}UTU-*ši*

19) *a-di e-⸢reb⸣* ^{d}[UTU-*ši i-šá-riš at-ta]-lak-ma ina* A.MEŠ *pat-ta-a-ti ša ú-šaḫ-ru-ú* NINA.KI *a-na li-me-ti-šú* GIŠ.KIRI$_{6}$.MEŠ GIŠ.GEŠTIN.MEŠ
1a ...
1b [...] *ša ú-šaḫ-ru-ú* ⸢NINA.KI⸣ *a-na li-me-ti-šú* GIŠ.KIRI$_{6}$.MEŠ [...]
1c ...
1d [*x x*] *e-*[...] *⸢pat⸣-ta-a-ti ša ú-šaḫ-ru-ú* NINA.⸢KI⸣ *a-na li-me-ti-šú* GIŠ.KIRI$_{6}$.MEŠ [...]
2a *a-di e-*[...].MEŠ GIŠ.GEŠTIN.MEŠ
2b *a-di e-[...]-⸢lak-ma⸣ ina* A.MEŠ *pat-[x]-a-ti* [...].⸢KI *a-na li⸣-[x]-ti-šú* ⸢GIŠ.KIRI$_{6}$⸣.MEŠ GIŠ.GEŠTIN.MEŠ
3a [...].KI *a-na li-*[...] GIŠ.KIRI$_{6}$.MEŠ GIŠ.GEŠTIN.[*x*]
3b *⸢a-di⸣ [x]-⸢reb⸣* ^{d}[...]-*⸢lak*$^{?}$⸣-[...] ⸢NINA⸣.KI *a-na li-*[...] GIŠ.KIRI$_{6}$.MEŠ GIŠ.GEŠTIN.[*x*]

20) *gi-mir* ⸢GURUN⸣ [...] *ú-*[...] *x* ŠAB$^{?}$ *x x ⸢šu⸣-be-lat ḫur-šá-a-ni ka-li-šú-un* GURUN *ad-na-a-ti*
1a ...
1b [...] *⸢šu⸣-be-lat ḫur-šá-a-ni ka-li-šú-un* ⸢GURUN⸣ *ad-na-a-ti*
1c ...
1d [...] *ú-*[...] *x* ŠAB$^{?}$ *x x ⸢šu⸣-be-lat ḫur-šá-a-ni ka-li-šú-un* ⸢GURUN⸣ *ad-na-a-ti*
2a ... [...] *⸢ad⸣-na-a-ti*
2b *gi-mir* ⸢GURUN⸣ [...] *x-liš i-na ṣi-x [(x)] x x [...]-⸢šá⸣-a-ni ka-[x x]-un* ⸢GURUN⸣ *ad-na-a-ti*
3a [...]-*⸢li⸣-[x x]* GURUN *ad-na-a-ti*
3b [...] *⸢ka-li⸣-[x x]* GURUN *ad-na-a-ti*

21) *ka-la-⸢ma*$^{?}$ ŠIM$^{?}$⸣.[ḪI.A$^{?}$] *ù* [GIŠ.*se-er-di*$^{?}$ *az]-qup ⸢a-di⸣* A.MEŠ *la i-kaš-šá-du a-na ṣu-ma-me-ti ú-maš-šir-ma am-ba-su*
1a ...
1b [...] ⸢A⸣.MEŠ *la i-kaš-šá-du a-na ṣu-ma-me-ti ú-maš-⸢šir⸣-ma am-[x x]*
1c ...
1d *ka-la-[...] ù [...]-qup ⸢a-di⸣* A.MEŠ *la i-kaš-šá-du a-na ṣu-ma-me-ti ú-maš-⸢šir⸣-ma am-[x x]*
2a ... [...]-*ma am-ba-su*
2b *ka-la-⸢ma*$^{?}$ ŠIM$^{?}$⸣.[...] *ši-qi x x x x* A.[...] *x [...]-maš-⸢šir⸣-ma am-ba-su*
3a [...] *⸢ú⸣-maš-šir-ma ⸢am⸣-[x x]*
3b [...]-*⸢me-ti ú⸣-maš-šir-ma ⸢am⸣-[x x]*

22) MU-NE *x [...]-x gi-mir ṣip-pa-a-ti ina e-re-bi e-re-ṣe-ti e-le-en* URU *ù* KI.TA <TA> ŠÀ URU.*tar-bi-ṣi*
1a–1b ...
1c [...]-*pa-a-ti ina e-re-bi e-re-ṣe-ti e-le-en* URU *ù* ⸢KI⸣.[...] ...
1d [(*x x*)] *x [...]-x gi-mir ṣip-pa-a-ti ina e-re-bi e-re-ṣe-ti e-le-en* URU *ù* ⸢KI⸣.[...]
2a ... [...] ŠÀ URU.*tar-bi-ṣi*
2b MU-NE *x [...]-x [...]-te ina e-⸢reb⸣ [...]-⸢en*$^{?}$ URU$^{?}$ *ù*$^{?}$ KI$^{?}$⸣.TA <TA> ŠÀ URU.*tar-bi-ṣi*
3a [...]-*le-*[...]
3b [...] *⸢e*$^{?}$⸣-[...]-*le-*[...]

23) *a-di* URU *šá* LÚ.ŠÀ-URU-*a-a a-na mé-reš* ŠE.AM *ù* ŠE.GIŠ.Ì *ú-šam-ka-ra šat-ti-*⸢*šam* NUN *ar-ku-ú*⸣ *i-na* LUGAL.MEŠ-*ni*
1a–1b ...
1c ... [...]-⸢*a a*⸣-*na mé-reš* ŠE.AM *ù* ŠE.⸢GIŠ.Ì⸣ *ù-šam-ka-ra šat-ti-*[...] ...
1d [*x x*] URU *šá* LÚ.ŠÀ-URU-*a-a a-na mé-reš* ŠE.AM *ù* ŠE.GIŠ.Ì *ú-šam-ka-ra šat-ti-*⸢*šam*⸣ [*x x*]-⸢*ku-ú*⸣ [...].⸢MEŠ⸣-*ni*
2a ... [...] ⸢LUGAL⸣.MEŠ-*ni*
2b *a-di* URU [...].⸢GIŠ.Ì$^{?}$⸣ [*x*]-*šam-ka-*⸢*ra*⸣ [...] ⸢NUN *ar*⸣-[*x x*] *i-na* LUGAL.MEŠ-*ni*
3a–3b [...]

24) DUMU.MEŠ-*ia ša it-ti lìb-bi uš-tam-mu-ma a-na qa-a-pi la tur-ru* ⸢*i*⸣-[*tam-ma*$^{?}$] *a-*⸢*ki*⸣*-i* ⸢*i*⸣-*na* [ŠÀ$^{?}$] LÚ.ERIM.MEŠ *an-nu-ti e-ṣu-ti*
1a–1b ...
1c ... ⸢*ša*⸣ <*x*> *it-ti lìb-bi uš-tam-mu-ma* ⸢*a*⸣-*na qa-a-pi la tur-ru* [...] ...
1d DUMU.MEŠ-*ia ša it-ti lìb-bi uš-tam-mu-ma a-na qa-a-pi la tur-ru* [...] *a-*⸢*ki*⸣*-i* ⸢*i*⸣-[*x x*] LÚ.ERIM.MEŠ *an-nu-ti e-ṣu-ti*
2a DUMU.⸢MEŠ⸣-[...].⸢MEŠ⸣ *an-*⸢*nu*⸣*-ti e-ṣu-*⸢*ti*⸣
2b DUMU.MEŠ-⸢*ia*⸣ [...] ⸢*tur*$^{?}$⸣-*ru* ⸢*i*⸣-[...]-*na* [*x*] ⸢LÚ⸣.[*x*].⸢MEŠ⸣ *an-nu-ti e-ṣu-*⸢*ti*⸣
3a–3b [...]

25) ÍD *šu-a-tu ú-šaḫ-ri ni-iš* ^{d}*aš-šur* DINGIR-*ia* GAL [*at-ta-ma-a*] *šum-ma ina* ŠÀ LÚ.[ERIM].⸢MEŠ⸣ *an-nu-ti* ÍD *šu-a-tu la aḫ-ru-u*
1a–1b ...
1c ÍD *šu-a-tu ú-šaḫ-ri ni-iš* ^{d}*aš-šur* ⸢DINGIR-*ia*⸣ GAL [...] ...
1d ÍD *šu-a-tu ú-šaḫ-ri ni-iš* ^{d}*aš-šur* DINGIR-*ia* GAL [...] *šum-ma ina* ŠÀ LÚ.[*x*].⸢MEŠ⸣ *an-nu-ti* ÍD *šu-a-tu la aḫ-ru-u*
2a ÍD [...] *šu-*[*x*] *la ú-šaḫ-ru-*[*x*]
2b ÍD [...] *šum-ma* [...] ⸢ÍD⸣ *šu-*[*x*]*-tú la ú-šaḫ-ru-u*
3a–3b [...]

26) *ù i-na* MU.AN.NA 3 ITI *la ú-qat-tu-ú ši-pir-šá* ⸢*la*⸣ [...] *ig-gam-ru-ú ú-qat-tu-ú ḫi-ru-sa*
1a–1b ...
1c *ù i-na* MU.⸢AN⸣.NA 3* ITI *la ú-qat-tu-ú ši-pir-šá* [...] ...
1d *ù i-na* MU.AN.NA 3 ITI *la ú-qat-tu-ú ši-pir-šá* ⸢*la*⸣ [...] *ig-gam-ru-ú ú-qat-tu-ú ḫi-ru-sa*
2a [...]-*qat-*⸢*tu*⸣-[*x*] *ḫi-ru-sa*
2b *ù* ⸢*i-na*⸣ [...]-*qat-*⸢*tu*⸣-[...]-*qat-*⸢*tu*⸣-*u ḫi-ru-sa*
3a [...]
3b [*x*] *i-na* [...]

27) *a-na pa-te-e* ÍD *šu-a-tu* LÚ.MAŠ.MAŠ LÚ.GALA *ú-ma-ʾe-er-ma ú-šat-*[...] NA$_4$.GUG NA$_4$.ZA.GÌN NA$_4$.MUŠ.GÍR NA$_4$.NÍR NA$_4$.BABBAR.DILI.MEŠ
1a–1b ...
1c ... ÍD *šu-a-tu* ⸢LÚ⸣.MAŠ.MAŠ LÚ.GALA *ú-ma-ʾe-er-ma ú-*⸢*šat*⸣-[...] ...
1d *a-na pa-te-e* ÍD *šu-a-tu* LÚ.MAŠ.MAŠ LÚ.GALA *ú-ma-ʾe-er-ma ú-šat-*[...] NA$_4$.GUG NA$_4$.ZA.GÌN NA$_4$.MUŠ.GÍR NA$_4$.NÍR NA$_4$.BABBAR.DILI.MEŠ
2a [...] ⸢NA$_4$.MUŠ.GÍR$^{?}$⸣ <NA$_4$.NÍR> ⸢NA$_4$⸣.BABBAR.DILI.MEŠ
2b *a-na* [...]-⸢*tap*⸣*-pi šú-*[...].GUG ⸢NA$_4$⸣.[*x x*] ⸢NA$_4$.MUŠ.GÍR$^{?}$⸣ <NA$_4$.NÍR> ⸢NA$_4$⸣.BABBAR.DILI.MEŠ
3a [...]
3b [...]-*a-tu* [...]

28) NA$_{4}$.MEŠ *ni-siq-ti* BAL.GI.KU$_{6}$ NÍG.BÚN.NA.KU$_{6}$ *tam-šil pí-*[*ti-iq*] KÙ.BABBAR KÙ.GI ŠIM.ḪI.A Ì.GIŠ DÙG.GA *a-na* ^{d}*é-a* EN *nag-bi kup-pi*
1a–1b ...
1c NA$_{4}$.MEŠ *ni-siq-ti* BAL.GI.KU$_{6}$ NÍG.BÚN.NA.KU$_{6}$ *tam-*⸢*šil*⸣ *pí-*[...] ...
1d NA$_{4}$.MEŠ *ni-siq-ti* BAL.GI.KU$_{6}$ NÍG.BÚN.NA.KU$_{6}$ *tam-šil pí-*[*x x*] KÙ.GI ŠIM.ḪI.A Ì.GIŠ DÙG.GA AN.NA ^{d}*é-a* EN *nag-bi kup-pi*
2a [...] *é-a* [*x x*]*-bi kup-pi*
2b NA$_{4}$.[...] KÙ.BABBAR [...] ⸢Ì.GIŠ⸣ [*x*].GA *a-*[*x*] ⸢^{d}⸣*é-a* EN ⸢*nag*⸣*-bi kup-pi*
3a [*x*].MEŠ *ni-siq-*[...]*-pi*
3b [*x*].MEŠ *ni-siq-*[...]*-*⸢*pi*⸣

29) *ù ta-*⸢*ma*$^{?}$*-mi*$^{?}$⸣*-ti* ^{d}*en-bi-lu-lu* GÚ.GAL ÍD.MEŠ ^{d}*en-e-em-du* EN [E$^{?}$ *u*$^{?}$ PA$_{5}$$^{?}$] *ú-qa-a-a-iš qí-šá-a-ti a-na* DINGIR.MEŠ GAL.MEŠ *ut-nin-ma*
1a–1b ...
1c *ù ta-x-x-ti* ^{d}*en-bi-lu-lu* GÚ.GAL ÍD.MEŠ ^{d}*en-e-em-*⸢*du*⸣ [...] ... *ut-nin-ma*
1d *ù ta-*[*x*]*-*⸢*mi*$^{?}$⸣*-ti* ^{d}*en-bi-lu-lu* GÚ.GAL ÍD.MEŠ ^{d}*en-e-em-du* [...] *ú-qa-a-a-iš qí-šá-a-ti a-na* DINGIR.MEŠ GAL.MEŠ *ut-nin-ma*
2a [...]*-na* DINGIR.[*x*] ⸢GAL⸣.[*x*] *ut-*⸢*nin*⸣*-ma*
2b [*x*] ⸢*ta*$^{?}$⸣*-*[...]*-em-du* EN [...] ⸢*qí-šá-a*⸣*-ti* [*x*]*-na* DINGIR.MEŠ ⸢GAL.MEŠ⸣ *ut-nin-ma*
3a *ù* [...] DINGIR.MEŠ [...]
3b *ù* [...] DINGIR.MEŠ [...]

30) *su-up-pi-ia iš-mu-ma ú-še-ši-ru li-pit* ŠU.II*-ia* KÁ ÍD *šu-a-tu* [*ba-lu*$^{?}$] GIŠ.MAR *ù* GIŠ.MAR.ŠE.RA.AḪ *a-na ra-ma-ni-šu ip-pe-te*$_{9}$*-ma*
1a–1b ...
1c ⸢*su-up*⸣*-pi-ia iš-mu-ma ú-še-ši-ru*$^{?}$ *li-pit* ŠU.II*-ia* KÁ ÍD [...] ...
1d *su-up-pi-ia iš-mu-ma ú-še-ši-ru li-pit* ŠU.II*-ia* KÁ ÍD [...].⸢MAR⸣ *ù* GIŠ.MAR.ŠE.RA.AḪ *a-na ra-ma-ni-šu ip-pe-te*$_{9}$*-ma*
2a [...] *šu-a-*[...] GIŠ.MAR.⸢ŠE.RA⸣.[*x*] *ina ra-*[...]
2b [*x*]*-up-*[...] *šu-a-tu* [...] GIŠ.MAR.ŠE.RA.⸢AḪ⸣ *ina ra-ma-ni-šú* ⸢*ip-pe-te*$_{9}$*-ma*⸣
3a [...] GIŠ.MAR [*x*] ⸢GIŠ⸣.MAR [...]
3b [...] GIŠ.MAR [*x*] ⸢GIŠ⸣.MAR [...]

31) *ú-šar-da-a* A.MEŠ ḪÉ.NUN *i-na ši-pir* ŠU.II LÚ*-tim* KÁ*-šú la ip-pe-*[*te*$_{9}$] ⸢*ki*⸣*-ma bi-*⸢*bil*⸣ *lìb-bi* DINGIR.MEŠ *ú-šaḫ-bab ma-a-me*
1a–1b ...
1c *ú-šar-da-a* A.MEŠ ḪÉ.NUN *i-na ši-pir* ŠU.II LÚ*-tim* KÁ*-šú la ip-*[...] ...
1d *ú-šar-da-a* A.MEŠ ḪÉ.NUN *i-na ši-pir* ŠU.II LÚ*-tim* KÁ*-šú la ip-*[...] DINGIR.MEŠ *ú-šaḫ-bab** *ma-a-me*
2a [...] LÚ*-tim* KÁ*-*[...]*-ma* ⸢*bi*⸣*-*[*x x*]*-bi* DINGIR.MEŠ [*x x*]*-bab* [*x*]*-a-mi*
2b ⸢*ú*⸣*-*[...] LÚ*-tim* KÁ*-*[...] ⸢*ki*⸣*-ma* ⸢*bi-bil*⸣ *lìb-bi* DINGIR.MEŠ ⸢*ú*⸣*-*[*x*]*-bab* ⸢*ma*⸣*-a-mi*
3a [...] ⸢*ip-pe*⸣*-*[*x x*]*-ma* ⸢*bi*⸣*-*[...]
3b [...] ⸢LÚ*-tim*⸣ [...] *ip-pe-*[*x x*]*-ma bi-*[...]

32) *iš-tu* ÍD *ap-pal-su-ma uš-te-eš-še-ra ši-pir-šá a-na* DINGIR.MEŠ GAL.MEŠ *a-lik i-di-ia mu-kin-nu* BALA*-*⸢*ia*⸣ GU$_{4}$.MEŠ NIGA.MEŠ
1a–1b ...
1c ... *uš-te-eš-še-*⸢*ra ši*⸣*-pir-šá a-na* DINGIR.MEŠ GAL.MEŠ *a-lik i-di-ia* [...] ...
1d *iš-tu* ÍD *ap-pal-su-ma uš-te-eš-še-ra ši-pir-šá a-na* DINGIR.MEŠ GAL.MEŠ *a-lik i-di-ia* [...] NIGA.MEŠ
2a [...]*-ra ši-*[...] *a-lik* ⸢*i-di*$^{?}$⸣*-*[*x*] *mu-kin-nu* ⸢BALA*-ia* GU$_{4}$.MEŠ NIGA.MEŠ⸣
2b *iš-*[...]*-še-ra ši-pir-šá* [...] *a-lik* ⸢*i*⸣*-*[*x*]*-ia mu-kin-nu* BALA*-*⸢*ia*⸣ GU$_{4}$.MEŠ NIGA.MEŠ
3a [...]*-še-ra* [...] DINGIR.MEŠ [...] *i-*[...]
3b ⸢*iš*⸣*-tu* [...]*-še-ra* [...] DINGIR.MEŠ [*x*].⸢MEŠ *a-lik*⸣ *i-*⸢*di*⸣*-*[...]

33) UDU.MEŠ *du-uš-šú-ti* UDU.SISKUR.MEŠ *eb-bé-ti lu aq-qí* LÚ.ERIM.MEŠ *šu-nu-ti ša* ÍD *šu-a-tu iḫ-ru-ú* TÚG.GADA TÚG.MEŠ *bir-me ú-ḫal-lip-šu-nu-ti*
1a–1b ...
1c ... LÚ.ERIM.MEŠ *šu-nu-ti ša* ÍD *šu-a-tu iḫ-ru-ú* TÚG.GADA* TÚG.MEŠ [...]
1d UDU.MEŠ *du-uš-šú-ti* UDU.SISKUR.MEŠ *eb-bé-ti lu aq-qí* LÚ.ERIM.MEŠ *šu-nu-ti ša* ÍD *šu-a-tu iḫ-ru-ú* TÚG.GADA TÚG.MEŠ [...]
2a [...] ⸢*aq*⸣-*qí* LÚ.⸢ERIM⸣.[...] *iḫ-ru-*[*x*] TÚG.GADA TÚG.MEŠ *bir-me ú-ḫal-lip-šú-nu-ti*
2b ⸢UDU⸣.MEŠ [...] ⸢*aq*⸣-*qí* LÚ.ERIM.⸢MEŠ⸣ [...] *iḫ-ru-*⸢*ú*⸣ TÚG.GADA TÚG.MEŠ *bir-me ú-ḫal-lip-šú-nu-ti*
3a [...]-*bé-ti* [...].⸢ERIM⸣.MEŠ ⸢*šu-nu*$^{?}$-*ti*$^{?}$⸣ [*x*] ⸢ÍD⸣ [...] ⸢*ú-ḫal-lip*⸣-[...]
3b ⸢UDU⸣.MEŠ *du-*[...]-*bé-ti* ⸢*lu aq*⸣-[*x x*].ERIM.MEŠ ⸢*šu-nu-ti*⸣ [*x*] ÍD [...] ⸢*ú-ḫal-lip*⸣-[...]

34) ḪAR.MEŠ KÙ.GI GABA.MEŠ KÙ.GI ⸢*áš*⸣-*kun-šú-nu-ti ina* MU.AN.NA Ú-*ma it-ti ar* ÍD *šu-a-tu ša aḫ-ru-ú it-ti* ^{m}*um-ma-an-me-na-nu*
1a–1b ...
1c ... *it-ti* ⸢*ar*⸣ ÍD *šu-a-tu ša aḫ-ru-ú it-ti* ^{m}*um-ma-an-*[...]
1d ḪAR.MEŠ KÙ.GI GABA.MEŠ KÙ.GI ⸢*áš*⸣-*kun-šú-nu-ti ina* MU.AN.NA Ú-*ma it-ti ar* ÍD *šu-a-tu ša aḫ-ru-ú it-ti* ^{m}*um-ma-an-*[...]
2a [...] ⸢*i*⸣-*na šat-ti* [...] *šu-a-tu ša aḫ-ru-ú it-ti* ^{m}*um-ma-an-me-na-nu*
2b ḪAR.MEŠ [...] *i-na šat-ti* [...] *šu-a-tu ša aḫ-ru-ú it-ti* ^{m}*um-ma-an-me-na-nu*
3a [*x x*] KÙ.GI GABA.⸢MEŠ⸣ [...]-*kun-šú-nu-ti* [*x x*] *šat-ti* [...]-*ti* ^{m}⸢*um*⸣-[...]
3b [*x*].⸢MEŠ⸣ KÙ.GI GABA.MEŠ [...]-*kun-šú-nu-ti* [*x*]-⸢*na*⸣ *šat-ti* [...]-*ti* ^{m}⸢*um*⸣-[...]

35) ⸢LUGAL⸣ KUR.ELAM.MA[.KI] *ù* LUGAL KÁ.DINGIR.RA.KI *a-di* LUGAL.MEŠ-*ni ma-a*ʾ-*du-ti ša* KUR-*i ù* KUR *tam-tim ša re-ṣu-ti-šú-nu i-na ta-mir-ti* URU.*ḫa-lu-le-e*
1a–1b ...
1c [...] ... *ša* KUR-*i* ⸢*ù*⸣ *tam-*⸢*tim*⸣ *ša re-ṣu-ti-šú-nu i-na ta-mir-ti* [...]
1d [...] *ù* LUGAL KÁ.DINGIR.RA.KI *a-di* ⸢LUGAL⸣.MEŠ-*ni ma-a*ʾ-*du-ti ša* KUR-*i ù* KUR *tam-tim ša re-ṣu-ti-šú-nu i-na ta-mir-ti* [...]
2a [...].⸢MEŠ⸣ *ma-a*ʾ-⸢*du*⸣-[...] *ša re-ṣu-ti-šú-nu i-na ta-mir-ti* URU.*ḫa-lu-le-e*
2b ⸢LUGAL⸣ [*x x*].MA.⸢MEŠ⸣.[...] *ma-a*ʾ-*du-*⸢*ti*⸣ [...] *ša re-ṣu-ti-šú-nu i-na ta-mir-ti* URU.*ḫa-lu-le-e*
3a [*x*] KUR ELAM.[...] ⸢LUGAL⸣ KÁ.DINGIR.⸢RA.KI⸣ [*x x*] LUGAL.MEŠ-*ni* ⸢*ma*⸣-[...]-*ti* URU.*ḫa-lu-*[*x x*]
3b ⸢LUGAL⸣ KUR.ELAM.⸢MA⸣.[*x x*] ⸢LUGAL⸣ KÁ.DINGIR.⸢RA.KI⸣ [*x x*] LUGAL.MEŠ-*ni* [...] ⸢*re*⸣-*ṣu-*⸢*ti*⸣-[...]-⸢*mir*⸣-*ti* URU.*ḫa-lu-*[*x x*]

36) *áš-ta-kan si-dir-ta ina qí-bit* ^{d}*aš-šur* EN GAL-*e* EN-*ia ki-i* GIŠ.*šil-ta-ḫi šam-ri i-na lìb-bi-šú-nu al-lik-ma si-kip-ti* ERIM.ḪI.A.MEŠ-*šú-nu*
1a *áš-ta-kan si-dir-*⸢*ta*⸣ *ina* ⸢*qí-bit*⸣ ^{d}*aš-šur* EN GAL-*e* EN-*ia* ...
1b ...
1c ... ⸢*ki*⸣-*i* GIŠ.⸢*šil*⸣-*ta-*⸢*ḫi*⸣ *šam-ri i-na lìb-bi-šú-nu al-lik-*⸢*ma*⸣ *si-kip-ti* [...]
1d *áš-ta-kan si-dir-ta ina qí-*⸢*bit*⸣ ^{d}*aš-šur* EN GAL-*e* EN-*ia ki-i* GIŠ.*šil-ta-ḫi šam-ri i-na lìb-bi-šú-nu al-lik-ma si-kip-ti* [...]
2a [...] GAL-*e* EN-[...] *i-na lìb-bi-šú-nu al-lik-ma si-kip-ti* ERIM.ḪI.A.MEŠ-*šú-nu*
2b [...] ⸢EN⸣ GAL-*e* EN-⸢*ia*⸣ [...] *i-na lìb-bi-šú-nu al-lik-ma si-kip-ti* ERIM.ḪI.A.MEŠ-*šú-nu*
3a [*x*]-⸢*ta*⸣-*kan si-*⸢*dir-ta i*⸣-*na* ⸢*qí*⸣-*bit* ⸢^{d}⸣*aš-šur* [...] *si-kip-*⸢*ti* ERIM⸣.[*x*].A.MEŠ-[*x x*]
3b [*x*]-⸢*ta*⸣-*kan si-*⸢*dir*⸣-*ta i-na qí-bit* ^{d}[...] *i-*[...]-⸢*ma*⸣ *si-kip-ti* ⸢ERIM.ḪI.A⸣.MEŠ-*šú-*⸢*nu*⸣

37)	*áš-kun pu-ḫur-šú-nu ú-šap-pi-iḫ-ma ú-par-ri-ir el-lat-su-un* LÚ.GAL.MEŠ LUGAL KUR.ELAM.MA.KI *a-di* ^{md}AG-MU-GAR-*un* DUMU ^{md}AMAR.UTU-A-SUM.NA
1a	*áš-kun pu-ḫur-šú-nu ú-sap-pi-iḫ-ma ú-par-ri-ir* ...
1b	...
1c	... ⸢*el*⸣*-lat-su-un* LÚ.GAL.MEŠ LUGAL KUR.ELAM.MA.⸢KI⸣ *a-di* [*x*] ^{d}AG-MU-GAR-*un* [...]
1d	*áš-kun pu-ḫur-šú-nu ú-sap-pi-iḫ-ma ú-par-ri-ir el-lat-su-un* LÚ.GAL.MEŠ LUGAL KUR.ELAM.MA.KI *a-di* ^{md}AG-MU-GAR-*un* [...]
2a	[...]*-par-ri-ir* ⸢*el*⸣-[...] *a-di* ^{md}AG-MU-GAR-*un* DUMU ^{md}AMAR.UTU-A-SUM.NA
2b	[...]*-par-ri-ir el-*[...] *a-di* ^{md}AG-MU-GAR-*un* DUMU ^{md}AMAR.UTU-A-SUM.NA
3a	[*x x*] *pu-ḫur-šú-*⸢*nu*⸣ *ú-*⸢*sap*⸣*-pi-iḫ-ma* ⸢*ú*⸣-[...] ^{d}AG-[*x*]-GAR-[*x*] ⸢DUMU⸣ [*x x*] ⸢AMAR⸣.UTU-A-SUM.NA
3b	⸢*áš-kun*⸣ *pu-ḫur-šú-nu ú-sap-pi-iḫ-*[...] ^{d}AG-[*x*]-GAR-*un* ⸢DUMU⸣ [*x*] ⸢^{d}AMAR⸣.UTU-A-SUM.NA
38)	LUGAL KUR.*kár-*^{d}*dun-ía-àš bal-ṭu-su-un qé-reb tam-ḫa-ri ik-šu-da* ŠU.II-*a-a* LUGAL KUR.ELAM.MA.KI *ù* LUGAL KÁ.DINGIR.RA.KI *ḫur-ba-šu* MÈ-*ia dan-ni*
1a	LUGAL KUR.*kár-*^{d}*dun-ía-àš bal-ṭu-su-un qé-reb tam-ḫa-ri* ...
1b	...
1c	... ⸢*ik*⸣*-šu-da* ŠU.II-*a-a* LUGAL KUR.ELAM.MA.KI *ù* LUGAL KÁ.⸢DINGIR.RA⸣.KI *ḫur-*⸢*ba*⸣-[...]
1d	LUGAL KUR.*kár-*^{d}*dun-ía-àš bal-ṭu-su-un qé-reb tam-ḫa-ri ik-šu-da* ŠU.II-*a-a* LUGAL KUR.ELAM.MA.KI *ù* LUGAL KÁ.DINGIR.RA.KI *ḫur-*⸢*ba*⸣-[...]
2a	[...]*-ḫa-ri ik-šu-*[...] *ù* LUGAL KÁ.DINGIR.RA.KI *ḫur-ba-šu* MÈ-*ia dan-*[*x*]
2b	⸢LUGAL⸣ [...]⸢*dun-ía*⸣-[...]-⸢*reb*⸣ *tam-ḫa-ri ik-šu-*⸢*da*⸣ [...] *ù* LUGAL KÁ.DINGIR.RA.KI *ḫur-ba-šu* MÈ-*ia dan-*[*x*]
3a	[*x x*].*kár-*^{d}*dun-ía-àš* [...] *ù* [*x*] ⸢KÁ⸣.DINGIR.RA.⸢KI⸣ *ḫur-ba-*⸢*šu*⸣ MÈ-*ia dan-ni*
3b	LUGAL ⸢KUR⸣.*kár-*^{d}*dun-*[...].⸢KI⸣ *ù* ⸢LUGAL KÁ⸣.DINGIR.RA.KI *ḫur-ba-*⸢*šu*⸣ MÈ-*ia dan-ni*
39)	*is-ḫup-šú-nu-ti-ma qé-reb* GIŠ.GIGIR.MEŠ-*šú-nu ú-maš-še-ru-ú-ni zu-ú-šú-un a-na šu-zu-ub nap-šá-te-šú-nu ma-tu-uš-šú-un in-nab-tu-ma*
1a	*is-ḫup-šú-nu-ti-ma qé-reb* GIŠ.GIGIR.MEŠ-*šú-nu ú-maš-še-ru-ú-*⸢*ni*⸣ ...
1b	...
1c	... ⸢*zu*⸣*-ú-*[*x*]*-un a-na šu-zu-ub nap-šá-te-šú-*⸢*nu*⸣ *ma-tu-uš-šú-un* ⸢*in*⸣-[...]
1d	*is-ḫup-šú-nu-ti-ma qé-reb* GIŠ.GIGIR.MEŠ-*šú-nu ú-maš-še-ru-ú-*⸢*ni zu-ú-šú*⸣*-un a-na šu-zu-ub nap-šá-te-šú-nu ma-tu-uš-šú-un* ⸢*in*⸣-[...]
2a	*is-*[...]*-ma qé-*[...] *nap-šá-te-šú-nu ma-tu-uš-šú-un in-nab-tu-ma*
2b	*is-*⸢*ḫup*⸣-[*x x*]-⸢*ti*⸣*-ma qé-*⸢*reb*⸣ [...]*-maš-še-*⸢*ru-ni zu*⸣*-ú-šú-*⸢*un*⸣ [...] *nap-šá-te-šú-nu ma-tu-uš-šú-un in-nab-tu-ma*
3a	*is-ḫup-šu-nu-ti-ma qé-reb* [...]*-te-šú-nu* ⸢*ma-tu*⸣*-uš-*⸢*šú*⸣-[*x*] *in-*⸢*nab*⸣*-tu-ma*
3b	*is-ḫup-šu-nu-ti-*[...]*-te-šú-nu* ⸢*ma*⸣*-tu-uš-šú-*⸢*nu*⸣ *in-*⸢*nab*⸣*-tu-ma*
40)	*la i-tu-ru-ni ar-kiš mìn-de-ma* ^{md}30-ŠEŠ.MEŠ-SU LUGAL KUR *aš-šur*.KI *ag-giš i-ziz-ma a-na* KUR.ELAM.MA.KI *i-šak-ka-nu ta-a-a-ar-tú*
1a	*la i-tu-ru-ni ar-kiš mìn-de-ma* ^{md}30-ŠEŠ.MEŠ-SU ...
1b	...
1c	... LUGAL ⸢KUR *aš-šur*.KI *ag*⸣*-giš i-ziz-ma a-na* KUR.ELAM.MA.KI ⸢*i-šak*⸣*-ka-nu ta-a-*[...]
1d	*la i-tu-ru-ni ar-kiš mìn-de-ma* ^{md}30-ŠEŠ.MEŠ-SU LUGAL KUR *aš-šur*.KI *ag-giš i-ziz-ma a-na* KUR.ELAM.MA.KI *i-šak-ka-nu ta-a-*[...]
2a	*la i-*[*x*]*-ru-ni* ⸢*ar*⸣-[...]-⸢SU⸣ [...] *a-na* KUR.ELAM.MA.KI *i-šak-ka-nu ta-a-a-ar-tú*
2b	*la i-*⸢*tu*⸣*-ru-ni* ⸢*ar*⸣-[...] ⸢^{md}30-ŠEŠ.MEŠ⸣-SU LUGAL ⸢KUR⸣ [...] *a-na* KUR.ELAM.MA.KI *i-šak-ka-nu ta-a-a-ar-tú*
3a	*la* ⸢*i-tu*⸣*-ru-ni ar-kiš mìn-*[...]-⸢*na*⸣ KUR.[*x*].MA.[*x*] ⸢*i-šak*⸣*-ka-nu* ⸢*ta*⸣-[*x x*]-⸢*ar*⸣*-tú*
3b	*la* ⸢*i-tu*⸣*-ru-ni* ⸢*ar*⸣-[...]*-na* KUR.[*x*].MA.[*x*] ⸢*i-šak*⸣*-ka-nu ta-*⸢*a-a-ar*⸣*-tú*

41) *ḫat-tu pu-luḫ-tu* UGU KUR.ELAM.MA.KI *ka-li-šú-un it-ta-bi-ik-ma* KUR-*su-nu ú-maš-še-ru-ma a-na šu-zu-ub nap-šá-te-šú-nu ki-i* TI$_8$.MUŠEN
1a *ḫat-tu pu*-luḫ-tu* UGU KUR.ELAM.MA.KI *ka-li-šú-un it-ta-bi-ik-ma* ...
1b ...
1c ... KUR-⸢*su*⸣-[*x*] *ú*-⸢*maš-še-ru-ma a*⸣-*na šu*-[*x*]-*ub* ⸢*nap*⸣-*šá-te-šú-nu ki-i* TI$_8$ [*x*]
1d *ḫat-tu pu*-luḫ-tu* UGU KUR.ELAM.MA.KI *ka-li-šú-un it-ta-bi-ik-ma* KUR-*su-nu ú-maš-še-ru-ma a-na šu-zu-ub nap-šá-te-šú-nu ki-i* TI$_8$.[*x*]
2a *ḫat-tu pu-luḫ-tu* UGU ⸢KUR⸣.[...]-*un* ⸢*it-ta*⸣-[...]-*še-ru-ma a-na šu-zu-ub nap-šá-te-šú-nu ki-i* TI$_8$.MUŠEN
2b *ḫat-tu pu-luḫ-tu* UGU [...]-*šú-un* ⸢*it-ta*⸣-*bi*-⸢*ik*⸣-[...]-*še-ru-ma a-na šu-zu-ub nap-šá-te-šú-nu ki-i* TI$_8$.MUŠEN
3a *ḫat-tu pu*-[...] *it*-[...]-⸢*su*⸣-*nu* ⸢*ú*⸣-[*x x*]-⸢*ru*$^{?}$⸣-*ma a-na šu-zu-ub* ⸢*nap*⸣-[...]
3b *ḫat*-⸢*tu*⸣ [...] *it*-[*x x*]-⸢*ik*⸣-[*x*] KUR-⸢*su*⸣-*nu ú*-⸢*maš-še*⸣-*ru-ma a-na šu*-[...]

42) *šad-da-a mar-ṣu in-nen-du-ma ki-i a-na iṣ-ṣu-ri kuš-šu-di i-tar-ra-ku lib-bu-šú-un a-di u*$_4$-*mi ši-tim-ti-šú-nu ṭu-du*
1a ...-*a mar-ṣu in-nen-du-ma ki-i a-na iṣ-ṣu-ri kuš-šu-di*
1b ...
1c ... *i*-⸢*tar-ra-ku lib*⸣-*bu*-⸢*šú-un*⸣ *a*-[*x x*]-*mi* ⸢*ši*⸣-*tim-ti-šú-nu ṭu-du*
1d [*x x*]-*a mar-ṣu in-nen-du-ma ki-i a-na iṣ-ṣu-ri kuš-šu-di i-tar-ra*-⸢*ku lib*⸣-*bu-šú-un a-di u*$_4$-*mi ši-tim-ti-šú-nu ṭu-du*
2a *šad-da-a mar-ṣu in*-⸢*nen*⸣-[...]-⸢*ri*⸣ [*x*]-⸢*šu-di*⸣ [...] *lib-bu-šú-un a-di u*$_4$-*mi ši-tim-ti-šú-nu ṭu-du*
2b *šad-da-a mar-ṣu in*-⸢*nen*⸣-[...] ⸢*iṣ-ṣu-ri*⸣ [*x*]-*šu-di* [...] *lib-bu-šú-un a-di u*$_4$-*mi ši-tim-ti-šú-nu ṭu-du*
3a [...]-*i a*-⸢*na*⸣ [*x*]-⸢*ṣu*⸣-*ri* ⸢*kuš*⸣-[*x*]-⸢*di*⸣ *i-tar*-[...]-*du*
3b [...]-*i a*-⸢*na iṣ*⸣-*ṣu-ri* ⸢*kuš-šu-di*⸣ [...]-*du*

43) *la ip-tu-ma la e-pu-šu ta-ḫa-zu i-na 2-i* KASKAL-*ia a-na* KÁ.DINGIR.RA.KI *ša a-na ka-šá-di ú-ṣa-am-me-ru-šu ḫi-it-mu-ṭiš*
1a ...-*ma la e-pu-šu ta-ḫa-zu i-na 2-i* KASKAL-*ia a-na* KÁ.DINGIR.RA.KI ...
1b ...
1c ... ⸢*ša*⸣ *a*-⸢*na ka*⸣-*šá-di ú-ṣa*-⸢*am-me*⸣-*ru-šu ḫi-it-mu-ṭiš*
1d [...]-*ma la e-pu-šu ta-ḫa-zu i-na 2-i* KASKAL-*ia a-na* KÁ.DINGIR.RA.KI *ša a-na ka-šá-di ú-ṣa-am-me-ru-šu ḫi-it-mu-ṭiš*
2a *la ip-tu-ma la e-pu*-[...]-*na* [*x x*] ⸢KASKAL-*ia*⸣ [...].KI *šá a-na ka-šá-di ú-ṣa-am-me-ru*-⸢*šu*⸣ *ḫi-it-mu-ṭiš*
2b *la ip-tu-ma la e-pu*-[...]-*na* [*x*]-⸢*i* KASKAL⸣-*ia a-na* KÁ.[*x x*].KI *šá a-na ka-šá-di ú-ṣa-am-me-ru*-⸢*šu*⸣ *ḫi-it-mu-ṭiš*
3a [*x*] *ip*-[*x x*] ⸢*la*⸣ *e*-⸢*pu*⸣-[...]-⸢*zu i*⸣-[...]-*ru-šu* [*x*]-*it*-[*x x*]
3b [*x*] *ip*-[*x*]-⸢*ma la*⸣ *e*-⸢*pu*⸣-[...] ⸢*ú*⸣-[...]-*ru-šu* [*x*]-*it-mu-ṭiš*

44) *al-lik-ma ki-ma* [*ti-ib*] *me-ḫe-e a-ziq-ma ki-ma im-ba-ri as-ḫu-up-šu* URU *ni-i-ti al-me-ma i-na*
1a ... *me-ḫe-e a-ziq-ma ki-ma im-ba-ri as-ḫu-up-šú* ...
1b ...
1c *al-lik-ma ki-ma* [...] ... ⸢URU *ni-i-ti*⸣ *al*-[*x*]-*ma i-na*
1d *al-lik-ma ki-ma* [*x x*] *me-ḫe-e a-ziq-ma ki-ma im-ba-ri as-ḫu-up-šú* URU *ni-i-ti al-me-ma i-na*
2a *al-lik-ma* [...]-*ma ki-ma* [*x x*]-*ri as-ḫu-up-šu* URU *ni-i-ti al-me-ma i-na*
2b *al-lik-ma* ⸢*ki-ma*⸣ [...]-⸢*ziq*⸣-*ma ki-ma* [*x*]-*ba-ri as-ḫu-up-šu* URU *ni-i-ti al-me-ma i-na*
3a [*x x*]-⸢*ma ki*⸣-[...]
3b [*x x*]-⸢*ma*⸣ [...]-⸢*ma i-na*⸣

45) _pil-ši ù na-bal-⸢kát⸣-ti_ ŠU.II-[_a-a ik-šu-da_] _ḫu-bu-ut_ [URU$^{?}$] ⸢_aḫ-bu_⸣-[_ut_] UN.MEŠ-_šú_ TUR _ù_ GAL-_a la e-zib-ma_ ADDA.MEŠ-_šú-nu re-bet_ URU
1a ... UN*.MEŠ-_šú_ TUR _ù_ GAL-_a la e-zib-ma_ ADDA.MEŠ-_šú-nu_ ⸢_re*-bet_ URU⸣
1b ...
1c _pil-ši ù na-bal-⸢kát⸣-ti_ ŠU.II-[...] ...
1d _pil-ši ù na-bal-⸢kát⸣-ti_ ŠU.II-[...] UN*.MEŠ-_šú_ TUR _ù_ GAL-_a la e-zib-ma_ ADDA.MEŠ-_šú-nu re-bet_ URU
2a _pil-ši_ [...]-_bu_-[...]-⸢_šú_⸣ TUR _ù_ GAL-_a_ <<GAL-_a_>> _la e-zib-ma_ ADDA.MEŠ-_šú-nu re-bet_ URU
2b _pil-ši_ [_x x_]-⸢_bal_⸣-[...] _ḫu-bu-ut_ [...]-_šú_ TUR _ù_ GAL-_a la e-zib-ma_ ADDA.MEŠ-_šú-nu re-bet_ URU
3a _pil_-⸢TI⸣ [...] _na_-[...]-_bit_ URU
3b _pil-ši_ [_ù_] _na-bal_-[...] ⸢_aḫ-bu_⸣-[...] ⸢_re_⸣-_bet_ URU

46) _ú-mal-li_ ^{m}_šu-zu-bu_ LUGAL KÁ.DINGIR.RA.KI _qá-du kim-ti-šú_ [...].⸢MEŠ-_šú_⸣ _bal-ṭu-su-un a-na qé-reb_ KUR-_ia ú-bil-šu_
1a _ú_-⸢_mal_⸣-_li_ ^{m}_šu_-⸢_zu_⸣-_bu_ LUGAL KÁ.DINGIR.RA.KI _qá-du kim-ti-šú_ [...] _bal-ṭu-su-un a-na qé-reb_ KUR-_ia ú-bil-šu_
1b–1c ...
1d _ú-mal-li_ ^{m}_šu-zu-bu_ LUGAL KÁ.DINGIR.RA.KI _qá-du kim-ti-šú_ [...] _bal-ṭu-su-un a-na qé-reb_ KUR-_ia ú-bil-šu_
2a _ú_-[...] _qá-du kim-ti-šú_ [...] _bal-ṭu-su-un a-na qé-reb_ KUR-_ia ú-bil-šu_*
2b _ú_-[...].⸢RA⸣.[_x_] _qá-du kim-ti-šú_ [...].⸢MEŠ-_šú_⸣ _bal-ṭu-su-un a-na qé-reb_ KUR-_ia ú-bil-šu_*
3a ⸢_ú-mal_⸣-[...] ⸢_qá_⸣-_du_ [_x_]-_ti_ [...]
3b ⸢_ú-mal-li_⸣ [...].⸢RA⸣.[_x_] ⸢_qá_⸣-_du_ ⸢_kim_⸣-[...]-⸢_šu_⸣

47) NÍG.GA URU _šu-a-tu_ KÙ.BABBAR KÙ.GI NA$_4$.MEŠ _ni-siq-ti_ NÍG.ŠU NÍG.GA _a-na_ ŠU.II [UN.MEŠ]-⸢_ia_⸣ _am-ni-i-ma a-na i-di ra-ma-ni-šú-nu ú-ter-ru_
1a NÍG.GA URU ⸢_šu_⸣-_a-tu_ ⸢KÙ.BABBAR KÙ⸣.GI NA$_4$.MEŠ ⸢_ni-siq_⸣-_ti_ NÍG.ŠU NÍG.GA _a-na_ ŠU.II [...] _a-na i-di ra-ma-ni-šú-nu ú-ter-ru_
1b–1c ...
1d NÍG.GA URU _šu-a-tu_ KÙ.BABBAR KÙ.GI NA$_4$.MEŠ [_x x_]-_ti_ NÍG.ŠU NÍG.GA _a-na_ ŠU.II [...] _a-na i-di ra-ma-ni-šú-nu ú-ter-ru_
2a NÍG.GA ⸢URU⸣ [...] ⸢_ni_⸣-[_x_]-_ti_ NÍG.ŠU ⸢NÍG⸣.[...] _am-ni-i-ma a-na i-di ra-ma-ni-šú-nu ú-ter-ru_
2b NÍG.GA ⸢URU⸣ [...].⸢MEŠ⸣ _ni_-⸢_siq_⸣-_ti_ NÍG.ŠU NÍG.⸢GA⸣ [...]-⸢_ia_⸣ _am-ni-i-ma a-na i-di ra-ma-ni-šú-nu ú-ter-ru_
3a NÍG.GA URU ⸢_šu_⸣-_a_-[...] KÙ.GI [...]-_siq_-⸢_ti_⸣ [_x_].ŠU NÍG.⸢GA⸣ _a_-[...] _ú-ter-ru_
3b NÍG.GA URU ⸢_šu_⸣-_a_-⸢_tu_⸣ [...] KÙ.GI ⸢NA$_4$⸣.[_x_] _ni-siq-ti_ [_x_].ŠU NÍG.⸢GA⸣ [...] ⸢_ú_⸣-_ter-ru_

48) DINGIR.MEŠ _a-šib lìb-bi-šú_ ŠU.II UN.MEŠ-_ia ik-šu-su-nu-ti-ma ú-šab-bi-ru-ma_ [NÍG.ŠU-_šú-nu_] NÍG.GA-_šú-nu il-qu-ú_ ^{d}IŠKUR ^{d}_ša-la_ DINGIR.MEŠ
1a DINGIR.MEŠ ⸢_a-šib lìb-bi-šú_ ŠU.II UN⸣.MEŠ-_ia ik-šu_-[_x_]-⸢_nu_⸣-_ti_-⸢_ma_⸣ _ú-šab-bi-ru-ma_ [...] _il-qu-ú_ ^{d}IŠKUR ^{d}_ša-la_ DINGIR.MEŠ
1b–1c ...
1d DINGIR.MEŠ _a-šib lìb-bi-šú_ ŠU.II UN.MEŠ-_ia ik-šu_-⸢_su_⸣-_nu-ti-ma ú-šab-bi-ru-ma_ [...] _il-qu-ú_ ^{d}IŠKUR ^{d}_ša-la_ DINGIR.MEŠ
2a DINGIR.MEŠ _a_-[...]-_šu-su-nu-ti_-[...] NÍG.GA-_šú-nu il-qu-ni_ ^{d}IŠKUR ^{d}_ša-la_ DINGIR.MEŠ
2b DINGIR.MEŠ _a_-[_x_] ⸢_lìb-bi_⸣-[...] _ik-šu-su-nu-ti-ma_ [...] NÍG.GA-_šú-nu il-qu-ni_ ^{d}IŠKUR ^{d}_ša-la_ DINGIR.MEŠ
3a DINGIR.⸢MEŠ _a-šib_⸣ [_x x_]-_šú_ ŠU.II ⸢UN⸣.MEŠ-_ia ik-šu-su-nu_-[...] ^{d}IŠKUR ^{d}_ša_-⸢_la_⸣ DINGIR.MEŠ
3b DINGIR.MEŠ _a-šib_ [_x x_]-_šú_ ŠU.II ⸢UN⸣.MEŠ-_ia ik-šu-su-nu_-[...] $^{⸢d⸣}$IŠKUR ^{d}_ša_-⸢_la_⸣ DINGIR.MEŠ

49) *ša* URU.É.GAL.MEŠ *ša* ^{md}AMAR.UTU-SUM-ŠEŠ.MEŠ LUGAL KUR URI.KI *a-na tar-ṣi* ^{m}*tukul-ti*-A-*é-šár-ra* ⸢LUGAL⸣ KUR *aš-šur*.KI *il-qu-ma a-na* KÁ.DINGIR.RA.KI *ú-bil-lu*
1a *ša* URU.É.GAL.MEŠ ⸢*ša*⸣ [*x x*] ⸢AMAR.UTU-SUM-ŠEŠ.MEŠ⸣ LUGAL KUR ⸢URI⸣ [*x*] *a-na tar-ṣi* ^{m}*tukul-ti*-A-*é-šár-ra* [...] *a-na* KÁ.DINGIR.RA.KI *ú-bil-lu*
1b–1c ...
1d *ša* URU.É.GAL.MEŠ *ša* ^{md}AMAR.UTU-SUM-ŠEŠ.MEŠ LUGAL KUR URI.KI *a-na tar-ṣi* ^{m}*tukul-ti*-A-*é-šár-ra* [...] *a-na* KÁ.DINGIR.RA.KI *ú-bil-lu*
2a *ša* URU.É.GAL.MEŠ [...]-PAP.MEŠ LUGAL KUR URI.KI [...] KUR *aš-šur*.KI *il-qu-ma a-na* KÁ.DINGIR.RA.KI *ú-bil-lu*
2b *ša* URU.É.GAL.MEŠ [...]-PAP.MEŠ LUGAL KUR URI.KI *a-na* [...] ⸢LUGAL⸣ KUR *aš-šur*.KI *il-qu-ma a-na* KÁ.DINGIR.RA.KI *ú-bil-lu*
3a [*x*] URU.É.GAL.⸢MEŠ⸣ *ša* ^{md}AMAR.UTU-SUM-PAP.⸢MEŠ⸣ [...] KÁ.DINGIR.RA [*x*] ⸢*ú*⸣-*bil-lu*
3b [*x*] URU.É.GAL.MEŠ *ša* ^{md}AMAR.UTU-SUM-PAP.⸢MEŠ⸣ [...]-⸢*na*⸣ KÁ.DINGIR.RA [*x*] ⸢*ú*⸣-*bil-lu*

50) *i-na* 4 ME 18 MU.AN.NA.MEŠ *ul-tu* KÁ.DINGIR.RA.KI *ú-še-ṣa-am-ma a-na* URU.É.[GAL].⸢MEŠ⸣ *a-na áš-ri-šú-nu ú-ter-šú-nu-ti* URU *ù* É.MEŠ
1a *i-na* 4 ME 18 [*x*].AN.⸢NA⸣.MEŠ ⸢*ul-tu* KÁ⸣.DINGIR.RA.KI *ú*-⸢*še-ṣa-am*⸣-*ma a-na* URU.É.[...] *ú-ter-šú-nu-ti* URU *ù* É.MEŠ
1b–1c ...
1d *i-na* 4 ME 18 MU.AN.NA.MEŠ *ul-tu* KÁ.DINGIR.RA.KI *ú-še-ṣa-am-ma a-na* URU.É.[...] *ú-ter-šú-nu-ti* URU *ù* É.MEŠ
2a *i-na* 4 ME 18 MU.⸢AN⸣.[...] ⸢KÁ⸣.DINGIR.RA.KI [...] *a-na áš-ri-šú-nu ú-ter-šú-nu-ti* URU *ù* É.MEŠ
2b *i-na* 4 ME 18 MU.⸢AN⸣.[...] ⸢KÁ⸣.DINGIR.RA.KI ⸢*ú*⸣-[...].⸢MEŠ⸣ *a-na áš-ri-šú-nu ú-ter-šú-nu-ti* URU *ù* É.MEŠ
3a [*x*]-*na* 4 ME 18 MU.AN.NA.MEŠ *ul-tu* ⸢KÁ.DINGIR⸣.[...] *ú-ter-šú-nu-ti* ⸢URU⸣ *ù* É.MEŠ
3b [*x*]-*na* 4 ME 18 MU.AN.NA.MEŠ *ul-tu* KÁ.⸢DINGIR⸣.[...]-*nu ú-ter-šú-nu-ti* ⸢URU⸣ *ù* É.MEŠ

51) *ul-tu* UŠ$_{8}$-*šú a-di gaba-dib-bi-šú ap-pul aq-qur i-na* ^{d}GIŠ.BAR *aq-mu* BÀD *ù šal-ḫu-u* É.MEŠ DINGIR.MEŠ *ziq-qur-rat* SIG$_{4}$ *u* SAḪAR.ḪI.A *ma-la ba-šu-ú*
1a *ul-tu* UŠ$_{8}$-*šú a-di gaba-dib-bi-šú* ⸢*ap-pul aq*⸣-[*x x*]-⸢*na*⸣ ^{d}GIŠ.BAR ⸢*aq-mu*⸣ BÀD ⸢*ù*⸣ *šal-ḫu-u* É.MEŠ [...] *ma-la ba-šu-ú*
1b–1c ...
1d *ul-tu* UŠ$_{8}$-*šú a-di gaba-dib-bi-šú ap-pul aq-qur i-na* ^{d}GIŠ.BAR *aq-mu* BÀD *ù šal-ḫu-u* É.MEŠ [...] *ma-la ba-šu-ú*
2a *ul-tu* UŠ$_{8}$-*šú a-di* [...] *i-na* ^{d}[...] DINGIR.MEŠ *ziq-qur*-⸢*rat*⸣ SIG$_{4}$ *u* SAḪAR.⸢ḪI.A *ma*⸣-*la ba-šu*-⸢*ú*⸣
2b *ul-tu* UŠ$_{8}$-*šú a-di* [...]-⸢*pul aq-qur*⸣ *i-na* ^{d}⸢GIŠ⸣.⸢MEŠ⸣.[...] DINGIR.MEŠ *ziq-qur-rat* SIG$_{4}$ *u* SAḪAR.ḪI.A *ma-la ba-šu-ú*
3a *ul-tu* UŠ$_{8}$-*šú a-di gaba-dib*-⸢*bi*⸣-[...] DINGIR.MEŠ *ziq-qur-rat* SIG$_{4}$ *u* SAḪAR.ḪI.A *ma-la ba-šu-ú*
3b *ul-tu* UŠ$_{8}$-*šú a-di gaba-dib*-⸢*bi*⸣-[...].⸢MEŠ⸣ DINGIR.MEŠ *ziq-qur-rat* SIG$_{4}$ *u* SAḪAR.ḪI.A *ma-la ba-šu-ú*

52) *as-suḫ-ma a-na* ÍD.*a-ra-aḫ-ti ad-di i-na qé-reb* URU *šu-a-tu* ⸢*ḫi-ra*⸣-*a-ti aḫ-re-e-ma er-ṣe-es-su-nu ina* A.MEŠ *as-pu-un ši-kin*
1a *as-suḫ-ma a-na* ÍD.*a-ra-aḫ-ti* ⸢*ad*⸣-[...] URU *šu-a-tu* ⸢*ḫi-ra*⸣-*a-ti aḫ-re-e-ma er*-[...] *ši-kin*
1b–1c ...
1d *as-suḫ*-<*ma*> *a-na* ÍD.*a-ra-aḫ-ti ad*-⸢*di i-na qé-reb*⸣ URU *šu-a-tu* ⸢*ḫi-ra*⸣-*a-ti aḫ-re-e-ma er*-[...] *ši-kin*
2a *as-suḫ-ma a-na* [...] *qé*-⸢*reb*⸣ [...]-*e-ma er-ṣe*-[...] *as-pu-un ši-kin*
2b *as-suḫ-ma a-na* [*x x*]-⸢*aḫ*⸣-[*x x*]-⸢*di i-na*⸣ *qé-reb* URU [...]-*e-ma er-ṣe-es-su-nu ina* A.MEŠ *as-pu-un ši-kin*
3a *as-suḫ*-⸢*ma a-na*⸣ [...]-*a-ti aḫ-re-e-ma er-ṣe-es-su i-na* A.MEŠ *as-pu*-⸢*un*⸣ *ši-kin*
3b *as-suḫ*-⸢*ma a-na*⸣ [...] ⸢*ḫi-ra*⸣-*a-ti aḫ-re-e-ma er-ṣe-es-su i-na* A.MEŠ *as-pu*-⸢*un*⸣ *ši-kin*

53) *uš-še-šú ú-ḫal-liq-ma* UGU *ša a-bu-bu na-al-pan-ta-šú ú-šá-tir áš-šu aḫ-rat u*$_4$*-me qaq-qar* URU *šu-a-tu ù* É.MEŠ DINGIR.MEŠ
1a *uš-še-⸢šú⸣ ú-ḫal-liq-ma* UGU *ša a-bu-bu ⸢na-al-pan-ta-šú⸣ ú-⸢šá⸣-tir áš-šu ⸢aḫ-rat u*$_4$*-me qaq⸣-qar* URU *šu-a-*[...]
1b–1c ...
1d *uš-še-šú ú-ḫal-liq-ma* UGU *ša a-bu-bu na-⸢al⸣-pan-ta-šú ú-šá-tir áš-šu aḫ-rat u*$_4$*-me qaq-qar* URU *šu-a-*[...]
2a *uš-še-šú ú-ḫal-liq-*[...]*-⸢ta⸣-*[...]*-⸢tu⸣ ù* É.MEŠ DINGIR.MEŠ
2b *uš-še-šú ú-ḫal-liq-*[...] *⸢na⸣-al-pan-⸢ta⸣-šú ú-*[...] *⸢u*$_4$*-me⸣* [*x*]*-qar* URU *⸢šu-a⸣-tu ù* É.MEŠ DINGIR.MEŠ
3a [...] *ú-šá-tir ⸢áš⸣-šu aḫ-rat u*$_4$*-me qaq-qar* URU *šu-a-tu ù* É.MEŠ [...]
3b [...] *⸢ú⸣-šá-tir ⸢áš⸣-šu aḫ-rat u*$_4$*-me qaq-qar* URU *šu-a-tu ù* É.MEŠ [...]

54) *la muš-ši-i i-na ma-a-mi uš-ḫar-miṭ-su-ma ag-da-mar ú-šal-liš i-na pi-i* ÍD *ša ú-šaḫ-ru-ú i-na qé-reb* KUR*-i*
1a [...] *i-na ma-a-mi uš-ḫar-miṭ-su-ma ag-da-mar ⸢ú-šal-liš i-na⸣* [*x x*] ⸢ÍD⸣ *ša ú-šaḫ-⸢ru-ú⸣ i-na qé-reb* KUR*-i*
1b–1c ...
1d [...] *i-na ma-a-mi uš-ḫar-miṭ-su-ma ag-da-mar ú-šal-liš i-na pi-i* ÍD *ša ú-šaḫ-ru-ú i-na qé-reb* KUR*-⸢i⸣*
2a *la muš-ši-i* [...] *ag-da-*[...]*-⸢reb šad-di-i⸣*
2b *la muš-ši-i <i>-⸢na⸣* [...] *ag-da-mar* [...] *⸢ša ú⸣-šaḫ-ru-⸢ú⸣* [...] *⸢qé⸣-reb šad-di-i*
3a [...]*-su-ma ag-da-mar ú-šal-liš i-na pi-i* ÍD *ša ⸢ú-šaḫ-ru-ú⸣* [...]
3b [...] *i-⸢na⸣* [...] *⸢uš⸣-*[*x x*]*-su-ma ag-da-mar ú-šal-liš i-na pi-i* ÍD *ša ⸢ú-šaḫ⸣-ru-ú* [...]

55) 6 NA$_4$.NA.RÚ-[*e* DÙ$^?$]-*⸢uš*$^?$*⸣ ṣa-lam* DINGIR.MEŠ GAL.MEŠ EN.MEŠ*-ia ab-ta-ni qé-reb-šú-un ù ṣa-lam* LUGAL*-ti-ia la-bi-in*
1a [...] *ṣa-lam* DINGIR.MEŠ GAL.MEŠ EN.MEŠ*-ia ab-ta-ni qé-reb-šú-un ⸢ù ṣa-lam* LUGAL⸣-[*x*]*-⸢ia⸣ la-bi-⸢in⸣*
1b–1c ...
1d [...] *ṣa-lam* DINGIR.MEŠ GAL.MEŠ EN.MEŠ*-ia ab-ta-ni qé-reb-šú-un ù ṣa-lam* LUGAL*-ti-ia la-bi-in*
2a 6 NA$_4$.NA.RÚ-[...] ⸢DINGIR.MEŠ⸣ GAL.MEŠ [...]*-ia la-bi-in*
2b 6 NA$_4$.NA.RÚ-[...] *⸢ṣa-lam⸣* DINGIR.MEŠ GAL.MEŠ [...] *qé-reb-šú-*[*x*] *⸢ù ṣa-lam⸣* LUGAL-[*x*]*-ia la-bi-in*
3a [...]*-lam* DINGIR.MEŠ GAL.MEŠ ⸢EN⸣.MEŠ*-ia ab-ta-ni qé-reb-šú-un ù ṣa-⸢lam⸣* [*x*]*-ti-ia* [...]
3b 6 NA$_4$.⸢NA⸣.[...]-*⸢uš*$^?$*⸣ ṣa-lam* DINGIR.MEŠ GAL.MEŠ EN.MEŠ*-ia ab-ta-ni qé-reb-šú-un ù ṣa-⸢lam* LUGAL⸣*-ti-ia* [...]

56) *ap-pi ma-ḫar-šú-un ul-ziz mim-ma lip-ta-at* ŠU.II*-ia ša qé-reb* NINA.KI *i-tep-pu-šú ṣe-ru-uš-šú-un ú-šá-áš-ṭir-ma*
1a *⸢ap⸣-*[*x*] *ma-ḫar-šú-un ul-ziz mim-ma lip-*[...] *i-tep-pu-šú ṣe-ru-uš-šú-un ú-šá-áš-ṭir-ma*
1b–1c ...
1d *ap-pi ma-ḫar-šú-un ul-ziz mim-ma lip-*[...] *i-tep-pu-šú ṣe-ru-uš-šú-un ú-šá-áš-ṭir-ma*
2a *ap-pi ma-*[...] ŠU.[*x*]*-ia* [...]*-un* [...]*-⸢ṭir-ma⸣*
2b *ap-pi ma-⸢ḫar⸣-*[...]*-ta-at* ŠU.II*-ia ša* [...]*-tep-*[*x*]*-šu ⸢ṣe-ru-šú⸣-un ú-šá-áš-ṭir-ma*
3a [...]*-ta-at* ŠU.II*-ia ša qé-reb* NINA.KI *i-tep-pu-šú ṣe-ru-uš-šú-un* [...]
3b *⸢ap⸣-pi* [...] *lip-ta-at* ŠU.II*-ia ša qé-reb* NINA.KI *i-tep-pu-šú ṣe-ru-uš-šú-un* [...]

57) *a-na* LUGAL.MEŠ*-ni* DUMU.MEŠ*-ia e-zib ṣa-ti-iš ma-ti-ma* NUN *ar-ku-u i-na* LUGAL.MEŠ*-ni* DUMU.MEŠ*-ia šá e-piš-ti e-pu-šú*
1a *⸢a-na* LUGAL⸣.MEŠ.[...]*-ia e-*[*x*] *ṣa-ti-⸢iš⸣ ma-ti-ma* NUN *ar-ku-u* [...] *šá e-piš-ti e-pu-šú*
1b–1c ...
1d *a-na* LUGAL.MEŠ*-ni* DUMU.MEŠ*-ia e-⸢zib ṣa⸣-ti-iš ma-ti-ma* NUN *ar-ku-u* [...] *šá e-piš-ti e-pu-šú*
2a *a-na* LUGAL.[...] *ma-ti-ma* [...] ...
2b *a-na* LUGAL.[...] *⸢e⸣-zib ṣa-ti-iš ma-ti-ma* NUN [...].⸢MEŠ⸣*-ni* DUMU.MEŠ*-ia* [*x*] *e-piš-ti e-pu-šú*
3a [...] *ṣa-ti-iš ma-ti-ma* NUN *ar-ku-ú i-na* LUGAL.MEŠ*-ni* DUMU.⸢MEŠ*-ia*⸣ [...]
3b *a-na* LUGAL.[...] *⸢e-zib⸣ ṣa-ti-iš ma-ti-ma* NUN *ar-ku-ú i-na* LUGAL.MEŠ*-ni* DUMU.MEŠ*-ia šá ⸢e-piš⸣-*[...]

58) *ú-saḫ-ḫu-ú rik-sa-te ar-ku-sa i-paṭ-ṭa-ru* A.MEŠ *pat-ta-a-ti šá-ti-na ul-tu ta-mir-ti* NINA.KI *⸢i-par⸣-[ra]-⸢su⸣ ma-lak-šin*
1a _ú-saḫ*-ḫu-ú rik-sa-te ar-ku-sa [...] ⸢pat⸣-ta-[x]-ti šá-ti-na ul-tu ta-mir-ti_ NINA.KI [...]
1b–1c ...
1d *ú-saḫ-ḫu-ú rik-sa-te ar-ku-sa i-⸢paṭ-ṭa⸣-ru* A.MEŠ *pat-⸢ta-a⸣-ti šá-ti-na ul-tu ta-mir-ti* NINA.KI [...]
2a [...] ...
2b *ú-⸢saḫ⸣-[...] ⸢i⸣-paṭ-ṭa-[x]* A.MEŠ *pat-ta-a-ti [...] ul-tu ⸢ta-mir-ti⸣ [x]*.KI *⸢i-par⸣-[x]-⸢su⸣ ma-lak-šin*
3a *[...]-ú rik-sa-te ar-ku-su i-paṭ-ṭa-ru* A.MEŠ *pat-ta-a-ti šá-ti-na ⸢ul-tu⸣ [...]-šin*
3b *[x]-⸢saḫ⸣-ḫu-ú rik-sa-te ar-ku-su i-paṭ-ṭa-ru* A.MEŠ *pat-ta-a-ti šá-ti-na ul-tu ⸢ta-mir⸣-[...] ⸢i-par⸣-[x x] ⸢ma⸣-lak-šin*

59) DINGIR.MEŠ GAL.MEŠ *ma-la i-na* NA$_4$.NA.RÙ-*e an-né-e šu-mu na-bu-ú i-na ṣi-it pi-i-šú-nu*
1a DINGIR.MEŠ GAL.MEŠ *ma-la i-na* NA$_4$.NA.RÙ-*e an-né-e ⸢šu-mu⸣ [...] ⸢ṣi⸣-it pi-i-⸢šú-nu⸣*
1b–1c ...
1d DINGIR.MEŠ GAL.MEŠ *ma-la i-na* NA$_4$.NA.RÙ-*e an-né-e šu-mu na-bu-⸢ú i-na⸣ ṣi-it pi-i-šú-nu*
2a [...] ...
2b DINGIR.⸢MEŠ GAL⸣.[...] ⸢NA$_4$.NA.RÙ⸣-*e an-né-e [...]-⸢ú⸣ [x]-na ⸢ṣi⸣-[x] ⸢pi⸣-i-šú-un*
3a DINGIR.MEŠ GAL.MEŠ *ma-la i-na* NA$_4$.NA.RÙ-*e an-né-e šu-mu na-bu-ú i-na ṣi-it [...]*
3b DINGIR.MEŠ GAL.MEŠ *ma-la i-na* NA$_4$.NA.RÙ-*e an-né-e šu-mu na-bu-ú i-na ṣi-it ⸢pi-i-šú-nu⸣*

60) *el-li ša la na-[ka-ri ar-rat] ma-ru-uš-ti li-ru-ru-šú-ma lis-ki-pu* BALA-*šú*
1a *⸢el⸣-li ša la na-[...] li-ru-ru-šú-ma lis-⸢ki⸣-pu* ⸢BALA-*šú*⸣
1b–1c ...
1d *el-li ša la na-[...] li-ru-ru-šú-ma lis-⸢ki⸣-pu* BALA-[*x*]
2a [...] ...
2b *el-⸢li ša⸣ [...] ma-ru-uš-ti [...]-⸢ma⸣ [x]-⸢ki⸣-pu* BALA-*šú*
3a *[...]-ti [x]-ru-ru-šu-ma lis-ki-pu* BALA-*šú*
3b *⸢el-li⸣ [x] ⸢la⸣ na-[...] ⸢ma-ru-uš⸣-ti li-ru-ru-šu-ma lis-ki-pu* BALA-*šú*

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1) ^{d}*aš-šur* EN GAL AD DINGIR.MEŠ ^{d}*a-num* ^{d}EN.LÍL *ù* ^{d}*é-a* ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ^{d}U.GUR ^{d}*iš-⸢tar⸣*

1 ^{d}*aš-šur* EN GAL AD DINGIR.MEŠ ^{d}*a-num* ^{d}EN.LÍL *ù* ^{d}*é-a* ^{d}30 ^{d}UTU ^{d}IŠKUR ^{d}AMAR.UTU ^{d}AG ^{d}U.GUR ^{d}*iš-⸢tar⸣*

2 [...] ^{d}UTU ^{d}IŠKUR [...]

2) [^{d}]7.BI DINGIR.MEŠ GAL.MEŠ *ša i-di* LUGAL *pa-li-ḫi-šú-un i-za-zu-ma* UGU *kul-lat na-ki-ri ú-šam-ra-ru* ⸢GIŠ⸣.TUKUL.MEŠ-⸢*šú*⸣

1 [*x*] 7.BI DINGIR.MEŠ GAL.MEŠ *ša i-di* LUGAL *pa-li-ḫi-šú-un i-za-zu-ma* UGU *kul-lat na-ki-ri ú-šam-ra-ru* ⸢GIŠ⸣.TUKUL.MEŠ-⸢*šú*⸣

2 [...] UGU *kul-lat na-*[...]

3) ^{md}30-PAP.MEŠ-SU LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*tim* LUGAL *ni-iš* IGI.II-*ku-un na-ṣir kit-ti*

1 ^{md}30-PAP.MEŠ-SU LUGAL GAL LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*tim* LUGAL *ni-iš* IGI.II-*ku-un na-ṣir kit-ti*

2 [...] KUR *aš-šur*.KI LUGAL *kib-rat* LÍMMU-*tim* LUGAL [...]

4) ⸢*ra*⸣*-a’-im mi-šá-ri e-piš ú-sa-a-ti a-lik tap-pu-ut a-ki-i sa-ḫi-ru dam-qa-a-ti eṭ-lum gít-ma-lum*

1 ⸢*ra*⸣*-a’-im mi-šá-ri e-piš ú-sa-a-ti a-lik tap-pu-ut a-ki-i sa-ḫi-ru dam-qa-a-ti eṭ-lum gít-ma-lum*

2 [...] *tap-pu-ut a-ki-i sa-ḫi-ru dam-qa-*[...]

5) *zi-ka-⸢ru⸣ qar-du a-šá-red ⸢kal⸣ mal-ki rap-pu la-ʾi-iṭ la ma-gi-ri mu-šab-ri-qu za-ma-a-ni* ^{d}*aš-⸢šur⸣* KUR-*ú* GAL ⸢LUGAL⸣-[*ut*]

1 *zi-ka-⸢ru⸣ qar-du a-šá-red ⸢kal⸣ mal-ki rap-pu la-ʾi-iṭ la ma-gi-ri mu-⸢šab⸣-ri-qu za-ma-a-ni* ^{d}*aš-⸢šur⸣* KUR-*ú* GAL ⸢LUGAL⸣-[*x*]

2 [...]-*iṭ la ma-gi-ri mu-šab-ri-⸢qu⸣* [...]

6) ⸢*la*⸣ *šá-na-an ú-šat-li-ma-an-ni-ma* UGU *gim-ri a-šib pa-rak-ki ú-šar-ba-a* GIŠ.TUKUL.MEŠ-*ia ul-tu* A.AB.⸢BA⸣

1 ⸢*la*⸣ *šá-na-an ú-šat-li-ma-an-ni-ma* UGU *gim-ri a-šib pa-rak-ki ú-šar-ba-a* GIŠ.TUKUL.MEŠ-*ia ul-tu* A.AB.⸢BA⸣

2 [...] *gi-mir a-šib pa-rak-ki ú-šar-ba-a* [...]

7) ⸢*e*⸣*-le-ni-ti ša šá-lam* ^{d}UTU-*ši a-di tam-tim šap-li-ti ša ṣi-it* ^{d}UTU-*ši gi-mir mal-ki ša kib-ra-⸢a-ti⸣*

1 ⸢*e*⸣*-le-ni-ti ša šá-lam* ^{d}UTU-*ši a-di tam-tim šap-li-ti ša ṣi-it* ^{d}UTU-*ši gi-mir mal-ki ša kib-ra-⸢a-ti⸣*

2 [...] *šap-li-ti ša ṣi-it* ^{d}UTU-*ši* [...]

8) *še-pu-ú-a ú-šak-niš-ma i-šu-ṭu ab-šá-a-ni i-na er-bet ger-ra-ni-ia ša a-na* KUR.*kal-⸢di⸣ ú-ri-du-ma*

1 *še-pu-ú-a ú-šak-niš-ma i-šu-ṭu ab-šá-a-ni i-na er-bet ger-ra-ni-ia ša a-na* KUR.*kal-⸢di⸣ ú-ri-du-ma*

2 [...] *i-na er-bet ger-ra-ni-ia ša* [...]

9) ⸢*a*⸣*-na* ⸢URU⸣.*kar-*^{d}MUATI *ša* GÚ ÍD.*mar-ra-ti al-li-ku* URU.MEŠ-*šú-nu ak-šu-du-ma áš-lu-la šal-la-su-un ap-pu-lu*$_{4}$

1 ⸢*a*⸣*-na* ⸢URU⸣.*kar-*^{d}MUATI *ša* GÚ ÍD.*mar-ra-ti al-li-ku* URU.MEŠ-*šú-nu ak-šu-du-ma áš-lu-la šal-la-su-un ap-pu-lu*$_{4}$

2 [...]-*li-*[...]-*ni-šú-nu ak-šu-*[...]

10) *aq-qu-ru i-na* ^{d}GIŠ.BAR *aq-mu-ú i-na še-lal-ti ger-ra-ni-ia ša a-na* KUR.ELAM.MA.KI *al-li-ku-ma ú-šaḫ-ri-⸢bu⸣*

1 *aq-qu-ru i-na* ^{d}GIŠ.BAR *aq-mu-ú i-na še-lal-ti ger-ra-ni-ia ša a-na* KUR.ELAM.MA.KI *al-li-ku-ma ú-šaḫ-ri-⸢bu⸣*

2 [...]-*na še-lal-ti ger-ra-ni-ia ša* [...]

11) *da-ád-me-šá i-na* 8-*e ger-ri-ia a-na* KÁ.DINGIR.RA.KI *a-la-ku aq-bi* DUMU.MEŠ KÁ.DINGIR.RA.KI *ša a-lak gir-ri-⸢ia⸣*

1 *da-ád-me-šá i-na* 8-*e ger-ri-ia a-na* KÁ.DINGIR.RA.KI *a-la-ku aq-bi* DUMU.MEŠ KÁ.DINGIR.RA.KI *ša a-lak gir-ri-⸢ia⸣*

2 [...] *ger-ri-ia a-*[*x*] KÁ.DINGIR.RA.KI *a-*[...]

12) *iš-mu-ma im-qu-⸢ut⸣-[su]-⸢nu⸣-ti gi-lit-tu ù ḫa-⸢at⸣-tu* É NÍG.GA *ša é-sag-íl ⸢ip⸣-tu-ma* KÙ.GI KÙ.BABBAR NA$_4$.MEŠ
1 *iš-mu-ma im-qu-⸢ut⸣-[x]-⸢nu⸣-ti gi-lit-tu ù ḫa-⸢at⸣-tu* É NÍG.GA *ša é-sag-íl ⸢ip⸣-tu-ma* KÙ.GI KÙ.BABBAR NA$_4$.MEŠ
2 [...] *gi-lit-tu ⸢ù⸣ ḫa-at-tu* É NÍG.[...]

13) *na-as-qu-ti ša* ^{d}EN *ù* ^{d}*zar-pa-ni-tum a-na mu-ʾu-de-e ú-še-ṣu-ni a-na* ^{m}*um-ma-an-me-na-nu*
1 *na-as-qu-ti ša* ^{d}EN *ù* ^{d}*zar-pa-ni-tum a-na mu-ʾu-de-e ú-še-ṣu-ni a-na* ^{m}*um-ma-an-me-na-nu*
2 [...] ^{d}*zar-pa-ni-tum a-na mu-ʾu-de-e ú-*[...]

14) LUGAL KUR.ELAM.MA.KI *ú-še-bi-lu iš-pu-ru-⸢šú⸣ ki-a-am a-na re-ṣu-ti-ni a-na* KÁ.DINGIR.RA.KI *al-ka-am-ma*
1 LUGAL KUR.ELAM.MA.KI *ú-še-bi-lu iš-pu-ru-⸢šú⸣ ki-a-am a-na re-ṣu-ti-ni a-na* KÁ.DINGIR.RA.KI *al-ka-am-ma*
2 [...] *a-na ⸢re⸣-[x]-ti-ni a-na* KÁ.DINGIR.RA.[...]

15) [*i*]-*da-a-ni i-zi-iz-ma tu-kul-⸢ta⸣-ni ⸢lu⸣ at-ta šu-ú* LUGAL KUR.ELAM.MA.KI *la ḫa-sis a-ma-te ša la i-šu-ú*
1 [*x*]-*da-a-ni i-zi-iz-ma tu-kul-⸢ta⸣-ni ⸢lu⸣ at-ta šu-ú* LUGAL KUR.ELAM.MA.KI *la ḫa-sis a-ma-te ša la i-šu-ú*
2 [...] LUGAL KUR.ELAM.MA.KI [*x x*]-*sis a-ma-ti* [...]

16) ⸢*ṭè*⸣-*e-mu ù mil-ku ⸢ki⸣-i il-te-ni-šú i-na tar-ṣi* ^{m}*ḫal-lu-ši* AD-*šú a-na na-gi-šú ú-ri-du-ma*
1 ⸢*ṭè*⸣-*e-mu ù mil-ku ⸢ki⸣-i il-te-ni-šú i-na tar-ṣi* ^{m}*ḫal-lu-ši* AD-*šú a-na na-gi-šú ú-ri-du-ma*
2 [...] *a-na na-gi-šú ur-du-ma*

17) URU.*na-gi-tu* URU.*na-gi-tu-di-ʾi-bi-na* ⸢KUR⸣.*ḫi-il-mu* KUR.*pil-la-tú ù* KUR.*ḫu-pa-pa-nu na-gi-a-ni-šú*
1 URU.*na-gi-tu* URU.*na-gi-tu-di-ʾi-bi-na* ⸢KUR⸣.*ḫi-il-mu* KUR.*pil-la-tú ù* KUR.*ḫu-pa-pa-nu na-gi-a-ni-šú*
2 [*x*].*na-*[...]-*a-ni-šú*

18) *ša e-ber-tan* ÍD.*mar-ra-ti ak-šu-du-ma áš-lu-la šal-la-su-un ap-pu-lu*$_4$ *aq-qu-ru ina* ^{d}GIŠ.BAR
1 *ša e-ber-tan* ÍD.*mar-ra-ti ak-šu-du-ma áš-lu-la šal-la-su-un ap-pu-lu*$_4$ *aq-qu-ru ina* ^{d}GIŠ.BAR
2 [*x*] *e-ber-*[...]

19) *aq-mu-ú šá-ni-a-nu i-na tar-ṣi* ^{m}*ku-du-ri* ŠEŠ-*šú a-na* KUR.ELAM.MA.KI *al-li-ku-ma* URU.É-^{m}*ḫa-ʾi-ri*
1 ⸢*aq*⸣-*mu-ú šá-ni-a-nu i-na tar-ṣi* ^{m}*ku-du-ri* ŠEŠ-*šú a-na* KUR.ELAM.MA.KI *al-li-ku-ma* URU.É-^{m}*ḫa-ʾi-ri*
2 *aq-mu-ú šá-*[...]

20) ⸢URU⸣.*ra-ṣa-a* URU.MEŠ-*ni ša mi-ṣir* KUR *aš-šur*.KI *ša i-na tar-ṣi* AD-*ia* LUGAL KUR.ELAM.MA.KI *e-ki-mu*
1 [*x*].*ra-ṣa-a* URU.MEŠ-*ni ša mi-ṣir* KUR *aš-šur*.KI *ša i-na tar-ṣi* AD-*ia* LUGAL KUR.ELAM.MA.KI *e-ki-mu*
2 ⸢URU⸣.*ra-ṣa-*[...]

Lines 21–119 not included in the score
120) *az-qu-up mu-šá-ru-ú ú-še-piš-ma li-i-tu ⸢ù⸣ da-na-nu ša i-[na] tu-kul-ti* ^{d}*aš-šur* EN-*ia*
1 *az-qu-up mu-šá-ru-ú ú-še-piš-ma li-i-tu ⸢ù⸣ da-na-nu ša i-[x] tu-kul-ti* ^{d}*aš-šur* EN-*ia*
2 [...] *mu-šá-ru-ú ú-še-piš-ma* [...]

121) UGU *na-ki-re-e-a áš-tak-ka-nu ṣe-ru-uš-šú ú-šá-áš-ṭir-⸢ma qé⸣-reb* BÀD *ú-kin*
1 UGU *na-ki-re-e-a áš-tak-ka-nu ṣe-ru-uš-šú ú-šá-áš-ṭir-⸢ma qé⸣-reb* BÀD *ú-kin*
2 ⸢UGU⸣ *na-ki-re-e-a áš-tak-ka-nu* [...]

122) ⸢*ma*⸣-*te-ma i-na* LUGAL.MEŠ DUMU.MEŠ-*ia ša* ^{d}*aš-šur a-na* RE.É.UM-*ut* KUR ⸢*ù*⸣ UN.MEŠ
1 ⸢*ma*⸣-*te-ma i-na* LUGAL.MEŠ DUMU.MEŠ-*ia ša* ^{d}*aš-šur a-na* RE.É.UM-*ut* KUR ⸢*ù*⸣ UN.MEŠ
2 [...] LUGAL.MEŠ DUMU.MEŠ-*ia ša* ^{d}*aš-šur* [...]

123) ⸢*i*⸣-*nam-bu-ú zi-kir-šú e-nu-ma* BÀD *šá-a-tu i-lab-bi-ru-ma en-na-ḫu an-ḫu-us-su*
1 ⸢*i*⸣-*nam-bu-ú zi-kir-šú e-nu-ma* BÀD *šá-a-tu i-lab-bi-ru-ma en-na-ḫu an-ḫu-us-su*
2 [...]-*kir-šú e-nu-ma* BÀD *šá-a-tu i-*[...]

124) [*lu*]*-ud-diš mu-šar-ru-ú ši-ṭir šu-me-ia li-mur-ma* Ì.GIŠ *lip-šu-uš* UDU.SÍSKUR *liq-qí*
1 [*x*]*-ud-diš mu-šar-ru-ú ši-ṭir šu-me-ia li-mur-ma* Ì.GIŠ *lip-šu-uš* UDU.SÍSKUR *liq-qí*
2 [...] *ši-*[*x*] *šu-me-ia li-mur-ma* [...]

125) [*it*]*-ti mu-šá-ri-šú-ma a-na áš-ri-i-šú lu-ter* ^{d}*aš-šur ik-ri-bi-šú i-šim-me*
1 [*x*]*-ti mu-šá-ri-šú-ma a-na áš-ri-i-šú lu-ter* ^{d}*aš-šur ik-ri-bi-šú i-šim-me*
2 [...]*-na áš-ri-*[...]*-ter* ^{d}*aš-šur* [...]

126) [ITI].⸢APIN⸣ UD 25.KAM ⸢*lim*⸣*-mu* ^{md}AG-DU-PAP ⸢LÚ⸣.EN.NAM URU.*sa-me-ri-na* MU.AN.NA 14
^{md}30-PAP.MEŠ-SU MAN ŠÚ MAN KUR *aš-šur*.KI
1 [*x*].⸢APIN⸣ UD 25.KAM ⸢*lim*⸣*-mu* ^{md}AG-DU-PAP ⸢LÚ⸣.EN.NAM URU.*sa-me-ri-na* MU.AN.NA 14 ^{md}30-PAP.MEŠ-SU
MAN ŠÚ MAN KUR *aš-šur*.KI
2 [...] LÚ.EN.NAM URU.*sa-me-ri-na* MU.AN.NA 14 [...]